Unsearchable Riches

A Bi-Monthly Magazine
For God and His
Word

VOLUME XLI

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EDITORIAL

GREETINGS AND GIFTS

GRATEFUL are we for the gracious greetings and gifts which have come from our loving friends during the holiday season. To reciprocate in kind would have added to our load, so we take this means of conveying to all our friends and others our hearty wishes for their spiritual welfare, not only for the short holiday season, but for the future, near and far. We hope to have the happy portion of the giver, or at least to share with them the gifts we have ourselves received from the great Giver of ever y Good.

THE BEGINNING

The translation of the first book of the Bible has brought much fresh light on the early history of the heavens and the earth. Hence we hope to publish a series on Before and After the Beginning. Following the articles dealing with Paul's revelations concerning the universe before creation, we hope to deal with the Heavens, showing that there are two heavens in space and three in time; The Three Earths, dealing with their constitution; Creation, Restoration and Generation, the vast distinction between them; The Six Days, their lengths; The Creation and Formation of Adam, differentiating between the two accounts; The Way of Cain; and The Deluge. Much of this is already written, but it may be some time before we can find space for it in the magazine. So far three different authors have contributed to this series.

BACK ISSUES AT A SAVING

We are in a dilemma. Our warehouse is so full that we must pay for storage elsewhere, and we are not allowed to enlarge it, as it is in a residential zone. We have thousands of back numbers of the magazine that should be in the hands of lovers of God's Word. In order to help those who need them to get them we will offer them for a short time at less than half price, or ten cents apiece, in volumes of six, back to Vol. XX, inclusive. Here is an opportunity of getting these 21 volumes below cost of manufacture, and on your own terms. Orders will be filled in rotation, as soon as possible, but there may be some delay. As our prices are already only about half of current rates, it will be seen that this offer cannot be repeated when the present supply is exhausted.

We will cooperate with all who wish to have these issues to use in helping others. A total of 126 single issues, each bound in a strong paper cover, will be supplied postpaid for $10.00. This is less than 50c per volume. Why not start a lending library among your friends and neighbors? Indexes for these volumes will be included at no extra cost.

If you are reading this and have not sent in your renewal for 1950, we shall appreciate hearing from you. Although still only $1.00 per year, we are glad to send it freely to those who cannot pay even this amount. To comply with post office regulations, we must hear from you, or we will be compelled to remove your name from the mailing list in order to preserve our second class mailing privilege.

I regret exceedingly the necessity of devoting myself exclusively to the version work. The translation of the Hebrew is so long overdue, and there are still so many problems to solve before it will be even tentatively finished, that I feel that I can serve the saints best by cleav-

ing closely to this one task, even if it may offend my friends when I do not correspond with them or visit those who are in the local fellowship.

I am ashamed that I can give so little time to the magazine and to teaching by word of mouth. As these, however, are, to a large extent, the fruit of the version or the investigations connected therewith, they hardly hinder the progress of the work. In fact, the effort made to present the truth to others is a help on the human side in making the version intelligible to its readers.

Though I, personally, cannot spare the time and strength to help others individually, I am thankful to have associates who can fill the need, either by sending appropriate literature, which usually is much better than a letter to meet the questions and perplexities of our friends, or write a personal note when we have nothing printed that will cover the case. Occasionally, however, when the matter is of general interest and will fill a need, we have answered our friends by means of an article or a series in the magazine. All of this applies, not only to the English work, but to the German also, as we no longer have much literature left in that language, and the version is out of print.

As will be seen by our title page, my son is more closely associated with me, not only in the management of the concern, as hitherto, but in the magazine. We hope, eventually, to add a department, under his special supervision, giving the News from the Field. Any items of special interest to our readers should be sent to him for possible publication, but will be edited by him to suit the circumstances.

My grandson, David, also hopes to assist in the various phases of the work, as he may be needed. Although busy with school work, he has already begun an index of the figures of speech in the Hebrew Scriptures, and is making them as they appear in the version. Another

function which he hopes to fill is that of sales and publicity. We hope to make more of an effort to reach those hearts that are open to God's truth, and will welcome the co-operation of our friends.

I am well aware that God's grace does not flow through fleshly channels. But I remember distinctly imploring God not to give me a child unless it would also become His. That prayer has now received a double answer, and no one not similarly situated can imagine my thankfulness to God for this great gratuity, all the more that, since that time, I have been granted the added boon of devoting all my powers to the Lord's work. Besides this my beloved wife doubles my efficiency by bearing the load of the German work, translating the version and the articles and carrying on the heavy correspondence. We four, as the nucleus of a band of faithful and loyal associates, hope to be given grace to be used by God to glorify Himself and His Christ, through His inspired Word.

RESEARCH FOUNDATION

As it is becoming increasingly evident that the Hebrew version cannot be brought to that state of perfection which we hoped to attain, in the foreseeable future, we hope to print it with some unsettled problems and imperfections, plainly marked as such, and to start a research foundation which will continue to make tools and conduct investigations for further perfecting the version, and discovering the truth. I hope to do what I can to establish this and provide for its continuance, but my resources are already strained, so I can do little more than give my own time and train others to conduct the various investigations needed to improve the version. We will value the prayers of our friends in this connection, as they will be the principal beneficiaries of this effort to bring God's revelation to His saints in its pristine purity and power.

PAUL IN JERUSALEM

THE SPIRITUAL relationship of Paul to the Circumcision evangel is mirrored by his physical contacts with their holy city, Jerusalem. The gradual change which is recorded in the latter half of the book of Acts is clearly reflected in his visits to the sacred site. But the account in Acts portrays his path from the circumcision side alone, so we must supplement it by the further and fuller details given us in his Galatian epistle. Here the stress is laid rather on the *un*circumcision aspect, and his *lack* of contact with Jerusalem in the vital crises in his career.

Paul himself laid tremendous stress upon his visits there, especially the *character* of his contacts with the circumcision apostles, for this was basic to his evangel and ministry. The fact that his was *not* the same as theirs, but an entirely new revelation, was graphically portrayed by his *lack* of contact with the twelve at his first visit, and by the fact that *they did not know* of it until he explained it to them on his second. A knowledge of these simple facts would revolutionize the theology of Christendom, and transform the faith of most of the saints today, for almost all of them make Paul's glorious revelation void by the admixture of circumcision truth.

I have sometimes thought it might be wiser not to try to show the vast advance in Paul's epistles until we first settle such simple questions as, Did Paul get his message through Peter and the twelve apostles? Did they know of it until he revealed it to them? When did they learn of it? Did they ever fully understand it? There are direct answers to these queries in the Scriptures, but few seem aware of it, or realize what is involved. If they

were merely convinced that it is an entirely new and distinct revelation, perhaps their hearts would be open to consider what Paul has for them, without diluting it with that committed to the twelve apostles.

SAUL OF TARSUS

Jerusalem first saw Paul, or rather *Saul* (his Hebrew name), as a young man sitting at the feet of Gamaliel, a Pharisee in the Sanhedrin, a teacher of the law, who was honored by the entire people (Ac. 5:34). Yet Saul was not a citizen, having been born in Tarsus of Cilicia, and inheriting Roman citizenship from his parents (Ac. 22:28). Even before he was born he was separated by God to the evangel of the nations (Gal. 1:15). So his contacts with Jerusalem must be limited to the sphere of *religion,* and this only in a passing period. As a child and as an old man he was physically separated from it, first, because he was born in the deportation, among the nations, and last, because he was forcibly detained in Rome, as a prisoner of the nations. He was a victim of Israel's apostasy at both the beginning and the end of his life.

Such seemingly insignificant details, if incorporated in the inspired Scriptures, are full of meaning when considered in the light of other revelation. By birth, Saul was *not* associated *politically* with Jerusalem, but with the nations, and particularly with that one which displaced it in the realm of rule. His Roman citizenship often stood him in good stead, and was dealt with more at length when we consider his contacts with Rome. It is important to press this point in studying the book of Acts. Ever since Nebuchadnezzar was made the head of gold, Israel had forfeited its political priority, and was subject to the other nations. The Jews could not even crucify Christ without permission, and they were unable to murder Paul. The twelve apostles were far inferior

to Paul in this particular. They were under the heel of the Idumean, Herod, and the Roman, Pilate, and had no citizenship of their own under a son of David.

SAUL NOT A HELLENIST

On the *religious* side however, Saul was by no means a "Grecian" (as the A.V. has it), or Hellenist, which was the term given to those Circumcisionists who took up with Greek customs and abandoned the traditions of Judaism (Ac. 6:1, 9:29). All Jews *spoke* Greek, which was the common language of intercourse, even in Judea. But the Hellenists were inclined to be philosophers rather than ritualists. They murmured against the Hebrews when their widows were not well treated. Even in Judea there were these Hellenists, and there Paul discussed with them soon after he was called. The Jews did not object to this, but they mobbed him when they saw him in company with Trophimus, who was a real Greek, not a Jew who aped Greek culture.

SAUL A HEBREW

Saul was a Hebrew of the Hebrews (Phil. 3:5). He was a Jew (Ac. 22:3), although he did not descend from Judah, the royal tribe, but from Benjamin (Phil. 3:5). The term *Jew* and *Judaism* were used of those of all the tribes who clung to the religion of their forefathers. Many of these had left their tribal territory and migrated to the kingdom of Judah, when it remained under the Davidic dynasty and kept up the worship of Jehovah, when the ten tribes set up a false religious ritual at a distance from Jerusalem. Saul progressed beyond many of his contemporaries in zeal for the traditions of his forefathers (Gal. 1:14), notwithstanding his foreign birth. The fact that he returned to Jerusalem from a foreign land, shows that he was a Jew, indeed, who clung to the worship of Jehovah.

SAUL AN ISRAELITE

The name of Jacob (HEELER, Circumventer) was changed to Israel (STRAIGHT-DISPOSER, or Upright-is-Deity), at Peniel (Face of Deity. Gen. 32:31). Then it was used of all his descendents, as a nation. For a considerable period, after the defection of the ten tribes from the son of Solomon, it was confined to the northern division. But after the return from the deportation it was used of all once more, viewed from the *racial* aspect, as *Jew* was from the *religious*. Christ was sent to them (Mt. 10:6, 15:24) although He never left the holy land. His disciples went to the cities of *Israel* (Mt. 10:23). John the Baptist turned many of the sons of *Israel* back to the Lord their God (Lu. 1:16). The senate was the sons of *Israel* (Ac. 5:21). Paul bore His name before the sons of *Israel* (Ac. 9:15). Peter spoke to all the house of *Israel* (Ac. 2:36). Paul insisted that he was of the race of *Israel* (Ph. 3:5). These all refer to the whole nation, not merely the ten tribes.

SAUL A PHARISEE

Saul was a Pharisee, the son of a Pharisee (Ac. 23:6). As he explained to the mob in Jerusalem which sought to kill him, he was *born* in Tarsus of Cilicia, but *reared* in Jerusalem (Ac. 22:3), and *trained* according to the strictness of the hereditary law, and inherently zealous for God. From his *youth* he had returned to his nation and lived in Jerusalem according to the strictest sect of the Jewish ritual.

All of this is an essential background for an understanding of the career of Paul and his message for the nations. Until the close of the book of Acts, the Jews, as the *religious* head of the nations, had *not* been set aside. Individually many had rejected the evangel of the kingdom, but, as a *nation,* Paul took their place for a while, before they were finally deposed from their religious

supremacy when Paul was in Rome, and it replaced Jerusalem as the root of divine revelation, for his prison epistles were written there.

SAUL THE PRIEST

Paul was not of the line of Aaron, so could not be a priest in Israel. He was not even a Levite, so could not serve in the temple. Yet the time is coming when the whole nation will officiate as priests for the other nations. They will be a royal priesthood, not only to rule them, but to reconcile them to God (1 Pt. 2:9). So far, however, they have utterly failed in this function. After the great Sacrifice had been offered as a correspondent ransom for *all* (1 Tim. 2:6), they should have joyously spread the news everywhere. Instead of being joyful they are jealous. Even when the apostles herald the evangel to the Jews, the chief priest is filled with jealousy (Ac. 5:17). When Peter was with difficulty driven to speak to Cornelius, a proselyte, the Circumcisionists rebuked him (Ac. 11:3). When Paul spoke to the nations in Pisidian Antioch, the Jews were filled with jealousy (Ac. 13:45).

Since Israel not only refused to accept their Messiah for their own salvation, but failed utterly in heralding Him to the other nations, this ministry was *graciously* handed over to Paul. He was temporarily installed as the priest for the nations (Ro. 15:16). When Israel as a nation fulfills this function, Jerusalem will be the place of worship. Year by year, those who are left of the nations who came against Jerusalem, will send a quota to worship, and join with them in the celebration of booths. Those who refuse to go up will be dealt with in judgment. They must worship or suffer for it (Zech. 14:16-19). Not so under Paul's substitutionary priesthood. Not only those of the *nations* who presumed to go near the temple, but *Paul himself,* because he brought them there, *suffers for fulfilling the chief functions of Israel, that of reveal-*

ing God to all the peoples of the earth. And this in *Jerusalem!*

After the call of Saul, the normal course would have been to go to Jerusalem and report his conversion to the apostles and take his directions and doctrine directly from them. But, even as his call was most unusual, so his subsequent course was regulated by his future ministry to the nations, in which the twelve apostles had no part. But, before this, so long as Israel was still functioning, he had a ministry to the nations which was subordinate to the apostles. So he does *not* immediately submit it to flesh and blood, nor go to Jerusalem to our Lord's apostles, but waits three years in Arabia. Then he related his story to Cephas. He met but did not become acquainted with a different apostle, except James, the Lord's brother. It is all *negative.* He does *not* recognize the religious supremacy of the chosen *place,* or *apostles,* or *people* (Ga. 1:15-24).

The phrase "flesh and blood" is most suggestive. The commission confided to Paul was highly *spiritual.* It was by no means restricted to his physical relatives, the sons of Israel. It led him to *leave* the land and live among a people who were not his own flesh and blood. He severed himself from his race and went to Arabia. The name means *mixture* in Hebrew. Perhaps this corresponded to his condition. The new revelation he had received, added to the religion he had so thoroughly absorbed, must have made a mighty mixture in his mind, so that time and isolation were needed to clarify his outlook. He needed to be *away* from the twelve apostles in order to accomplish this. If only the saints today would take a vacation from the twelve apostles for three years, in order to absorb and digest the message Paul has for them! Then they would *never* go back to the twelve in Jerusalem!

At this point a superficial reading of the Acts account (9:26-30) seems to crassly contradict Paul's strong state-

ments in Galatians (1:18-20). In the former, to put it loosely, Barnabas seems to have introduced him to all of the apostles as well as others. But this is only another example of the different viewpoints presented in each. Acts gives the *facts,* Galatians the *truth,* the former the outer shell, the latter the inward kernel. Paul himself seems to have felt that his statements were open to doubt, so he adds the solemn asseveration, "In God's sight I say that I am not lying" (Gal. 1:20). Viewed from the standpoint of present truth we are bound to accept his statements as strictly correct.

His choice of words and names is very exact, so we should consider them carefully. According to Acts Barnabas "*led* him to the apostles." According to Galatians he did *not become acquainted* with any. Hold on, you say. Did he not make the acquaintance of *Peter?* No! (the A.V. is misleading here). It was *Cephas,* his Hebrew name. At a great crisis in Peter's life (Mt. 16:18), Christ deliberately used the Greek form *Peter,* in recognition of his *spiritual* perception of Him as the Son of God. It was the man Cephas, the Hebrew, with whom Paul became *acquainted,* not with Peter, the official apostle. That it was on this fleshly basis is emphasized by the further fact that he also became acquainted with James, as *the brother of our Lord.* It was all based on their physical relationship to one another through their common ancestor, Israel.

That Paul's acquaintance with Peter and James did not even include a discussion of his evangel is put beyond all doubt by that fact that James and Cephas and John, the pillars of the apostolic church of the Circumcision, were the only ones to whom he made it known fourteen years later. The acquaintance was very limited. It should be clear to us that Paul, who, only a few years before, was the chief persecutor of the followers of Jesus Christ, could hardly expect the chosen apostles of our Lord to

listen to, or believe, the revelation he had received. Paul waited until the proper time was revealed to him, and until God had dealt with Peter in order to prepare him for Paul's message.

Peter's attitude toward Paul's commission to the nations at that time is clearly revealed in the next chapter of Acts, when he, with difficulty, and by means of a special vision, is persuaded to go to the devout proselyte Cornelius. This was needed before he was able to recognize Paul's mission to the nations, and defend it against the opposition of all the rest. He even goes so far as to ignore Paul altogether when he said to them, that "God chooses among you that through my mouth the nations are to hear the word of the evangel and believe" (Ac. 15:7). Surely even he did not grasp Paul's mission to the nations when they first met. How much less any of the rest!

All this is confirmed by Paul's own words in Acts, at his last visit to Jerusalem. Then he tells how his first one ended, how the Lord appeared to him in an ecstasy, and bade him depart, saying, "They will not be assenting to your testimony concerning Me" (Ac. 22:18). The Hellenists took in hand to assassinate him, so the brethren led him down to Caesarea, and sent him back to Tarsus.

Thus we have the kingdom, the fleshly side in Acts, but the spiritual aspect, as related to the nations, in Galatians. This is most important for us to see. This should show us how poor a foundation is found in Acts for the grace which has come to the nations through Paul. At times it even seems to contradict it!

It was fourteen years before he really submitted to the spiritual authorities in Jerusalem the evangel that he was heralding among the nations. This is very important, for it shows as clearly as anything else that he did not receive the evangel of the Uncircumcision from the apostles of the kingdom, but by direct revelation from

God (Gal. 2:1-8). *Instead of going up to Jerusalem immediately, and getting his evangel and commission from the apostles,* as he normally should have done, *he stays away from Jerusalem,* and later *he submits HIS evangel to THEM.* They perceived that he had been entrusted with a special evangel for the Uncircumcision and agreed that *he should go to the nations,* and that *they would confine themselves to the Circumcision* (Gal. 2:6-9).

But the rest of the Circumcision believers were by no means in agreement with their own apostles. Not only did the unbelieving Jews among the nations stone Paul (Ac. 14:19), but the converted ones came from Judea and taught the saints among the nations that there is no salvation except by means of circumcision (Ac. 15:1). They practically *forced Paul to go to Jerusalem,* and submit the matter to the apostles and elders there (Ac. 15:1). At the same time God revealed to Paul that he should go (Gal. 2:2). When they met, the Pharisees went even further, and demanded that the nations also keep the law of Moses. Peter's experience with Cornelius had prepared him for this. He saw that God gave His spirit to the aliens before they went through any ritual, so backs up Paul and his evangel, insofar as it demanded faith alone for salvation.

Then James insists on maintaining Jewish authority among the nations. He quotes a passage from the Hebrew Scriptures which will apply to them in the day of the Lord, when the tabernacle of David will be re-erected (Am. 9:11-12). This shows how little he knew of Paul's evangel. This scripture would have been quite proper, but it only erected another barrier between the nations and God. Soon after this, Israel was publicly repudiated at Rome (Ac. 28:28), and Paul wrote to the nations that these decrees had been nullified (Eph. 2:15). Perhaps the abstention from idol sacrifices, and blood, and what is strangled, and prostitution, served to smooth the way

for social intercourse between the Jew and Gentile, for the Circumcision could not bear such things, but such legal prohibitions were altogether contrary to the liberty of Paul's evangel. He wrote to the Colossians to let no one judge them in food or drink (Col. 2:16).

James could quote a text which applies to the time of Israel's ascendancy over the nations, but he seems to have closed his eyes to the fact that Israel will then be blessed with every material blessing in the land. Had the nation accepted their Messiah, they would not need to beg for them from the nations. The fact that Paul was called upon to help the poor in Jerusalem should show that the kingdom gospel had utterly failed. If that was the case, they had no right to rule over the nations or send them decrees to keep. Paul probably saw this, but the gracious character of his ministry led him to bear with it until the full light shone forth. Then he repudiated the unwarranted decrees.

God is now making known His multifarious wisdom to the sovereignties and authorities through the ecclesia (Eph. 3:10). Perhaps at no time was this more clearly displayed than during the transition from the kingdom evangel to the present, as related in the latter half of the book of Acts. There we find a new height of human folly and failure in the attitude of the Circumcision believers toward the nations, and especially toward the apostle God had appointed for them. The conduct and call of Saul of Tarsus is itself a transcendent example of God's wisdom. This is emphasized and magnified by the opposition of the Circumcision believers to his ministry. Peter's reluctance in the case of Cornelius is nothing compared with the attempts of his fellow believers to assassinate Paul, and *the use God makes of this to further His plans.*

Not only the celestials may benefit from this exhibition. Once it grips our hearts, it will be of immense spiritual value, and most helpful in the everyday trials of

our career. It shows that we should consider every apparent hindrance a help, and, not only bear, but be thankful for the ill winds that threaten to wreck our plans and our hopes. Paul, for instance, wished to go to Rome. The Circumcision believers did their utmost to hinder him. They tried to mob him and sought to assassinate him. But it resulted in an escort and a free passage! His imprisonment seemed to effectually stop any further spread of the evangel among the nations. Instead, it resulted in much greater light and a wider ministry by means of his latest epistles.

We marvel at the blindness of Christendom, which seems totally oblivious to this great transition, and traces "the church" from Pentecost to the present, as if Paul and his teaching had been accepted with open arms and adopted, not only by the other apostles, but by the Circumcision believers, instead of being rejected and opposed. As a result, they also practically renounce Paul and his teaching, or so dilute it with Peter that it is nothing but an incongruous mixture. And this also accounts for the great variety even among those true believers and earnest saints who wish to "go by the Bible." Indeed, the very ones who declare, where the Bible speaks, we speak, base their doctrine almost wholly on the book of Acts, in which Paul is *rejected,* and *before* he wrote his greatest epistles, the charter for today.

"THE KINGDOM"

As Jerusalem is the capital of "the kingdom," that is, the *literal, earthly, millennial* rule of Christ, it may be helpful to explain that this phrase is usually confined to this particular phase of divine rule by those who recognize the reign of Israel, under their Messiah, over the whole earth for a thousand years. The doctrine concerning it is also condensed to "kingdom teaching." As it occupies such a large place in both the Hebrew and Greek

Scriptures, this makes the constant repetition of the qualifying terms superfluous. It may be misunderstood by those who use it of the present ecclesia, in accord with the theology of Christendom, but that is too hazy to be understood anyway.

Death and sin reign over mankind today, but *grace* reigns over the saints (Ro. 5:21). We have also been transported out of the jurisdiction of Darkness, which sways over unbelievers, and transported into the kingdom of the Son of His love (Col. 1:13). But these are by no means literal kingdoms. Even though a mortal must acknowledge the despotism of Sin and Darkness and Death, that does not make him a traitor to his country, as if he took orders from a human dictator of another land. Our subjection to Grace and to the Son of God by no means makes us disloyal to the government under which we live. The Son liberates and leads us by His life and light and love, and the subjection of our spirits to Him does not conflict with our human rulers, but with the spiritual dominion of darkness, by which mankind is unwittingly enthralled.

The vital distinctions between these kingdoms and those of man's day should be clearly comprehended by the saints. The tendency today is either to separate church and state or abolish the worship of God altogether. When the saints take over the rule of the universe, the tendency will be just the reverse, so that, at the end, God will become All in all His creatures. Now government is gradually expanding and becoming socialistic and totalitarian, but then it will gradually vanish, as His creatures voluntarily subject themselves to God Himself, and enter His family circle at the consummation.

This terrestrial kingdom and the celestial one for which Paul is saved (2 Tim. 4:18) are the only literal divine kingdoms in the Scriptures, if we include the eon

after the thousand years. God, in Christ, will rule the earth through Israel and the heavens through the ecclesia, until all rule is abolished at the consummation. These are actual kingdoms, with a definite territory and government and subjects, in which the saints will reign over the rest of God's creatures because of their relation to Christ and the possession of God's spirit. All these other kingdoms or rule or reign are *figurative,* so-called because of likeness to these two literal kingdoms.

The kingdom of God, Who is Spirit, can be nothing but the spiritual subjection to the Deity on the part of those who are partakers of His holy spirit. As a result, it is common to all saints, who are controlled by the spirit's power. In this sense it may be quite correct to refer to God's present operations by the condensed phrase, "the kingdom," but it is apt to be misleading and vague, unless we add "of God" to it, in view of the special interest attached to the coming of Christ to establish His kingdom on earth. In every case, in using the term "kingdom" it is well to make clear which one is meant by a clarifying context, especially if it is not the literal, terrestrial, millennial rule of Christ, which we all hope will soon come to cure mortal man's misrule.

(To be concluded) A. E. K.

THE HEAVENS IN SPACE AND TIME

In an article on *The Heavens in Time and Space,* we hope to shed fresh light on a theme which is very vague in the minds of most of the saints, although it should be of intense interest to us, whose future lies among the celestials.

We hope to continue our *Studies in Hebrew* under such themes as "The Heavens in Space and Time," "The Way of Cain," "The Deluge." These are based on the new version and contain much fresh truth which we hope will enrich our readers.

Obituary

MRS. J. H. BRECKENRIDGE

Our dear Sister in Christ, Mary E. Breckenridge, was released from suffering on Christmas day, at the age of 92. Although in extreme pain from a broken hip, we understand that our sister did not fail to testify for her Lord and Savior even during the last few days of her life, while in the hospital. Born in Carlisle, Pennsylvania, she had lived in Los Angeles for many years. While health permitted, she attended the Los Angeles meetings. Her husband, John H. Breckenridge, an attorney, who preceded her in death, had for years helped with the legal affairs of the Concern. She is survived by her two daughters, Mrs. Sam Wood and Mrs. William R. Lindsay. Although they will miss her sorely, yet the meeting at His presence will be sweeter because of the parting, and we cannot but feel that it will be soon!

REPOSING

We have just learned of the death of one of the most faithful exponents of the truths for which we stand. Our records show that she had been in touch with the truth for more than thirty years. We do not have details, but know that our dear sister will be missed by her husband and daughter, who survive. Although she had lived for some years in Arroyo Grande, California, we had the joy of personal fellowship with our sister, Mrs. W. T. Hopkins, in Long Beach, many years ago. Good night, dear sister, until we meet at His glorious appearing!

ADOLPH LANGER

A native of Austria, but coming to this country at the age of twelve, Adolph Langer lived most of his life in Berkeley, California. However, for the past fifteen years he had lived in Santa Monica, returning to Berkeley a few months before his death. During his stay in Santa Monica he and his wife Louise attended the meetings in Los Angeles, at the Studio Hall, regularly. He took on the duties of custodian of the hymn books, and was always ready to help in any way he could. In fact kindness and consideration for others were his outstanding characteristics. Besides his widow, he leaves two brothers, Rudolph and Joseph, and a daughter. Although he is reposing at present, we know that his brief sojourn on earth was only the prelude for our dear friend, and that he will come forth one day with a body which will no longer be subject to the ravages of death.

MISSIONARIES

We continue to receive good reports of the progress of the truth from our brother Fred Johnson of Oraibi, Arizona. He is able to present the Scriptures to the Indians in a way that they can understand, because he is a native Hopi Indian himself. But the work will meet with opposition, hence he needs our continued prayers and support.

Bro. W. L. Rodriguez, who is in a similar position in the Philippine Islands, is also deserving of the continued help and prayers of the saints. Both these brethren have sacrificed a secure position because they taught truths they found in the Scriptures, rather than bowing to the dictates of the denominational creeds and leaders with whom they were formerly associated. Hence they should have the encouragement of those of us who are anxious to see the Scriptures, not the creeds of men, taught to every race and color.

CORRECTION: VOL. XL, page 199, line 5, read *this* for his.

SPECIAL PRAYERS FOR TODAY

GOD'S WORD AND WORK should be the special subject of persevering prayer by the saints in this administration of God's grace. Paul's epistles provide the precepts, and Paul himself is our pattern in this, as in all else (1 Cor. 4:16, 11:1, 1 Th. 1:6, Ph. 3:17). He prayed for us that God would give us a spirit of wisdom and revelation, in order to know Him (Eph. 1:17). He pled with the saints to pray for the secret of the evangel (Eph. 6:18), and of Christ (Col. 4:2), and for deliverance from those who opposed his message (Ro. 15:30). May we give these a special place in our petitions!

Since the shadows are past and the light of noonday is shining in Paul's evangel to the nations, we should search his epistles if we desire to discover God's mind as to prayer for the present. To accord with our unparalleled nearness to Him in spirit, it is given a much larger place there than in any other part of God's revelation. *More than half of the doctrinal division of Ephesians, which is pre-eminently the charter of the church, is presented in a series of prayers!* God, instead of telling us directly of the transcendent grace which He lavishes upon us, puts this in the heart of Paul in the shape of a petition for us, thus enhancing their preciousness by the very form in which they appear.

One who has been enlightened by God's holy spirit through Paul's epistles will find that it operates in complete harmony with His Word. When the glorious gospel of the conciliation becomes ours, the burden is laid upon

our hearts to reach others with it. When the secret of Christ's headship over all dawns upon us, we wish to herald it abroad. When we learn of our own celestial honors, we are pressed to share these glories with all the saints. When we find out that all mankind will be saved, who can stop us from making it known? All these things, received through God's spirit, spontaneously ascend and return to Him as sweet incense, the thanksgiving and petition and prayer. And when these truths are opposed, we cannot help pleading for those who hinder, as well as those who help to make them known.

The dire need of persevering prayer for these things is far more apparent today than when Paul penned his requests, for just these lines of truth practically disappeared soon after the apostle's day, and almost nothing has been heard of them since. In all the writings of the early "Christian fathers" and even in the Reformation, what place is given to the secrets of the evangel, or of Christ, or of this administration? Even today they are nearly unknown "mysteries," as the Authorized Version aptly, but unhappily, describes them. Even the truth of the salvation of all mankind has found only a feeble following.

An incident that has just occurred may help us to realize how dense is the darkness, even in regard to the one of Paul's prayers which has found a little response in our own day. A committee has constituted itself among so-called Fundamentalists which seeks to serve the saints by exposing all departures from the truth. They do, indeed, show that almost every division of Christendom is contrary to the Scriptures, and are doubtless doing much good work. But when it comes to the special subjects of Paul's prayers, they seem not only utterly ignorant, but bitterly hostile. They denounce the teaching that all mankind shall be saved as a "hellish" doctrine, and thus revile all who hold it (Cor. 5:11).

Their teaching, not Paul's, may indeed be called "hellish," without giving offense (Ro. 14:13). They apparently hold that all unbelievers will be tormented forever and ever in "hell," or the lake of fire. We have submitted this statement to them before publication, lest we should accuse them falsely, for we do not wish to misrepresent even the worst enemies of the truth. But the word "hell" has been repudiated by us, as well as by the Revisers and all intelligent students of the Scriptures. It is not a correct equivalent of the Hebrew *sheol,* the Greek *hades,* or of *Gehenna,* or of the lake of fire, so should not appear in a translation of God's Word. It is an *unsound* expression, to be *shunned.* Hence our teaching is as far from "hellish" as it can possibly be.

In Webster's dictionary, the supreme authority in the United States, "hellish" is defined as follows: "Of or pertaining to hell; like hell; infernal; malignant, wicked, detestable, diabolical." We ourselves once held the doctrine of eternal torment for all unbelievers, and humbly acknowledge, along with all who still have a spark of feeling for their fellows in their breasts, that nothing imaginable could be more malignant, or wicked, or detestable, especially on the part of the Deity, Who is love, Who wills that all mankind be saved and come into a realization of the truth, and on the part of Christ, Who is giving Himself a correspondent Ransom for all, of which Paul was appointed a herald and an apostle (1 Tim. 2:4-7).

But what is at all like hell, malignant, wicked, detesttable, diabolical, or "hellish," in the teaching that God is operating all in accord with the counsel of His will (Eph. 1:11), so that He not only wills, but *will save* all mankind, and *justify* all mankind (Ro. 5:18), and *reconcile* all to Himself through the blood of Christ's cross, whether on the earth or in the heavens (Col. 1:20)? This is *heavenly,* not hellish! This glorifies *God,* not Satan!

This honors *Christ,* not the Adversary! Paul entreats us to *pray* and *plead* and *give thanks* for all mankind, not to *damn* them (1 Tim. 2:1-4)!

Instead of falling in line with God's great program, the Christian world, or system, has used prayer as one of the best instruments of error. "Christians" in name only, who did not possess the spirit of God, and lukewarm believers, considering prayer as a sacred duty, fell into futile formalities. Petitions were written or printed, to be read or repeated by rote. A prayer for every day is considered a very spiritual program. But one of the worst mistakes was the adoption of the "Lord's Prayer" as the standard form for the layman. Not only among Roman Catholics is the "Paternoster" a religious exercise of great merit, but even in the Sunday Schools of more enlightened lands it is impressed on the pupil's young minds as if it were the talisman to heaven. It not only leads to hypocrisy but entirely distorts the truth which is ours in Christ Jesus today.

This has been the experience of the writer of these lines: His first book, *The Mystery of the Gospel,* or *The Conciliation,* contained on its title page the following: "Praying . . . for me, that utterance may be given to me to open my mouth boldly to make known the mystery of the gospel." Thereafter followed expositions of the secret of Christ and of this administration, and a pamphlet, "All in All," setting forth the salvation of all mankind. All of this aroused much opposition and fierce defamation, and will continue to do so until the end, for this is according to God's purpose. Even this should call forth thanksgiving. We may well echo our Lord's prayer: "Acclaiming am I to thee, Father, Lord of heaven and earth, for Thou hidest these things from the wise and intelligent, and Thou dost reveal them to minors" (Mt. 11:25).

Paul's greatest prayer for the saints began with

ceaseless thanksgiving for them, and was directed to the God of our Lord Jesus Christ, the Father of glory (Eph. 1:16-17). This is an introduction worthy of the theme, for all blessing has its source in God, and its channel in Christ, Who is our Saviour, and Whom we obey as Lord. Let us always seek to open our prayers by acknowledging Him in the character which accords with the subject of our petitions. This is addressed to God as the One Who blesses us with every spiritual blessing among the celestials (1:3), that we may appreciate His blessings. It is no longer our need as children that is in view, so He is not seen as *our* Father, but the Father of *glory*. He it is Who endows with the glorious riches, concerning which Paul prays.

Briefly summarized, Paul prays for a *spirit*. This is the greatest need today. We all crave material blessings, food and shelter, health and wealth. It is very striking, in the opening of this epistle, that we are not endowed with physical blessings on the earth, as Israel will be in the kingdom. We are not even assured of bodily welfare among the celestials. These things are necessary, but not nearly so scarce or valuable as an endowment with spiritual wisdom and revelation to enable us to know God and His plans and purpose for us. He wishes us to know what He has in store for us in the future, and what will be our lot, and the power at His command to carry all of this to completion.

This demands a spirit of wisdom and revelation, which God alone can give. All saints have a measure of God's spirit. A special spirit of wisdom will be wary, for there are many deceiving spirits in the world. The forces of wickedness are spiritual (Eph. 6:12). There is need of discrimination (1 Cor. 12:10). When the spirits disagree with the Scriptures, or even with one another, we may be sure that they are evil, no matter how much they attract us, or operate in us to perform wonders. At

various times in the history of the church, there has been a yielding to spirit forces, by means of passivity, or marvelous manifestations, but none of them have ever led the saints into the glorious riches which Paul reveals in this prayer. They were devoid of this wisdom and lacked this revelation.

Without this spirit of wisdom the rich revelations of the prison epistles cannot be apprehended. If anyone has not realized these rare revealments, it is because this spirit is lacking. Let everyone who seeks to understand God's highest unfoldings, as given in this epistle, first of all pray for this spirit. But this is not enough. No one has ever discovered the secrets here revealed apart from the written Word. God's spirit inspired the Scriptures. His spirit is not imparted to the saints to enable them to perceive light *apart* from the Scriptures, but *through* the written record. Wisdom demands that there be two witnesses to the truth. The spirits that ignore the written revelation disagree among themselves. The spirit that cleaves close to the record alone will bring us into harmony with each other and with the spirit of God.

Wisdom will seek to discern the spirits. There are so many divergent ones, each trumpeting itself, that no one can accept them all. The matter is much simplified if we have the overwhelming conviction that the Scriptures are inspired by God and were indicted by His holy spirit. Then they become the one and sufficient test as to the spirits, if they are of God. The most dangerous of all spirits is one that rejects this test, and claims individual inspiration, or a super-inspiration which imposes its message upon the sacred text. None of these have ever even discovered, much less revealed, the secret wisdom of the present administration, which was hid in God, until it was revealed in writing and made known through the pen of the apostle Paul from his Roman prison.

God is the source of all wisdom. Creatures are con-

fined to apparent appearances. He sees through all outward forms to the very heart. He alone knows the end at the very beginning. And He only can use evil to produce good. So wisdom consists in getting a God's-eye view, of seeing everything from His standpoint. In the Scriptures wisdom will remove the veil from all previous revelation, and show how it prepared for the present. It will transform each seeming setback into a magnificent success. The present is the fruit of much apparent failure, and gets its flavor from defeat. Wisdom will doubt all human testimony and believe God. We should even mistrust the evidence of our own spirit unless corroborated by the documentary evidence of God's holy spirit.

THE DOUBLE WITNESS

Wisdom demands a double witness. This world is full of illusions and deceptions, so every vital matter should rest upon the testimony of two or three. Even men of the world protect their property by legal papers, attested by witnesses. Their private convictions, their own declarations, carry little weight in a court of law. So the opinions of the saint, or his asseverations, the fruit of his own spirit, are a frail foundation for faith. If he differs from others, one or both are bound to be false. Even if two or millions agree, that is no guarantee. A single certified document may prove all to be mistaken. The saint who has God's spirit, should rest only on the divine documents, which alone can give safety and certitude.

This wise precaution should guide us in everything which has been touched and tainted by human hands, even in determining the authenticity of the sacred text itself. Men make mistakes, no matter how hard they try to avoid them. Probably no manuscripts which have come down to us from ancient times were so carefully copied and compared as the sacred scrolls of the Scriptures. Even the three most ancient and best differ

slightly from one another. It would be unwise to take one to the exclusion of the others. It would be foolish to accept a poor one which is contrary to all the rest. In the providence of God, these, the most precious and important documents for our faith, are preserved practically perfect, when their testimony is combined. That is why they are given in the Concordant Greek text. There is no question as to the written record of the grace which is ours in Christ Jesus.

In the Hebrew the matter is far more difficult, so that much more wisdom from above is needed. With the exception of Isaiah, the oldest records come to us through a Greek version. This often differs from the traditional Hebrew which has been handed down to us, in many details, although, as a whole, there is substantial agreement. Much more than mere knowledge of the facts is needed, though these must be the basis of any restoration. Perhaps the greatest aid is a knowledge of God such as Paul pleads for in this prayer. Complementing this is an insight into the failings of mortal men, the prejudices of the people and the mistakes of copyists. Then the aid of double witnesses, such as are provided by complementary accounts and parallel passages, and especially the recurrences of the same word, in order to determine its divine definition, as used by the spirit of God.

Even in the written record, the truth is safeguarded by *repetition.* The narrative in the book of Acts is complemented by Paul's epistles. Romans is reiterated and re-enforced by Galatians and the Corinthian letters. Ephesians has its echo in Philippians and Colossians. One part corroborates the other.

This wise precaution has been carried to its limits by the spirit of God in the very words of inspiration. There is no inspired lexicon telling us what each term signifies, such as is provided by some philosophies. Theosophy issues a special handbook defining its vocabulary. But

the inspired documents have done even better by means of repetition. The meaning of a phrase or a word or an element is fixed by its usage. Hitherto this has been largely ignored. Men prefer their false opinions, and translate according to the dictates of a deceiving spirit, rather than in accord with the spirit of God. Hence it is wise to use the same symbol where it is repeated, wherever language will allow.

How different with the wisdom of the world! God will destroy it. He makes it stupid (Cor. 1:19). The reasonings of the wise are vain (1 Cor. 3:20). In the truth for today we learn of the depths of God's wisdom (Ro. 8:33). It is a secret wisdom (1 Cor. 2:7). It is a multifarious wisdom (Eph. 3:10). But our spirits are not equipped to entertain it, apart from a special gift from God. Paul has given expression to it in the previous part of this epistle (Eph. 1:3-12). But how few are there, even of those saints who may be called spiritual, who have been able to grasp the wisdom in this marvelous revelation! How few have even felt the need of a spirit of wisdom, or prayed for it!

Before the Concordant version was made or any of the literature written, there was persistent prayer for this spirit of wisdom and revelation. Nor has it ever ceased. The fearful lack of it in dealing with the Bible has become more and more apparent, and the need of it more evident. Not only was it necessary to pray for it in order to recover this crowning revelation of God, but now, even after it has been expounded at length, it is needed to apprehend the expositions! So let us pray, not only for ourselves, but join Paul in his prayer for all saints for this special spirit, so that they may realize the greatness of God's grace. A. E. K.

FATHER AND SON

IF WE STUDY the many references to God and Christ as set forth in Scripture, we perceive a divine unity of being and purpose. In their character as Father and Son, the relationship is truly ideal. What better opening, then, to our theme, than the words:

"I shall be to Him for a Father,
And He shall be to Me for a Son."

What a blessed relationship! And how far-reaching the exquisite nearness existing between God and the Son of His love! It is a great tie, a wondrous filial bond. The expression *"My Father,"* occurs in John's narrative 35 times, and *the Father* 121 times. The phrases blend as it were, to the praise of both Father and Son.

"The Father is loving the Son and has given *all* into His hand" (John 3:35). The Father is loving. How simply yet finely expressed. And how understandable that He should give *all* into His hand. What confidence is reposed in the Son of His love! Think of the magnificent issues of such love, all of them being wonderful to God's praise, and the ultimate delight of His vast creation.

"The Father is fond of the Son, and is showing Him all that He is doing. And greater works than these shall He be showing Him, that you may be marveling" (John 5:20-21).

Here indeed we have a nearness, a closeness and correspondence befitting such divine unity. Yet withal, there is the sublime acknowledgment, "The Father is greater than I." An expression this, of a true acceptance of the place of a Son. And though He were a Son,

yet He learned obedience by the things He suffered. He came to do God's will, supremely and perfectly.

"In the summary of the scroll it is written concerning Me—To do Thy will, O God" (Heb. 10:7). And from first to last His lips proclaimed this truth, His life in every aspect supporting, and the manner of His death confirming, the marvel of such an utterance. How removed from human willing the continuous desire of the Son of God! For, said He, *"I am not seeking My will, but the will of Him Who sends Me."* How perfectly free from aught of self-seeking, an example indeed for all who name the name of Christ.

How excellent, too, the companion words, "I have descended from heaven, not that I should be doing My will, but the will of Him Who sends Me.' ' And so complete is the union of the two wills, so wondrously in unison, that our Lord could truly say, *"I and the Father are one."* Yet He could also say *"The Father is greater than I."* Both are sublime statements reflecting divine understanding between Father and Son.

Now, there is one great statement made by Christ to the Jews who were always trying to belittle His claims. "No one can come to Me if ever the Father Who sends Me should not be drawing him." And yet, in the face of so clear a truth, there are many who speak of themselves "coming to Christ," ignoring the fact that God by His spirit must move upon them, and thus be drawing them. It is of God supremely, and not the will of the flesh. This is the great lesson Christ conveyed, and is as true today as then. The experience and teaching of Paul fully bears this out, and all to the praise of Father and Son.

How finely intimate, too, the words of Christ to Miriam Magdalene, "Lo! I am ascending to My Father and your Father, and My God and your God." How great the honor accorded her, that she should be the

bearer of such tidings to the disciples! Could words more clearly set forth the ideal relationship of God and the Son of His love? Have we not, in all these utterances quoted, a telling expression of oneness, and of divine unity? And so simply stated. There are no mystifying phrases to confuse the minds and hearts of His followers. And what revelation is withheld, is intimated as in the following words:

"Still much have I to say to you, but you are not able to bear it at present. Yet whenever that may be coming, the spirit of truth, it will be guiding you into all the truth, for it will not be speaking from itself, but whatsoever it should be hearing will it be speaking, and of what is coming will it be informing you. That will be glorifying Me, seeing that of Mine will it be getting, and informing you. All, whatever the Father has, is Mine. Therefore I said to you that of Mine will it be getting, and informing you (John 16:12-15)."

It may well be, then, that in the epistles, and especially in Paul's, we have this greater glorifying of the Son, and of the Father, too. In Paul's Ephesian letter alone, we have a transcendent linking of Father and Son which well bears out Christ's reference to greater and deeper truth. It is indeed a writing of rare illumination for God's own in this era of grace. Note the interweaving of the names Christ Jesus, Lord Jesus, and that of God our Father, the Father of glory. The marvelous prayers of the apostle, also, that realization may be ours of the glories so attaching to Father and Son.

All this wonderful illumination of heart and mind waited upon Christ's revelation to Paul, choice instrument of the Lord Christ. And what an instrument, what a vessel for honor was the great apostle! As no other he set forth the excellencies of his Lord and ours. Indeed, nothing is clearer than the fact that Christ, during His earthly ministry, could not impart to His disciples such

truth and revelation as He could, and did later, to Paul.

It is, therefore, of God, the Father, and in the wisdom of His purpose, that higher and greater unfoldings were accorded to the apostle of the nations. His letters clearly show this. See how again and again he uses the phrase, "the God and Father of our Lord Jesus Christ." It occurs in the opening lines of all His letters. And how eloquently is the filial tie set forth! God's purposive love underlines every reference.

And for Paul, God never fades away into the mere "infinite," the great all, pure being, or principle. He is not impersonal, uncaring, oblivious of our interests. Far from it, for are we not ourselves "of God, in Christ?" And is not our present liberty of godly walk and life, our future service, also, of Him, God of all grace, and Father of glory? Truly, is it all of God, in Christ, most blessed Son of His love.

Down here, our life in Christ, with the expression of it we would fain show, is circumscribed by environment and circumstance, but in the celestial sphere we shall be truer exponents of the Father's grace. Life and power will go forth in continuous streams of wonderful light and knowledge. The divine unity of Father and Son will be displayed and seen in high degree.

Paul touches upon this perfection with an ideal frequency in his writings. Think, for instance, on one profoundly clear expression of it. "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. But not in all is there this knowledge." (1 Cor. 8:6, 7). How truly informing and far-reaching are these words. Note the fulness of the divine embrace. All is out of the Father, and all is through the Son. Then, in a wondrously unique sense, we read, *we for Him* —for God, the Father. And, to complete the assuring thought, *we through Him,* the illustrious Son of the Father, His Well-beloved.

Another shining statement, worthy of recall, easily comes to mind. "Yet all is of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, how that God was in Christ, conciliating the world to Himself, not reckoning their offenses to them, and placing in us the word of the conciliation (2 Cor. 5:18-19)."

Now, when we read that "all is of God," assurance is surely ours that all are in His hands, and that for final good. He it is, "Who conciliates us to Himself through Christ." How blessed then is the gift streaming forth to the whole wide world! *"The dispensation of the conciliation."* This is here and now, a gift reposed in all God's true evangelists. A full evangel to herald forth. See how perfectly the apostle phrases it. "God was in Christ, conciliating the world to Himself, not reckoning their offenses to them, and placing in us *the word of the conciliation."*

What a word to dwell upon! Truly, a theme for eloquence. God in Christ, Father and Son, supremely concerned in the issue of so great a word. A word which, at long last, passes to its unforgettable complement, the divine fulness of reconciliation. God becomes All in all, an effect He has Himself designed as the glorious consummation of the purpose of the eons. Then, indeed, is He Father of all, acknowledged and loved by all. And what glorious reward will be His, Son of the Father's love, Who gives up the kingdom to His God and Father! In what an august way will He grace that kingdom! Then indeed will He have come into His own, to lay it as if it were, at the feet of God, His God and Father. Fruition indeed of the Father's acceptance of His work and worth. Divine unity, and how beautifully expressed by our Lord Himself: "Lo! I am ascending to My Father and your Father, and My God and your God."

WILLIAM MEALAND

CORRECT CUTTING

LIVING are we in a time when God is lighting up many a long dimmed truth. He wishes to lead His saints to maturity, in view of the return of Christ. Many a glorious truth was recovered by following the exhortation of Paul to Timothy, which reads, concordantly rendered: Endeavor to present yourself to God qualified, an unashamed worker, correctly cutting the word of truth (2 Tim. 2:15). This method has opened up many a treasure chamber of divine revelation, and smoothed the way of approach to the deep things of God.

Notwithsanding the blessing it brings, one still meets with deplorable misunderstanding in seeking to fulfill this exhortation in a spiritual and scriptural manner. There are many excuses for rejecting it. Some think it is merely the favorite pastime of a few. And others that it is even a harmful error. Still others may be repelled by the unusual translation, "cutting" in place of "dividing," notwithstanding the fact that this is an exact rendering of the Original. The uninitiated may imagine it to be peculiar or misleading, because an ungodly king in Juda *cut* up Jeremiah's scroll with a pen knife. For this offensive deed the callous king was severely punished (Jer. 36).

False ideas in regard to correct cutting are not only held by opponents, but also by such believers as acknowledge the various administrations, and testify thereto, yet give unsatisfactory or mistaken explanations, which are one-sided or extreme. To accept a truth is much easier and faster done than to bear a clear and competent, enlightening and helpful witness to it. That demands

protracted and diligent preparation. Yet this service is worth all the necessary effort, for it is a most glorious achievement to open up God's Word to others, and is most acceptable to Him.

We will now endeavor to give some basic directions to remove the difficulties which stand in the way of those who desire to get a good grasp of this exhortation, and to show, by a few simple examples, how to put it into practice.

Our everyday speech will help us to see that the "cutting" of 2 Tim. 2:15 is figurative. We talk about something that "cuts to the heart," or a way which is "cut off," or call a person a "cut up," and never think of using a knife to do these things. We also differentiate between it and cutting *off*, and *through* and *up*. Sometimes it refers to a damaging action, but merely cutting, even if it is painful, may be beneficial.

The necessity of taking the cutting as figurative in 2 Ti. 2:15 is emphatically confirmed by other passages. According to this the Word of God is to be cut, but in Eph. 4:7 and Heb. 4:12 we have the reverse, for there it is the Word itself that does the cutting. Should we attempt to interpret these passages literally we would introduce a crass contradiction. But if we recognize their figurative character, they reveal to us the closest harmony.

This figurative expression is further illustrated by the dissection of the sacrifices. These could not be hacked to pieces, but had to be carefully cut, so as to preserve the various organs whole as ordained by Moses.

When Luther was working on those parts of the Scriptures which deal with the killing of the sacrifices he went to a slaughterhouse in order to learn how they did it, that he might translate correctly.

We cannot say that it is our duty to distribute the various truths in God's Word in their proper places, for

this would imply that the Scriptures are in disorder. In view of the superhuman exactitude with which they are written and composed by the holy spirit, whatever we may say must harmonize with it. In this case we may put it thus: correct cutting consists in clearly seeing everything where God has placed it and where He wants it. What He has not joined must be kept separate.

It is most suggestive that the spirit of God has used a word which implies a sharp edge, that calls for the utmost care in its use. The hand of the surgeon which cuts into human organisms must possess many qualities, such as skill, steadiness and determination, along with the greatest care, sensitiveness and a feeling of responsibility. Thoughtless, careless cutting, or uncontrolled zeal, could do a lot of damage, while timidity, irresolution and unwillingness also, leaving the important duty unfulfilled, will lead to loss.

Figuratively, this describes two extremes under which the truth may suffer. The first refuses to see or allow differences, while the latter acknowledges a distinction, yet goes too far. By such methods we are liable to bring discredit on God's revelation.

A good and instructive example is the human body. It consists of many organs, each of which has its special function. Nevertheless all of it is constituted an indivisible whole by means of the nerves and the bloodstream. So it is with the living Word of God. Special truths must be kept separate because they are addressed to distinct bodies with different functions. Nevertheless the whole is based on the fact that the Word of truth is a living, indivisible organism, with a variety of internal connections which we may, under no circumstances, sever. It is our duty to consider, with painstaking exactitude, what is to be kept separate and what together, in order to obey this divine exhortation.

One who desires to stand for correctly cutting the

Word of truth cannot avoid a long and laborious study in order to possess himself of all wholesome teaching on the subject. It is evident, from the use of the word "endeavor," that this can't be done without diligent industry.

We will now candidly consider the doubts which keep honest truth seekers from correctly cutting, because of a lack of knowledge. We will begin with a very simple example that may be easily understood. In applying the Word of God personally we give the sorrowful a word of comfort, the discouraged a word of encouragement, the sinner is convicted and corrected, the disorderly warned. In each case an appropriate passage is chosen. This is an easily understood example of correct cutting. Yet this is only the first step. In reality this method takes in a much larger and wider territory.

Throughout God's revelation there is a cut of tremendous size and importance. It separates Israel as God's earthly people and the present ecclesia, as a celestial body. Where Israel appears, the ecclesia must stand back. It must not appropriate to itself words that Jehovah has spoken to that people. From this arise notable conclusions, such as, for example:

The so-called four "Gospels" belong to Israel and not to us.

But such a short and comprehensive statement, unless further explained, may give a very false idea of correct cutting. It may give the impression that we are so absolutely severed and separated from the accounts of our Lord's life, that we cannot receive any blessing whatever from them, and that we must read them with cold indifference. In fact, such a radical cut would be unbearable. To think that the wonderful sermon on the mount should have nothing to say to us would make us very sorry. It

is evident that such a broad statement needs further explanation, so that such deductions cannot follow.

We will now use a practical example from the sermon on the mount to show how to go about correctly cutting the Word of truth. We will take the benediction: "Happy are the meek, for they shall be enjoying the allottment of the land" (Mt. 5:5).

Under no circumstances may we insert the knife and say, There meekness: here none! That would never do to cut ourselves off from meekness and its reward. just because this occurs in the "Gospels." Such a wonderful saying of our Saviour concerning such an important virtue should affect us also. Now, if we take the separate parts of this promise, we will find first a universal truth, yet another which may be applied only to Israel. Throughout the Scriptures meekness is seen as a virtue well-pleasing to God. In praise of His servant Moses He says that he was meek above all other men (Nu. 12:3). David, the man after God's own heart, tackled a lion and a bear and Goliath, yet with all his manly vigor, how considerate and meek was he with his enemy, Saul! This virtue may reside in the heart of steel, that becomes soft and pliable on occasion. We may learn such things from men who lived in a very different administration. In this way all Scripture becomes profitable and helpful.

During the earthly life of Christ His exhortation to meekness was very much needed, because the violent were snatching the kingdom (Lu. 16:16).

Now when we come to the Pauline epistles and are exhorted to be meek, that is nothing new, for, long before they were written, meekness had been commended as a great virtue. It is not confined to any administration. Everywhere it is at home, and it were deplorable if we should fence it in any particular place. Bride or body, it is welcome everywhere. If the "Gospels" call to us: "Happy are the meek!" there is no need to close our

hearts to it, but rather to let it encourage us. In this regard we need not do any cutting, for here is a spring of blessing for all.

We must not go further without mentioning something special as to this method. It is only an application, not an interpretation. The application is not controlled by the divisions of God's plan in the Scriptures, but may take a word anywhere for exhortation or consolation. This may bring us many a blessing. Yet this treatment of God's Word concerns only the surface, and provides the believer merely with milk, an easily digested food for the immature. Even though it brings blessing, yet it keeps the believer in a state of childhood and cannot lead on to maturity. It should be given a very small place, for, if it breaks beyond its bounds it may even become an enemy on the path to maturity. Many are the evidences that believers who are served only with such fare, remain children and become more and more unable to receive the deeper truths of God's revelation.

Interpretation, however, deals with the Scriptures in a more solid and consciencious fashion. It does not skim along the surface, but descends into the depths, in order to dig out the precious treasures hidden in it. Then it does not pile them up without rhyme or reason, but illuminates each truth in the place which belongs to it in God's wisdom and plan. In this is seen the practical cutting of the word of truth. Interpretation is no foe of application, but this must never lay claim to the last word. We should note that our Lord, after His resurrection, confined Himself to interpretation (Lu. 25:27, 33, 45, Ac. 1:3).

The sooner we intelligently differentiate between these two methods of dealing with the Scripture, the sooner will we satisfy the deeper needs of our spirits.

Interpretation deals with the Word of God according to very definite rules. It recognizes the different divine

administrations and bodies. It lays great stress on the importance of noting to whom a given passage is written, and further, endeavors to understand it as the one who is addressed would understand it from his standpoint and at his time.

If we examine our verse according to these rules, the question arises, To whom did our Lord address this benediction? Further, at what stage were the hearers in God's plans?

The answer to the first question is briefly recorded: "At His being seated, His *disciples* came to Him. And, opening His mouth, he taught *them* . . ." (Mt. 5:1). It is not difficult to recognize the great difference between us and our Lord's disciples. They were Jews, and belonged to a different body of saints from us. The apostles among them, even though they came from the poorer class, were, in God's sight, the future rulers of His people. Our Lord told them this candidly in reply to Peter's question, "Verily, I am saying to you, that you who follow Me, in the renascence, whenever the Son of mankind should be seated on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel" (Mt. 19:28, Lu. 22:30). These thrones, however, are not in heaven, but on earth.

But their position at that time was the exact opposite. The King in their midst was unrecognized, lowly and ignored. The land was not only under the rule of Rome, but their own spiritual rulers were numbered among the enemies of the kingdom message. The appearance of the Messiah had brought the kingdom near. But how did it fare? The violent were snatching it (Mt. 11:12). And the disciples, the first in rank, were actually the last. That their great expectation still seemed dark in the distance did not deny the fact that they were to enjoy the allotment of the land.

With this background much becomes clearer and

more easily understood. These members of the kingdom must be given the appropriate exhortations during their testing time. Now it was not necessary to teach them to rule, but to have patience and endure. And what was more necessary than meekness, in view of the antagonistic attitude of so many adversaries (5), and peace (9) and rejoicing in persecution? (11-12).

Of course we also should heed this exhortation, for obedience brings a great blessing. Nevertheless we must pay attention to the difference, whether it is for Israelites or for members of the body of Christ. *Our* home, *our* land, *our* allotment are not on the earth, but among the celestials. This divine determination constitutes us real foreigners down here (Phil. 3:21). As such we have not nearly so many rights as the citizens of a country. Officials give foreigners to understand that they must keep the peace. If they are allowed to earn their daily bread, they must not mix into the politics of the land. The word politics comes from the same Greek stem as *politeia, citizenship* (Eph. 2:12).

Believers with a celestial citizenship have still much to learn in this regard. Lack of understanding may lead to tragic results. If the saints today, in this secret administration, are despised and persecuted, they suffer as such who are not yet in possession of their allotment. In this lies the notable difference between us and the disciples of our Lord. We see this plainly in the rules which obtain in normal times in the kingdom. When Israel was obedient, Jehovah protected it and visited His adversaries with severe judgments. So will it be in the future also (Is. 60:12, Zech. 14:12). Israel will sometimes help to carry out these inflictions. To be used by God in judgment does not imply a lack of meekness, for it is not due to human anger, but is a divine, wholesome discipline. When the disciples wished to call down fire from heaven on their enemies (Lu. 9:54), they were not basically

wrong, but too early. Such judgments will fall before the kingdom comes. The oppression which was the lot of the disciples and their Lord in that day was different from ours, for they suffered in their own allotment.

That is only one of the notable distinctions. There are others also, which are just as important. We cannot call the meek happy without inquiring how we can best come into possession of this virtue. The mere statement cannot help us here. Now we must take into account the disciples' stage of development. At that time they were still under law. Now we are not allowed to follow in the path of Moses and David. The law was not given to make the Israelites virtuous, but to convince them that they cannot fulfill it without the power of Christ's resurrection. If a Moses or a David were examples of meekness, they were special exceptions, wrought by God's spirit, just as, in those days, some were empowered to prophecy or do great deeds (Jud. 6:34, etc.).

Today, in the ecclesia, meekness is a fruit of the spirit (Gal. 5:22), which may and should be fully developed in all. In order to more clearly show the vast difference between then and now, we may say that it is the fruit of the spirit of the resurrection of Christ Jesus. The great determining crisis in God's salvation was the death and resurrection of Christ. We must always take this important boundary monument into account in orienting ourselves. Because God operates today with the same power which raised Christ from among the dead, it was impossible before this event to walk in newness of life. With this in view it was that John explains: "For not as yet was holy spirit given, for Jesus was not as yet glorified" (Jn. 7:39). This spirit is now the real source of the life of the ecclesia. It imparts deliverance from the law of Moses, which can only condemn, not help, and leads us into grace, which frees from all sin. And here we have a basis on which a meekness can flourish that glorifies Christ.

Now it is clear that correct cutting does not make the mistake of tearing the believing reader away from the accounts of our Lord's life and forbidding him to derive blessing therefrom. But why loiter so long at a smaller spring of blessing when a much larger one is available? The power needed for a life well-pleasing to God is found in Paul's letters, and not in the so-called "gospels." How vitally necessary, then, to make a clear cut, so that we do not seek something in them which they are not able to impart! Looked at from this side, we must insist that these records do not concern us. The recognition of this divine rule opens the door to blessing far above any that we might be able to extract from them.

Now we are ready to take up the second part of Mt. 5:5: "For they shall be enjoying the allotment of the land." Even in this we may discover a universal truth, that is, that the meek will be rewarded by the Lord. However, if we look closer at the nature of the reward, we will observe the "cut" which is made by the word "land."

The thirty-seventh Psalm gives us the introduction to this benediction. No less than six times do we read of living in the land (3, 9, 11, 22, 29, 29). After describing a condition which also prevailed in the time of our Lord, the pious are encouraged with the promise that they will tenant the land. "And the humble shall tenant the land" we read in verse 11. Practically our Lord repeated the promise that He put into the mouth of David by His spirit (2 Sa. 23:2). This Psalm is an important basis for the "sermon on the mount." We need only compare the 20th verse with Mt. 6:25-26, verses 32-33 with Mt. 5:11-12. This is only a small part of the root-system of the accounts of our Lord's life in the Hebrew Scriptures. In reality they are wholly rooted in this ground. How necessary it is to see the connection with them, and not with Paul's epistles! The land which is promised to the

meek can be no other than the holy land. The Authorized Version is not altogether wrong because the kingdom will spread over the whole earth. But first of all the promised land must be tenanted by them, and from there on the influence of the chosen people will extend over the whole habitance.

Later on we will see that there are passages which give the impression that the place of the ecclesia and that of Israel flow together. Here there is small danger of going wrong. While the Israelites will be citizens of Canaan, the land of their forefathers, our realm is in the heavens (Phil. 3:20). God, the Creator, in His wisdom, has divided the universe into two grand divisions, the heavens and the earth, and has provided a special body of believers for their administration, for the earth, Israel, and for the heavens, the ecclesia. Once we recognize this "cut," and act accordingly, we are on the road to the richest blessing. On the basis of this division we must leave the promises pertaining to the holy land exclusively to Israel. We may, indeed, use the passage to encourage meekness, yet a true interpretation is not satisfied with this, but insists that every member of the body of Christ belongs in heaven, so that the earthly allotment must be left to Israel. The acceptance of this truth is far easier when we see how much greater and grander our portion is than Israel's. M. JAEGLE

(To be concluded)

From *Unausforschlcher Reichtum,*

DEDUCTIONAL ADDITIONS

In seeking to restore the Hebrew text to its original form we try to avoid so-called "conjectural emendations." We demand *evidence* of some kind before we make any change. But sometimes this is not conclusive, so we enclose the alteration in small 'question' marks, and leave it to the reader to decide. Usually we have the evidence of some manuscripts, or translations, such as the Septuagint. This we indicate on the text. But there are cases when there is no such evidence, so it cannot be shown. We present such a case herewith.

The following is a tentative rendering of Is. 60:9, showing the parallelism:

> For to Me the coastlands stretch out,
> And the ships of Carthage among the first.

The object is stated in the next line: to bring your sons from afar. We have two parallels, the *places,* Carthage and the coastlands, and the *attitude,* eagerness to serve by stretching out. But there is nothing in the first line to balance the *means* of transportation. Can it have dropped out?

The Hebrew word *coastlands* is spelled aiim. It is remarkable that the word for *boats* is tziim. They differ only in one letter, a and tz (one letter). Does not this make it very easy for a copyist to leave one of them out? It looks very likely, so we will insert it to complete the parallel, but will enclose it in small 'question marks', so that all will know that it is not in the present Hebrew text, but is a deductional addition. Such cases are usually so concordant with the context that they seem self-evident to most students of the Scriptures. Hence we suggest that the rendering be as follows:

> For to Me 'the boats' of the coastlands stretch out,
> And the ships of Carthage among the first.

JEWS AND ISRAELITES

THE NAME BRITON, still called Breton in Brittany, on the north coast of France, while loosely applied to all the inhabitants of the so-called "British Isles," when accurately used applies only to the early Celtic inhabitants, *before the Anglo-Saxon invasions.* A Brit*on* is a man of Britain. Brit*ish* has the usual ending of an adjective, as boy*ish,* Dan*ish,* Pol*ish,* Ir*ish,* Swed*ish,* Engl*ish,* and means relating to Britain. The Saxons came later. Their name was taken from one of their weapons, the *sahs,* a stone knife, according to Widukind, while others derive it from *sassen,* that is, *settlers.* Many still live in Saxony and thereabouts. The Angles, from which the name England is derived, came from what is now Schleswig-Holstein. There is no ground for deriving these names from the Hebrew. Sons of Isaac would be called Bni-Isaac, not Saxon. Man of the covenant would be Ish-Brith, like Is-Cariot, man of the town. The combination Brit-ish would mean covenant of man, which could not be confined to Israel. The order of the Hebrew words is vital to the sense just as in English, where we cannot say "man's country" and "country's man" without obtaining an entirely different meaning.

Just as the term Jew has come to denote all of the descendants of Jacob because they have the same *religion,* and joined Judah in the worship of Jehovah after the deportations, so the term Briton has come to mean all of the inhabitants of the land, even if they are Angles or Saxons, Danes or Northmen, Normans or any other of the conglomerate which dwell on the islands, even Jews, although, strictly speaking, only a fraction are descended from the ancient Britons. "England" is confined to a part of the land on account of the *lan-*

guage, English (Angle-ish, in contrast to Scottish, Welsh, and Irish), although it includes many Saxons, besides Britons and Normans, and others, and the language itself is largely Norman, with other admixtures.

We would grievously offend the nobility of England if we should suggest that they are not British, yet they cling to their Norman ancestry and insist that their forebears came over with William the Conqueror. So also it would be a grave insult if we charged those who bear the name of Cohn (Priest), or Levi that they are not true Jews, seeing that they descended from Levi, not Judah. This should show us how unwise and misleading it is to reason from names. They change their usage in the course of time. In Scripture "Israel," Jacob's name, was applied to *all* the tribes. When they separated, it was used only of the *ten* for a while, from the standpoint of *government,* while "Judah" was applied to *two* tribes. Then, as the true worshipers had to go to Jerusalem, in Judah, this name became the *religious* nucleus of the *whole* nation.

Just as an Englishman is also a Briton, even if he is a Norman by descent, so a man who is a "Jew" by religion is also an Israelite in reference to the *nations.* The Scriptures contain no such phrase as we find in our Bibles: "Jew and gentile" (A.V. Ro. 3:9, 1 Co. 12:13). It is Jew and *Greek,* the religious and the rational man. It is Israel and the *nations,* the one nation in contrast to other governments. We should speak of the *Jew* only when thinking of his *religious* affiliations, and use Israel only when his *national* status is uppermost. Now that the division into two and ten tribes no longer exists, the term Israel is used in the later Scriptures of all of the seed of Jacob. Paul said that he was a Jew (Ac. 21:39) and an Israelite (Ph. 3:5), even though he was a descendant of Benjamin, yet he deemed it refuse, to be thrown away, lest it rob him of his place *in Christ.*

UNSEARCHABLE RICHES FOR MARCH, 1950
BEING THE SECOND NUMBER OF VOLUME FORTY-ONE

EDITORIAL

THE RESEARCH FOUNDATION

It may seem incredible to some that the restoration of the Hebrew text should call for such a lot of labor as is suggested by a permanent research organization. Perhaps a few facts will help our friends to grasp a little of the labor involved. I am now working on a revision of Job. I have about seven hundred memoranda of the coarser clashes between the Hebrew and the Greek text. As some of these record several points of difference, there are nearly a thousand problems to be settled, if possible, before printing, and I am constantly adding to these, as I make the revision. Quite a few of these would require much more time and effort than is practicable at present. This we hope to do later.

THE SEPTUAGINT UNDERTAKING

For many years a group of scholars in Germany concentrated on the text of the Septuagint, seeking to restore it to its primal form. Before this the celebrated continental scholar, D. Eberhard Nestle, who prepared the popular Greek text which is known by his name, started a very ambitious work, of which, I think, only the book of Jeremiah was published. It has the Hebrew on one side of the opening and the corresponding Greek on the other, with a very full apparatus, giving the readings of many ancient manuscripts, etc. His son carried it through after his death. I do not know that any further parts were ever produced.

The Septuagint undertaking was a more modest effort and the whole of it was published under the direction of

Alfred Rahlfs. It contains a revised Greek text based principally on the three great manuscripts exhibited in the Concordant Greek text, that is Sinaiticus, Vaticanus and Alexandrinus, with much other evidence in the footnotes. This makes it peculiarly well adapted to our work in restoring the Hebrew, for these copies go back to a text about a thousand years older than most of the Hebrew manuscripts. I have compared all of it with the so-called "Masoretic" or traditional text of Christian D. Ginsberg, so have arrived at a mature judgment of the comparative worth of the two.

The result of the prolonged comparison has led me to take a middle ground. Unlike most scholars, I do not take a stand in favor of either one. Due to the great difference between the structure and idiom of the two languages, it seems clear to me that each excells in some particulars. The Hebrew, being the original tongue from which we translate, has a tremendous advantage over the Greek in the sphere of idiom. But it has some decided weaknesses due to the slight differences between some of the letters of the alphabet, the very terse vocabulary, and the use of abbreviated pronouns, and other concise devices in indicating its grammar. In copying, a very tiny error may make a vast difference in sense.

The Greek text, on the other hand, has a very different idiom, so that we cannot translate directly from it, but must first turn it into Hebrew. But its letters are more distinct, its stems more diffuse, and its grammar, like the English, often calls for a whole word where the Hebrew has only a letter or two. This helps much in hindering the copyist from making mistakes. As a result, we do not treat these two texts as *competitive* but *coöperative.* We use both according to their special merits, *and seek to conform them to one another.* Eventually this might lead to the publication of both as restored by the other, together with a vast amount of other evidence.

With our apparatus, including concordances and vocabularies and versions, with indexes, in Hebrew, Greek, English and German, to which we hope to add special tools of our own, we are in a far better position to revise the work than anyone not so situated. Nevertheless, we are always ready to consider the criticism of anyone competent to do so, and put it before our specialists for adoption, provided that it is *constructive,* not *destructive,* and presented in a proper spirit. We know of passages that we would like to improve, which can be well rendered in German, for instance, but not in English. *It is no help to point them out unless a better rendering is given.*

Some renderings in Genesis have already been criticised. The translation *cell,* in place of the A.V. "rib," is objected to because biologists would understand it to mean a very minute bit of protoplasm, the structural unit of living things, rather than the female part of Adam, from which Eve was built. We have felt this ourselves, but have found no term which could also be applied in other passages, such as the "side chambers" of Solomon's temple, but the word "cell." We would be glad to use a special term here if it is a close synonym not demanded by another Hebrew word. The word "sack" has been suggested, but it is already needed for the Hebrew *shq,* the containers of the food which Joseph's brothers brought from Egypt (Gen. 42:25). It is used many times and is irreplaceable. We are still seeking a better word.

Another trying problem is the word *species* in place of the "A.V. "kind." This rendering has a long story back of it, due to the popularity of the false theory of evolution, and the true experiments of Mendel. These showed that the word "kind" was far too broad. A short *kind* and a tall *kind* of peas evidently come from the same ancestor. There are many kinds of men and women,

but we may be sure that they all come from Adam. In fact, that is the great marvel of earth life, in contrast to celestial creations, that God created each division in a single ancestor. If I am not mistaken, "The Origin of Species" was intended to bridge the gap between those which will not interbreed, and used the word species in the sense in which I have used it in Genesis, but I may be in error.

But the discussion of evolution showed how vague and unscientific the term was, so I changed to *genus* for a while. Yet this also lacked clarity. To be sure, I looked up *species* in Webster's dictionary, the authority in the United States. There we read: "Until the acceptance of the theory of evolution, a species was regarded as being the offspring of a single specially created ancestor or pair." Yet it also quotes O. F. Cook to the effect that: "A coherent group of interbreeding individuals is the unit of evolutionary biology, to which the term *species* finds its most proper application." So that, apart from the false theory of evolution, and even to some extent in it, *species seems* the nearest English word for interbreeding life forms with a common ancestor, which is so aptly and scientifically expressed by the Hebrew FROMer.

What is needed is a new term which will be readily understood and, if possible, combine the word *kind,* to which almost all Bible readers are accustomed, with the inspired significance of the Hebrew, that is FROM. It has been suggested that *from-kind* would be acceptable to all, and express the truth clearly and convincingly. But we are still open to suggestions.

CORRECT CUTTING
(CONCLUDED)

MATTHEW 5:5 has now shown practically how the word of truth is correctly cut. It must be acknowledged that this promise to the meek is clearly Israelitish in character, and this was easily proven. There are passages, however, which appear to be unsolvable puzzles. If we read a few verses further in Matthew five, we encounter a case that could be used against the recommended "cutting." There we read (verse 12): "Rejoice and be exceeding glad, for great is your reward in heaven" (A.V.)

We have just shown that those addressed in the "sermon on the mount" do not go to heaven, but will obtain their reward in the future kingdom on the earth. Now, however, comes a promise which seems to take the disciples to heaven and reward them there. How can we reconcile this? Insufficient exactitude in many of the deeper truths of Holy Writ have given rise to the God-dishonoring dogma that the Word of God teaches both, and no one can be certain.

As so often, the solution and safety from false reasonings lies in a faithful rendering of the Original. This reads, "for your wages are vast in the heavens." We cannot blame our early translators for failing to make such delicate distinctions. Luther and others of his day laid the foundation for the recovery of justification, the basis of the grace God granted to the nations. For the continuance of the tremendous task of translating His Word, God later called others of His slaves, and has revealed the deeper truths of His salvation through these. Just as recognition is given to these early labors, so should all further advances be appreciated, and a better rendering should not be ignored.

The more exact translation corrects the earlier one in that it reveals the reward alone in the heavens, but leaves the recipient on the earth. What an important and valuable advance is this translation! It does not disturb the foundation fact that Israelite believers are rewarded on the earth. Only their reward in heaven needs further explanation, as there are other similar passages which seem to suggest otherwise.

Mt. 6:1 ". . otherwise ye have no reward of your Father which is in heaven."
6:20 ". . lay up for yourselves treasures in heaven."
19:21 ". . and thou shalt have treasures in heaven."
Lu. 10:20 ". . your names are written in heaven."

This list is lengthened by the Circumcision epistles:
Hb. 10:34 ". . Knowing in yourselves that you have in heaven a better and enduring substance."
12:22-23 ". . "But ye are come unto . . . the general assembly and church of the firstborn, which are written in heaven."
1 Pt. 1:4 "Who . . . regenerates us into a living expectation by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and unfading, kept in the heavens for you."

These passages show that the reward, the allotment for faithful Israelites is prepared and preserved in the heavens. Even their names are inscribed there and they form the ecclesia of the firstborn out of Israel. Great care must be exercised, so that there is no cutting of vital connections. Even if the Scriptures make a separation between heaven and earth and keep the two bodies apart, nevertheless basically there are things in common which lead to the glorious goal that God has set in Christ and revealed as a secret of His will, "to head up all in the Christ—both that in the heavens and that on the earth" (Eph. 1:10).

One consideration will show us here where the cutting commences: the place of preparation and preservation of the divine reward is not necessarily the place where it is given and enjoyed. This can be shown by the fulfillment of a promise to the ecclesia. According to 2 Cor. 5:-1, etc., we have a building of God in the heavens. Now when Christ comes to call the members of His body, neither those reposing nor those living can rise to meet Him in the air before they have received their body of glory. So it must be received down here, which amounts to putting on incorruption or immortality. Although our blessings are definitely celestial, they begin down here below. The earth, which beheld us all in our humiliation, will be the first to see us in our glorified bodies. If we are in possession of this gracious gift, we will ascend to meet the Lord above in order to receive an allotment there. In almost the same words as Peter (1 Pt. 1:4), Paul speaks of our expectation, that it is "reserved . . . in the heavens." The blessings of the bride of the Lambkin are also reserved in the heavens, but God will bring them down to her, and she will enjoy them on the earth.

Besides, Israel has repeatedly received gifts from above. "Bread out of heaven He gives them to eat" (Jn. 6:31). Our Lord referred to the manna, which came down from heaven. Even the definitely earthly blessings, in the shape of crops, harvests dependent on rain, came from above. In order to bestow these precious stores Jehovah had to open the heavens (Dt. 28:12). Also the baptism of John was of heaven (Mt. 21:25). And the greatest of all the heavenly gifts was the Messiah Himself, as He said, "I have descended from heaven" (Gn. 6:38). Summing up, James says, "All good giving and every perfect gratuity is from above, descending from the Father of lights" (Ja. 1:17). It is evident that the spring of all blessing is above in the heavens, and the real Spring of all is God Himself.

Israel's future allotment is "the kingdom of the heavens." The very name shows that it comes from heaven. There it originates and descends to the earth from above. Daniel describes the process (Dn. 2:34, 35, 44). The actual Kernel of the kingdom is found in the coming King, the Christ, and His authority over all nations (Dn. 7:13-14). And that gives the kingdom a heavenly character, even if it will have its place on the earth.

Other passages bear witness to the fact that Christ, at His return, will bring blessings down with Him (Rev. 22:12). "Lo! I am coming swiftly, and My wage is with Me, to pay each one as his work is." (Compare Is. 40:10, 62:11). According to the second psalm, verse eight, the Father makes the following proposition to Christ:

> Ask of Me, and I will give Thee nations for Thine allotment, and Thy holding, the limits of the land

Therefore Christ did not need to fall down and worship the Adversary in order to be given the kingdom of this world and their glory (Mt. 4:8-9). He, as the obedient Son of the Father, could and will wait until the time determined by Him. The fulfillment of this promise is shown to Daniel (and to Him is granted authority, and esteem, and a kingdom, and all the peoples, the clans, and the languages shall serve him, (Dan. 7:14, Compare Rev. 11:15)). Prophetically, Christ speaks of this as if He had already received His authority over the nations from the Father (Rev. 2:26-27). And He promises the conquerors to share His wages with them. He even seats them on the thrones (Rev. 3:21). Then it is that He will allot the land to the meek, and to the persecuted the kingdom of the heavens as their great reward. Others will receive authority over cities (Lu. 19:18-19). However, the land and the cities do not descend from above, but the authority does.

When we are called above by Christ, He will give us authority there, whereas those who belong to the kingdom of priests will reign on the earth (Rev. 6:10). That is one of the seals that identifies the part that Israel has to play.

These are blessings for the millennium. But after this, when God has created the new earth, there will be much greater and richer ones. Literally the new Jerusalem will come down on the new earth (Rev. 21:10). If we were to inhabit the glorious city, then we would exchange our higher place for a lower one, and descend with the city to the earth. Once we get that far, there will be no danger that we, as the members of Christ's body, will wish to live in this city, although we may visit it on occasion.

Now we will take up another aspect of our subject, which also deserves a thorough explanation.

THE CHRIST OF THE GOSPEL BELONGS TO THE PEOPLE OF ISRAEL

How easy it is to deduce from this that there is no blessing whatever in considering the life of Jesus! But a careful investigation will lead us to barriers, as well as bring us great spiritual goods.

A mighty dividing wall between the nations and Israel was erected by Jesus Himself when He said: "I was not commissioned except for the lost sheep of the house of Israel" (Mt. 15:24). In accord with this He instructs His disciples, "Into a road of the nations you should not pass forth . . . Yet be going rather to the lost sheep of the house of Israel" (Mt. 10:5-6). So spoke He in reference to His earthly kingdom, which He had brought near by His coming in flesh. As this belonged only to Israel, at that time and place Christ belonged only to the people of Israel. Paul also emphasizes this fact with the words: "Christ has become the Servant of

the Circumcision, for the sake of the truth of God, to confirm the patriarchal promises" (Ro. 15:8). What a partition wall, which we dare not overlook!

Yet after Paul has hindered our approach to Jesus in His humiliation, as He is seen in the so-called "gospels," he unites us with Him in His glory. In Colossians he reveals a clear contradiction between the present administration and the days of Jesus on earth. Then the rule was: Jesus is for Israel. The nations could approach only through them. Now Paul gives us the opposite: "Christ among the nations!" Hitherto this was a secret. As Jesus, in flesh, once walked in Israel, so now the exalted Christ is among the nations in spirit (Col. 1:18).

A similar mark of division, full of instruction, is made by Paul in 2 Cor. 5:16: "even if we have known Christ according to the flesh, nevertheless now we know Him so no longer." This no longer knowing Christ cannot be taken literally, for we cannot well obliterate from the memory a person whom we have known and of whom we have spoken. We can grasp its significance best by observing the change in the apostle's method of teaching. Up to this crisis, besides his mission to the nations, he also went to the synagogues of the Jews and heralded Jesus in His humiliation as the Son of David, their King (Ac. 9:22, 28, 13:23-25). Now, however, he sees how the constantly clearer revelations concerning the body of Christ loosed him from this service. That transitional administration was coming to an end, and with it Paul left the teaching concerned with Christ in the flesh behind. His evangel for us no longer begins with the walk of Christ on earth, but with His last hours on the cross, in which He accomplished the reconciliation of all with God. Now we are associated with Him as the crucified, resurrected, glorified, and coming Christ.

Paul, in his letter to the Ephesians (2:13-18), widens his split between the "gospels" and his commission to

the nations to a yawning chasm. The fact that Jesus held Himself back from the nations when He was on earth, Paul calls a wall, a barrier, even enmity against them. In the light of this it is easy to see why he no longer wanted to know Christ according to the flesh. Rather he now made known the hitherto unrevealed secret of the new body of believers, destined to rule in the heavens, and called out from Israel as well as out of the nations. By uniting believers out of both in one body, which is Christ's complement in His celestial kingdom, the wall was razed. Paul used the literal wall that surrounded the temple, beyond which only Jews might go, as a figure of the spiritual realities. A man of the nations according to the flesh could be ever so spiritual, and in touch with God, yet this "central wall of the barrier" shut him out of His sanctuary on earth. Christ on the cross has figuratively destroyed the wall, and all Jews and Gentiles who belong to His heavenly ecclesia are reconciled and created afresh into one new humanity. This does not, however, do away with the cut between Israel as the covenant people for the earth, and the ecclesia out of *all* peoples. The cut continues through all the letters to the Circumcision and the Unveiling, for their subject is confined to Israel here below. Only during the setting aside of Israel up to its reception again as a people do we have the calling of individual Jews, like Paul, and individual Gentiles for this celestial body.

Not to recognize this cut is disastrous for the life of faith. Nevertheless this all is based on a single foundation. We should not go to the extreme and say that the advent of Christ was *only* for Israel. Paul traces our salvation and our most glorious gifts of grace back to His coming in flesh (Gal. 4:4-5, 2 Tim. 1:10). It depends on the nature of the truth which we seek in the "gospels." It certainly should not be difficult for any member of Christ's body to recognize this cut, for God has made it

greatly to our advantage. He has graced us with a much greater and higher calling than the Circumcision.

As we have already said, we do not find all the doors shut if we wish to see Christ in the "gospels." One open door is connected with the exhortations of the apostle as to our conduct. It should be modeled after His descent from heavenly heights down into the depths of human humiliation. "Let this disposition be in you which is in Christ Jesus also" (Phil. 2:5). The humility of Christ, as contrasted with His inherent glories, fills the accounts of our Lord's life with much that is worthy of emulation on our part. But we cannot follow His example in relation to Israel and the nations. For instance, only He could curse the fig tree (Mk. 11:20). For He alone possesses all authority, and only in His hands will the cursing of His people lead to their future fruitfulness. Neither could we use a whip in order to cleanse a place, even if it be the sanctuary (Jn. 2:15). These things are not connected with His humiliation, but are gleams of His future glorification in Israel, which is no cue for us. It was right and necessary for Him to reveal His authority as the Messiah (Mt. 21:23). This only emphasizes His descent into the depths of shame. He was like the friend in the parable (Lu. 14:10) who took the last place and was called further up. Therefore He will be glorified by all.

When Paul exhorts us not to do anything out of faction or vainglory, but each deeming another superior to one's self, he can find no better illustration than Christ's descent to the cross. What a halo of humility lights up His life after he had left the glory which was His with the Father! He submits to the baptism of John (Mt. 3:13-15). He accepts the gifts of women who dispensed to Him (Lu. 8:3). He allows the woman who was a sinner to wipe off His feet with her hair (Lu. 7:37). And, during the sufferings before the cross, how shamefully

He is mistreated by despicable men, yet He endures it all silently, like a sheep before its shearers. This exposes our own proud hearts so that we lower our eyes in shame. Yes, He could well say, "be learning from Me, for meek am I and humble in heart" (Mt. 11:29). Yet even here we must be careful as to who they are that are exhorted in this manner. He was speaking to Jews under the law. They had a yoke on their necks which they were not strong enough to bear (Ac. 15:10). They were toiling and laden and could not find rest. But we are not so burdened. We are free from the law, and have peace with God, which is the basis of all real peace. And this we have in our spirits, which is far more than a soulish rest.

M. JAEGLE

DAS FUNDAMENT UNSERER ERRETTUNG

A new pamphlet, by O. Brüggemann, has appeared, dealing with THE BASIS OF OUR SALVATION according to Ro. 321-4:25. We commend it to all our readers who can read German, as it glorifies God and His Christ, and insists on faith alone for righteousness. To be had from Dr. Brickwell, Gardeschützenweg 108, Berlin-Lichterfelde-West, Germany, American Sector.

NEW PUBLICATION

JEHOVAH (IEUE), THE INCOMMUNICABLE NAME, is a new pamphlet now available at ten cents each. It takes up the meaning and pronunciation of the name, which seems to be provoking much discussion in some quarters at the present time. It is a reprint of the article which appeared on page 111 of volume XXV of this magazine.

THE HAPPY MEN OF MINNEAPOLIS are putting on an advertising campaign in various parts of Minnesota, and are offering "The Happy Man of Romans 4:8" free, with a follow-up offering the International Edition of the Concordant Version. Responses had just begun coming in when our report was received.

BRO. J. F. HARTMAN of Springfield, Illinois, is actively engaged in advertising Concordant literature. His method is to place advertisements in newspapers offering a free copy of "The Battle for the Bible," or some other publication. In some areas the response has been quite gratifying, so that a good number of our publications have been scattered about where they can be used of God in helping those who seek the truth.

Visitors to Los Angeles recently included Bros. Carlson and Wallin of Minneapolis, Bro. Peter Cooper of Caldwell, Idaho, Bro. Albert T. Hudepohl of Pittsburgh, and Bro. E. A. Primrose of Camino, California. Bro. Hudepohl spoke at the Studio Hall meeting, and will work on preparing a Scriptural Thesaurus, in which all words will be scientifically grouped, defined, and differentiated. We hope one day to be able to publish such a book. Bro. Primrose is organizing a study group in Camino, and hopes to be able to help many to understand the Scriptures better.

Obituary

DR. W. S. BAGLEY

Although never robust in health, our brother William Spencer Bagley was one of the Lord's most indefatigable workers. He was born in Logan, Ohio, June 2nd, 1867. After working for some years with the I.B.S.A., he became interested in the Concordant method of Scripture study. Not one to keep his convictions to himself, he was instrumental in leading many others to a knowledge of the truths he loved.

He was one of the elders of the Los Angeles Ecclesia for many years, and during the Editor's sojourn in Europe, he and his wife lived at 2823 East Sixth Street, helping with the work here at headquarters.

Bro. Bagley was 82 at the time of his death, which occurred on January 28th, 1950. Surviving is his wife, Farie Mae. Instead of flowers at his funeral, our brother had requested that the money be spent to purchase copies of the Concordant Version to be placed in libraries. This has been done, and thus Brother Bagley, even though reposing, will continue to be instrumental in helping many who are seeking light, and searching the Scriptures for a better understanding of their God and of His plan for His creatures.

What a consolation to know that, when we meet at His glorious appearing, our dear brother will no longer be hampered by physical weakness and can take up his work for his Lord with the full vigor of a body glorious with unlimited vitality!

A. OOSTERHUIS

On December 20, 1949, our brother Oosterhuis, who was editor of the Dutch Unsearchable Riches (Onnaspeurlijke Rijkdom), was freed of the suffering he had long endured because of a frail body. He was 74, and is survived by his wife and son, John. We rejoice to learn that his son plans to continue the Dutch magazine. He may be contacted at Meidoornsingel 39, Rotterdam-Noord, Holland.

MRS. C. TURNER

Our sister in the Lord, Mrs. C. Turner of Dunedin, New Zealand, passed away suddenly early in February. We understand that Bro. Turner is very ill. These two were staunch in the faith and loyal to their Lord, and will be sadly missed by the Dunedin Ecclesia, where "they were an inspiration and example to all in that they never missed a meeting and worked hard for the truth."

HELP US MAKE THESE TRUTHS KNOWN

Can you use more literature for distribution? Ordinary avenues of advertising are either closed or almost useless to us, so we must depend on our friends to help us make known the glorious things in His word which could bring joy to so many of His saints who are groping for more light. Just received is a letter stating that many of the 126 back issues of Unsearchable Riches, which this sister had ordered, had already been given away, and asking if she could get another set for herself. The answer is yes. Although our warehouse is emptier, it is not yet fully depleted, so if you did not get your set of 21 volumes, all issues back to and including volume XX, it is not too late to order one at the special price of $10.00.

We have printed a good supply of "The Battle for the Bible", "Believe God", "Back to God's Inspired Original" and "The Happy Man of Romans 4:8". Any of these will be supplied freely in any quantity you can judiciously distribute. If you have not seen them, write for a sample. When ordering "The Happy Man", please be sure to specify whether you want our address on the cover, or wish copies with this space left blank so that you can insert your own name and address.

PAUL IN JERUSALEM
(CONCLUDED)

IN CONSIDERING Paul's contacts with the city of Jerusalem, it will be helpful to include those with individual believers of the Circumcision, who, like Peter, did not receive Paul's evangel. It is difficult to distinguish the two classes of believers among the Circumcision unless we study all the references together. Then it is evident that *those Jews who received Paul's evangel are never called "the Circumcision" at all.* The term came to mean, not merely those who were literally circumcised, but those who held on to this and looked forward to Israel's kingdom on the earth.

The Circumcision believers are referred to in the Original as *"out of"* the Circumcision," as will be seen by the first occurrence (Ac. 10:45). Some of them came with Peter to Cornelius, and were amazed that the centurion should receive the holy spirit as he did. The difficulty with the phrase *"out* of the Circumcision" is that, in English, from our standpoint, at the present time, it suggests Pauline believers, who had once been *in* or *among* the Circumcision, but had later come *out.* This is not the case, so the C.V. omits the *out* in the version, but indicates its presence by a small italic °, for *out.* We cannot well use a term like "Circumcision*ist*" because this ending is used for the Greek *-istês* and would mean those who *practise* or *promote* it. But such a term never occurs in the Greek Scriptures. John the bapt*ist was* a *bapt-istês* because he baptized. Besides, the *un*believing Jews were also Circumcisionists, so this term would not distinguish the believers from them. From the standpoint of that time "those *out of* the Circumcision," was

a good appellation for believing Jews, to distinguish them from the apostate nation.

As the phrase is so important, we will include all of its occurrences in our study. The second passage confirms the first. Peter went back to Jerusalem and reported the case of Cornelius. The believers there not only were amazed but condemned him for his action, so that he was compelled to make a lengthy explanation (Ac. 11:1-18). Nevertheless, the Jerusalem Jews did not take it to heart, but spoke only to the Jews (Ac. 11:19). From this it is evident that the phrase distinguishes between the believers and unbelievers of the *Circumcision.* The former are, in a sense, *out of* the latter. If we wish to make a free paraphrase, we could render it "[believers] out of the Circumcision," as in its first occurrence. We will use the phrase in this study for clearness' sake.

Paul writes concerning Abraham, that he is not the father of Circumcision believers only, but also of those who are observing the elements of the faith in the footprints of Abraham in *un*circumcision (Ro. 4:12). Note that this cannot include all of the Circumcision, but only those who have the faith of Abraham.

The next occurrence brings Peter and Paul, the heads of the two divisions among believers of that day, into direct collision (Ga. 2:12). Cephas (Peter as a Hebrew) had himself learned the lesson taught by the conversion of Cornelius, so he ate with the believers of the nations. Even though he was the chief of the twelve apostles, he was afraid of the believers out of the Circumcision! He carried the rest of the Jews with him in his hypocrisy, even Barnabas. This shows clearly the attitude of the Jewish *believers* toward Paul, so that they actually sought to kill him on his last visit to Jerusalem (Ac. 21:20).

In Titus Paul shows that these Circumcision believers were active in the early days, not only in Jerusalem and Judea, but in the dispersion also. In Crete they were

especially singled out as vain praters and imposters, who must be gagged, teaching for the sake of sordid gain (Tit. 1:10). Is it not a fact that today the doctrine of these Circumcision believers, as contained in the Hebrew Scriptures, the Gospels, the Acts, and the Circumcision epistles, as well as the Unveiling—all outside of Paul's distinct revelation for the nations — has been taken up by almost all believers? And along with it they have taken up their hostile attitude toward Paul and his transcendent truth.

The last passage we will consider shows us the relation between these two bodies of believers in those days. Paul writes to the Colossians (4:10-11) concerning *the only three* believers *out* of the Circumcision who were a solace to him. In Jerusalem alone there were many tens of thousands of them (Ac. 21:20), and there must have been many more elsewhere. Of them all, *only these three* were a comfort to Paul! They had the same God and the same Saviour, and shared the same spirit, yet the inborn prejudice and jealousy of the Jew as regards those of other nationalities they could not overcome. Only Aristarchus, a fellow captive, and Mark, who once was rejected by Paul (Ac. 15:38), and Jesus, termed Justus, seem to have been an exception.

PAUL'S LAST VISIT

Jerusalem was a hindrance rather than a help to Paul's message. This was most clearly displayed in his last visit. In the days to come, in the next eon, the nations will go to worship there. They will be most welcome, for God's temple will be a house of prayer for *all* people (Is. 56:7). Paul should have been the most popular man in the metropolis. In the famine, he had brought much help from the aliens. When Jerusalem was spiritually impotent to spread the name and fame of Jehovah among the nations of the earth, he, almost single-handed,

had carried on her mission. The city should have celebrated his coming with public acclamation, and should have loaded him with gifts and honors. The whole city, with its temple and its elaborate ritual, had not brought a tenth as much glory to God as the despised apostle. That is often the case today. The man of God who really does the work is dishonored and rejected, when he should have been acclaimed. But that will only add to his reward and God's glory.

Jerusalem means Tenancy of *peace.* So far it were better named tenancy of *strife.* It has opposed many a peacemaker. It persecuted the prophets, crucified the King, and now it not only rejects the message, but seeks to murder the one to whom God had committed the evangel of peace. Paul preached peace to *all* the fighting factions of God's great universe. To the sinner he brought peace with God such as the Jerusalemites never knew. The two clashing companies, the Circumcision and Uncircumcision, he made one new humanity (Eph. 2:15). He even composed the great celestial conflict, and made known the ultimate universality and triumph of peace through the blood of Christ's cross, at the reconciliation of all to God. No mere man has ever lived who was more entitled to honorary citizenship in Salem, the Tenancy of Peace!

But Paul knew how peaceable they were! Especially the tens of thousands among the Jews *who had believed!* They were far too zealous for God and His law, to think of peace with such a heretic as he was! And Paul knew the seriousness of the situation, or he would not have followed advice which was calculated to deceive them (Ac. 21:22-24). To what a depth had James and all the elders in Jerusalem sunk! They were *afraid,* not only of the *un*believing priests and people, but of the *believers,* who should have been under their control! It seems that the unworthy stratagem worked with *them,* for they

were deceived. But Jews from the province of Asia, who were under the greatest obligations to Paul for bringing Christ to them outside the land, they deceived *themselves* by inferring that he had brought the Ephesian, Trophimus, into the sanctuary.

HEROD'S TEMPLE

There seems to be considerable misunderstanding as to the place of the nations in the divine dwelling places. In the inspired instructions for Solomon's temple, and even that of Ezekiel, there is no space appointed for the nations. In our Lord's day, these instructions were largely ignored. The sanctuary of that time, as renewed by the Idumean, Herod the Great, had a court outside all the rest, for the nations. But it was not considered sacred, and was shut off from the sanctuary proper by a wall with an inscription, warning aliens to keep out. It was called the "soreg." Paul calls it "the central wall of the barrier," or, as the A.V. has it, "the middle wall of partition" (Eph. 2:14). In spirit, his teaching removed it, so that the nations could come near to God. But, in flesh, He never made a place for them in His sanctuaries.

THE SANCTUARIES OF SOLOMON AND EZEKIEL

The sanctuary built by Solomon and that described in Ezekiel seem to have been almost alike in plan except that the latter was a little larger. They had an inner and an outer court, the first for the priests, and the second for the people. But there was no court for the nations. According to popular theology the future temple should have only one court for all, the priests, the people of Israel and the nations, or at least some provision for the aliens. That can never be. In *flesh,* only Israel can draw nigh, so long as there is a sanctuary, or any barriers in approaching God. In the new earth there will be no temple (Rev. 21:22). Until then the nations must remain

at a distance from the Deity. In *spirit,* however, we have already arrived at this consummation of the eons (1 Cor. 10:11). We both have access, in one spirit, to the Father (Eph. 2:18).

The believing Jews in Jerusalem probably had some basis for their accusation. They may have been told by the Ephesian Jews how Paul, in his evangel to the nations, brought these, in spirit, right into the divine presence. He ignored all the physical barriers which surrounded the holy of holies in Jerusalem, the "soreg," the barrier beyond which a non-Jew dare not go, and the inner walls, beyond which even a Jew could not pass, the doors which only a priest could enter, and even the curtain which shut out all but the chief priest, once a year. In *spirit* he brought Trophimus within all these, right up to the propitiatory shelter and the cherubim, the dwelling place of Jehovah Himself. The Jerusalem Jews took this literally, and thought he had brought the aliens into the court of the people.

Paul brought them far nearer to God than that! The temple was an empty shrine. The Shekinah had departed. The glory was gone. Even if Paul had brought Trophimus into the holiest of all, he would still have been at a distance from the Deity. If Jehovah had really dwelt above the propitiatory shelter, what would have happened to the chief priest who entered soon after shedding the blood of God's Beloved Son? He would have been blasted by the glory! But the place was empty. Instead, God was enshrined in the heart of Trophimus! He did not need to enter. He was far more holy than the temple! Neither did Paul need purification. The temple needed that! What a distorted view of God's habitation the "believers" in Israel had!

So it is with unbelievers today. Most of them still think of Jerusalem as a holy city, but know little of the indwelling of God in their own spirits, which is vital

holiness. Those who have lived there, as I have, and know of its squalor, and, far worse, of its spurious sacred places and ungodly "holy" men, and warring feuds, not merely between Mohammedans and Jews and Christians, but between genuine believers in Christ, realize that it is now no better than it was when it sought to assassinate Paul, who, as the chosen vessel of God, was used by Him to do what Jerusalem utterly failed to accomplish. He built thousands of living temples for the Deity in place of the deserted shrine in Jerusalem.

In truth, Paul *had* brought Trophimus past all the barriers encircling the temple into the very presence of God, not into the empty material building in Jerusalem, but, in spirit, into His living, loving presence. This probably occurred while Trophimus was in Ephesus, the world-center of heathen idolatry, which the pious Jerusalemite would consider especially profane and accursed by Jehovah. But he had *not* brought him beyond the barrier in Jerusalem, so that they added to their guilt by this false accusation, and would probably have murdered him, as they had crucified Christ, although, next to our Lord, no one was more deserving of their praise. Instead, they cry "Away with him!" both before and after he made his defense to them. That they were "believers" is evident from the fact that they did not interrupt him when he boldly spoke to them of Christ. *That* was not what angered them. The trouble began because he had been seen with an alien, and it immediately explodes once more when he speaks of going to the *nations* (Ac. 22:21).

Paul's days in Jerusalem were numbered. Indeed, he had already made known his desire to go to Rome (Ac. 19:21). The Jerusalem believers were determined to thwart this, but succeeded only in confirming his purpose and providing for his passage! Yet, once more they conspire with the chief priests and elders to assassinate

him before his departure. Like Judas, these Circumcision disciples betray His apostle to the religious leaders of Judaism, so that the highest and most holy men of Israel are officially connected with their repudiation of Paul's evangel to the nations. This is an important crisis in the book of Acts, which records the rejection of the kingdom evangel up to the twelfth chapter, and now culminates in the rejection of the evangel to the nations from the *religious* standpoint here in Jerusalem, as it is done later by the Jews of the dispersion, from the *political* angle, in Rome. These are the closing crises in the Acts account.

At this point Paul's contact with Jerusalem culminates and ends. His testimony to the Jews in the land comes to a close. His contact with Rome begins. Although he is not there yet, he is in the power of its political representatives. Now that he is through with Jerusalem, its place is taken by Rome and Ephesus. We might readily reason that, now that he is a prisoner, his mission to the nations is also finished. True, he can no longer visit them in *flesh,* but, in *spirit,* his most glorious mission to the nations has only commenced, for it is a matter of *spiritual* blessing among the *celestials.* To harmonize with this he must be *absent* from Ephesus, and even in Rome, he must be *bound,* seeing that we do *not* take over the political power of Jerusalem, nor its spiritual blessings on the earth.

The Circumcision believers tried their best to kill Paul. But God had made other arrangements. Even Paul did not expect to be escorted out of the city guarded by centurions and a small army of soldiers, and cavalry, with a special mount for himself, and with a letter certifying that he had done nothing deserving bonds or death! The unbelieving, ungodly Roman soldier gave Paul the recognition he deserved! Justified, and with a guard of honor, he leaves the city, never to return! But he left it in *darkness.* He had done his best

to bring them a little of the light above the brightness of the noonday sun which had been illuminating his own life ever since he met the Lord on the Damascus road. But, like the Jews at Rome, they had ears and eyes, but they could neither hear nor see the great revelation of God's spirit.

Paul's testimony to Jerusalem was finished. His commission to the sons of Israel in the land had been carried out. To complete his course he still needed to bear the name of the Messiah before kings, and to the sons of Israel outside the land, and the nations (Ac. 9:15). This he now proceeds to do. He is next brought before Felix, the Roman governor (Ac. 24:26) who left him to Festus (Ac. 25:1), who had him speak before King Agrippa (Ac. 26:1-32). In Rome he witnesses to the Jewish dispersion, and closes the testimony to Israel with the memorable words, "Let it be known to you, then, that to the nations was dispatched this salvation of God, and they will hear."

POLITICAL REJECTION

As Rome was the dominating political power of the day, and included the land of Israel under its jurisdiction, it was the scene of its *political* rejection. As we have seen, the banishment of the Jews from Rome had already indicated their loss of temporal power, so this final demonstration would normally have been impossible, as there would be no Jews there to represent the nation. Meanwhile God had provided for this. The next emperor, Nero, had allowed them to return. God can always provide the necessary motives, so that the worst of tyrants conform to His will. So, when Paul was taken to Rome to close Israel's political career, the majority of the elders came to him to hear that God was dealing with the nations directly, apart from the political supremacy of Israel, during the period of its apostasy.

Many of the facts connected with Paul's contacts with

Jerusalem are of vital value today. First, according to all human standards, the holy city was the best place in all the world to get a good theological education. In the immediate vicinity of Jehovah's earthly dwelling place, with the best and most renowned teachers, what better school could young Saul have chosen? He must have been an apt pupil, for he took his religion very seriously, and had God's revelation in his hands in the original language as well as in a translation. Yet *Jerusalem* made him the worst enemy of the Messiah and His disciples in his day! The "Tenancy of Peace," as the name means, became the harbor of hatred against God and His Anointed! *Formal religion is far worse than none.* He became the foremost of sinners (1 Tim. 1:16).

Today, not having heeded the lessons in the latter part of Acts, there is the utmost confusion among believers in Christ, not only on the ground of doctrine and rule, which divide the great denominations, but as to their relation to Israel, God's earthly nation. Quite a popular movement claims that the Anglo-Saxons and others are Israelites, in contrast to the Jews, and seek to herald a "kingdom message" in harmony therewith. On the other hand, there is another movement, centered about Abram Poljak, which seeks to form a separate Jewish Christian community. He sought to establish a center in Jerusalem. Neither of these two movements have any adequate conception of Paul's evangel, which transports us, in spirit, far beyond the earthly kingdom on which they center their expectations.

Jerusalem was the city which Jehovah chose, to place His name there. It was the center of the only true religion, with the temple of the Deity, in which that divine ritual was carried out which foreshadowed the Coming One. And yet they fulfilled it by crucifying Him Who was the Antitype of it all! When Saul saw the light, and heralded the love of God to the nations, Jerusalem

turned against *him* also. They persecuted him, not only in the city, but sent men after him with charges which they could not substantiate (Ac. 25:7). Could there be a worse plague spot on the earth? No wonder it comes to be called, spiritually, Sodom and Egypt, the embodiment of fleshly and spiritual iniquity (Rev. 11:8)!

Paul's epistles give us the only true basis of unity for believers in Christ today. Being a Jew or claiming to be an Israelite creates a *fleshly division,* not a spiritual unity. This has been done away with in the one body of Christ, in which the two have been made one (Eph. 2:15). Being a Jew or an Israelite, even if it were beyond question, should not build a barrier between us and other saints. The record in Acts should be a weighty warning to them of the danger of opposing Paul and his message for the new humanity, in which such physical distinctions are ignored. Fellowship, which is quite a different matter, should not be based on "confessions," but upon conduct.

REMEMBER PAUL'S BONDS

Remember my bonds! This is Paul's final plea (Col. 4:18). Why? Is he simply seeking sympathy in his affliction? Far more than that! They are a striking symbol of the futility of the flesh, a touchstone of the truth for today. Christendom has practically ignored them. They would rather place Paul in papal pride on a magnificent throne, with a triple crown, rather than in the custody of the state, his body bound, but his spirit soaring in the empyrean. It is the same truth as is taught by his absence from Ephesus and Jerusalem, from a slightly different viewpoint, with the added touch of subjection to the superior authorities (Ro. 13:1).

Paul's position is a picture of the place of the saint and the ecclesia in this world during this administration, and is in striking contrast to that of the Circumcision

apostles in the kingdom. Peter was miraculously released from jail by a powerful messenger (Ac. 12:7). If the nation had accepted the heralding of the kingdom, they would have occupied twelve thrones, ruling the twelve tribes of Israel. Yet, even in its rejection, their bodies are not confined, for their portion is to have physical blessing on the earth.

It is important, however, to note that Paul's bonds were by no means deserved. He was no criminal suffering the just deserts of his deeds. The Roman captain, Claudius Lysias, who had arrested him, wrote to governor Felix that he had done nothing deserving death or bonds (Ac. 23:29, 26:29, 31). He was in protective custody, to save him from the fury of the Jewish believers. Even the powerful Roman state, however, was unable to treat him justly. He wrote to Timothy that, despite their acknowledgment of his innocence, he was suffering evil as a malefactor (2 Tim. 2:9).

The Philippians were commended because they had Paul in their hearts (as an alternate reading goes, Phil. 1:7) because, in his bonds, as well as in the defense and confirmation of the evangel, they were joint participants with him of grace. This could hardly mean that they also were literally bound, but that they were with him in spirit in his final ministry, which is for us today. It would be well for the saints to emulate them in this. But few, indeed, grasp the significance of his bonds and fewer still have any intelligent conception of his evangel. Hence the conduct exemplified by the Philippians is almost entirely ignored, and many are even disposed to the terrestrial, and act as if the ecclesia were, indeed, a kingdom on earth. Today, more than ever, are the churches seeking to influence world government. They act as if Paul had ascended the throne of the whole earth and ruled it from Jerusalem, instead of being falsely imprisoned by the saints in that city.

THE WORD NOT BOUND

Superficially it seemed that Paul's imprisonment would greatly hinder the evangel, so that, not only he, but the word of God were bound with him. And so it often seems today when the superior authorities place obstructions in the path of the evangel. Paul declared to the Philippians that his imprisonment had helped the progress of the evangel, for the whole pretorium, the very heart of the Roman empire, knew that he was imprisoned, not for any ill that he had done, but because of Christ, which was unjust. This probably created much sympathy, not merely for him personally, but for his message, and encouraged the brethren to speak boldly, instead of being afraid of imprisonment. Besides, it put him in a position where he could defend the evangel without fear, being protected by the Roman power, and not in danger from the believers and religious leaders in Jerusalem (Ph. 1:12, 2 Ti. 2:9).

Strange as it may seem, the same hateful spirit which was shown by the Circumcision believers against Paul is exhibited by some *un*circumcision believers in Jerusalem in these days! When I was there, we were given a permit for a short time, which had to be renewed ever so often. Some of the so-called Plymouth Brethren, being very zealous for their traditions, were incensed by our teaching the truths found in Paul's epistles, and sought to prevent us from getting a renewal of our permit. As we secured the signatures of some influential people to our application, however, they did not succeed.

PAUL AND ROME

The references to Rome in the Scriptures are most significant. They are all connected with Paul except the first, when the emperor Claudius prescribed that all Jews depart from Rome (Ac. 18:2). This was soon after the kingdom message of the apostles had been rejected in the

land, and signified that their earthly kingdom was no longer in view. Then Paul comes on the scene, and, in spite of the emperor's decree, he insists that "I *must* see Rome also," after going to Jerusalem (Ac. 19:21). After his arrest, in Jerusalem, the Lord revealed to him that he "*must*" testify in Rome also (Ac. 23:11). Then he came to the city (Ac. 28:14-16). There Onesiphoros found him (2 Tim. 1:17). But Paul did not go there as a *Jew* heralding a terrestrial kingdom, in conflict with the Roman empire. He went to the seat of earthly rule as an *ambassador* of a celestial realm, *sent* from heaven above, but *subject* to the lower power on earth.

PETER IN ROME

Lately they have been excavating in Rome and claim to have found absolute proof of Peter's presence there. I agree, if they confine it to his *spiritual* influence. For my part I think it is far better to call the papal seat St. Peter's, rather than Paul's. Had he been Peter, he would have been loosed from his bonds, and should have taken a place of power over the nations, even as Rome did in the middle ages, and as she now seeks to do when possible. I think there is a small church there dedicated to Paul, but it is overshadowed by St. Peter's. So far have they strayed from the truth that Paul is portrayed in their images as carrying a *sword!* This, we submit, is not the fit furnishing for an ambassador of *peace!*

PAUL THE PRISONER

Literally, Paul was a prisoner of *Rome,* but he is never called so in the Scriptures, because they would never have bound him of themselves. His imprisonment had many aspects, and it is of prime importance for us to recognize each of these, for they are outward tokens of inward truth which is much needed today. First of all he was a prisoner *of Jerusalem,* as he told the Jews in Rome (Ac. 28:17). The Romans would not have held

him. They allowed him to stay in his own hired house and receive visitors. Theirs was merely a protective custody. The chains that bound him were forged in the holy city, so far as his relation to Israel is concerned.

Paul's prison epistles present us with a very different aspect. There he calls himself the prisoner of Christ Jesus (Eph. 3:1, Phn. 1, 9), in Christ (Ph. 1:13, 17) and in the Lord (Eph. 4:1, Ph. 1:14, 2 Ti. 1:8). It is not simply that he wrote these epistles as a prisoner of Rome. They probably were penned by an amanuensis in his own hired house, and he was restrained, not merely by the soldier who guarded him, but, back of that, by Christ Jesus, his Lord. No longer is he heralding *physical* blessings on the earth, but *spiritual* blessings among the celestials. These are not founded on the *flesh* but on the *spirit*. He had gone to Ephesus in person at first. Then he avoided physical contact. Now he makes spiritual contact by means of his epistle.

PRISONER OF CHRIST JESUS

It is always well to look beyond the physical appearance to the spiritual reality. Paul was actually made a prisoner by Christ Jesus for the nations, in order to portray spiritual truth by his physical circumstances (Eph. 3:1). This was especially needed in the realm of rule. *Israel's* place on earth is to *reign*. *Our's* is to *submit*. Israel will be the *sovereign nation* in their day. We must be *subject* to the superior authorities (Ro. 13:1). These are God's servants for our good. This was shown in Paul's imprisonment. The Roman government did him no harm, even if they restricted his freedom. It did not even hinder his work, for his letters from Rome — the prison epistles—have accomplished far more than he ever did on his missionary journeys.

PRISONER IN THE LORD

This great truth has a vital bearing on our conduct

and our service, hence Paul changes the title to *Lord* in the second section of Ephesians, and in Philippians (Eph. 4:1, Ph. 1:14), where our walk is in view. We will reign some day, especially if we suffer, yet, for this very fact, we must be subject now. Even Israel was in captivity much of the time, in order to prepare them for their place in the future. Indeed, our Lord submitted to much, although He will be Lord of all.

Paul was once the foremost of sinners (1 Tim. 1:15), but became the first of saints, when God called him from heaven, to be the bearer of celestial blessing to the nations. So also will it be with Jerusalem when Messiah descends in glory and makes it the capital of a peaceful world in order to bring earthly blessings to all the nations. These two, the worst of all, will, by God's grace, become the best, and be the chief channels of God's love in Christ to the whole universe. A. E. K.

THE ORIGIN, DEVELOPMENT, AND GOAL OF THE ECCLESIA AND THE KINGDOM IN GOD'S PLAN

PART I

THE PRIMORDIAL REVELATIONS OF GOD AND CHRIST CONCERNING THE ORIGIN OF THE ECCLESIA IN THE PRE-CREATION ERA OF THE UNIVERSE

INTRODUCTION

WHEN we approach the Sacred Scriptures with the sincere desire to discover the very earliest revelation of God's plan of salvation, our spirits will go back far before the first of Genesis. God gives us a view of a vast area which lies previous to the creation there revealed. It is a most glorious scene, in which the searching spirit finds the most precious treasures of knowledge. In the light of God's Word, the Creator's preparations, which precede the actual creation, are so clearly revealed that we are able, not only to get a general oversight, but to recognize the order in which they occurred.

First we are privileged to perceive how all began with God, when it was still in Him. That leads us on to see our Saviour, in His divine Sonship as the Original of all creation. Furthermore it is especially encouraging to our faith to see ourselves, in that early epoch, as the Firstborn of God's achievements in His grand purpose to create and reconcile the universe, in connection with the gifts which He even then prepared for us. Besides all this we see mirrored in these, the earliest of divine revelations, a clear picture of God's glorious goal for His entire creation.

Yea, these divine declarations concerning the uni-

verse before He created it belong to the most glorious gifts of grace found in the treasuries of revelation. In order, they may be arranged as follows:

a. God—Alone.
b. All in God.
c. The Creation of God's Son.
d. All in Christ.
e. Our Choice in Christ.
f. The Pre-eonian Grace Gifts of the Present Ecclesia.

GOD—ALONE

This may be considered as the very first divine revelation. We may have no direct statement to this effect in the Scriptures, but it is founded on a passage that implies it, and evidently points back to it. It is found in Ro. 11:36: "Out of Him and through Him and for Him is All," and in 1 Cor. 8:8: "God, the Father, out of Whom all is." On this revelation—all out of God—we may base the idea of God's solitary existence to begin with. Because all is out of God it must have been in Him before this. It was hid in God, without any outward visible existence, hence there was nothing and no one apart from God. According to this, we must banish from our thoughts concerning that primordial era everything in existence, visible and invisible, and prostrate in deepest reverence before this grand and overpowering thought: God alone. It is a marvelous sanctuary into which God, the Father, allows believers in Christ to enter, there where He, in solitary majesty, sits enthroned. This is farthest back that the light of God's Word leads our spirits. Beyond this lies a domain in which we cannot tread, of which God has revealed nothing.

All else but God has had a beginning, He only has none. God—without a beginning! There is, perhaps, no

other truth that so fully transcends our mental faculties, and stuns the operation of our brains, and shows how limited we are in our thoughts as to the boundlessness of God's existence. Here the searching spirit comes to a barrier which it cannot surmount without danger of its own destruction.

In this revelation we have the best possible commentary to the many Scriptures which emphasize the fact that there is only *one* God (Deut. 4:35, 32:39, 2 Sam. 7:22, 1 Chr. 17:20, Is. 44:6, 8, 1 Cor. 8:4-6). *No God but Him, and none beside Him!* This is already apparent in the very first part of the era before the creation. No one else has no beginning, and no other can share this exclusive grandeur with Him.

In the past, as in the future, God has no bounds, only with this difference, that He came out of the limitless past alone, but, in the future, His heart of love shares His endlessness with His creatures. Yet this is only one of the infinite attributes of the Deity. According to the declaration of His Son in Jn. 4:24, God is spirit. That is His real essence. According to this revelation God possesses, in addition to His boundless existence, unthinkable greatness and power. Besides there is invisibility. All this creates a deep chasm between Him and us. This shows us how distant and unapproachable God is except when we see Him as the Father, through Christ, His Son and Mediator.

Notwithstanding the fact that these superhuman proportions expose our own nothingness, sound faith will welcome these overwhelming revelations of the Deity, in the recognition that such a God, Who cannot be confined on any side within the sphere of human imagination, is the only insurance of the success of all that He has undertaken. Here we pause in order to give thanks for the high honor bestowed upon us in giving us a glance into His pre-eonian solitude.

But this is not all that the spirit has revealed concerning God in this primeval period. According to 1 Cor. 2:10 it is searching all, even the depths of God. Up to this point the principal subject was the revelation of the divine externals, not, however, His inner being. But now we are granted a deeper insight, for the spirit teaches us what it has discovered in the depths of God, that is, the whole universe! The creation which God planned did not exist merely in His purpose, but was actually and really included in Himself. This leads us to the next point, with its startling statement:

THE ALL IN GOD

As in the foregoing, so we must acknowledge, first of all, that the Scriptures do not use these actual words. But, as we have already said, the truth that "All is *out* of God," without any special commentary, implies this precious fact, that all was *in* God. In order to proceed out of anything it is necessary to be in it beforehand. That is a self-evident axiom, and requires no process of reasoning to establish it.

Yet it is well to accept this indirect conveyance of divine knowledge, and the introduction to it with discrimination, and not tactlessly ignore the reserve with which it has been revealed. The primordial portal which led to His innermost recesses has been shielded against all publicity, so that it is not apparent to the casual glance, for it is the entrance to His holy of holies. This can only be done with deep, reverential awe, in order that we, to whom this grace is granted, humbled by a consciousness of what we are, may be allowed a glance into His innermost essence.

It is a most precious and lovely picture which is unveiled to us by the spirit—the universe reposing in the heart of its Father—God. What a treasure trove of deepest divine knowledge, to discover the ultimate source of

all creation securely stowed until the time of its creation! This includes all that exists, without exception, not omitting Christ, the Son of God. This is the first revelation of the Son which is vouchsafed to the believer, and is the foundation of God's fatherhood and the Son's glories. All other creatures are divided into classes and named: "all . . . that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignities, or authorities . . ." (Col. 1:16). Although these divisions are made in relation to Christ, they may actually be referred to before creation, for even then they existed in God.

In the original Greek, "all," or "the all" is in the plural, and might be literally rendered "the alls." Although this expression is hardly admissible, it shows very clearly that everything that exists, whether matter, elements, or living creatures, was in Him. Absolutely nothing existed outside of God at that time.

Besides this, "All in God" has a very personal message for us, for through this truth we discover the first intimation of our own existence, long before we were born. What a depth of bliss to learn of the blessed location, where we also find ourselves, the place of our origin! Yea, what strengthening for our faith and joy to find ourselves in God! We really cannot wish for a more satisfactory answer to the question whence we are.

In view of this divine declaration, we may well ask: How is it possible that the whole creation could, at one time, be in God? The Word of God gives us several solutions of this difficulty. Since faith is "a conviction concerning matters which are not being observed," according to Hb. 11:1, no believer should or will doubt the truth of this divine revelation, but will take it to himself without reserve. But God has not left it without further proof, but fostered the faith which honors Him by examples that help us to understand this glorious

truth, that many are often included in a single one. In fact, God has made this a principle in His creation.

Responding to the word of the Creator, the earth sprouted with verdure, herbage and fruit trees whose seeds contained within them all those that have ever appeared since. It is hardly possible to put into words all that this implies. All the harvests since then until now, and in the future, were really included in these originals, and they have come out of them. So that even nature, with its elementary and constricted revelation, gives us a good example which explains how all could be in God at the beginning.

Even a plainer proof of this principle is seen in the race of mankind, for every last one of the human species was at one time in Adam, the forefather of us all.

It is more than merely interesting to see that one product of modern science (probably unconsciously and without intention) provides evidence for the reliability of this principle. This is atomic research. Astonishing is not only its tremendous concentration of force, but the previous work that accomplishes this, that is the return of matter to its primordial elements through reduction in volume. The astonishing thing about it is that it is reduced to its smallest size, yet it retains the same measure of force. For example, a rod of uranium a yard long may be reduced very much, yet the weight remains the same. The workers in the first atom factory, so we read, wondered how great quantities of material were brought in, but no one ever saw anything go out.

When God allows men, in their earliest steps, to discover the original condition of matter, to reach such astonishing results in the mutation and diminution of matter, we may see a clear indication of the concentrated form in which the universe must have existed before creation. Even if we follow the trail of science it will help us to grasp the glorious truth of the inclusion of all in

God. Yet that is only one aspect, and this very faintly hinted at.

Moreover, there is no need to visualize the universe in the smallest size in order to believe this truth, for God is unutterably great. He is spirit, and as such He cannot have a measurable mass or dimension, if we, in our constricted human speech, may be allowed to speak thus. It is a mistake to base this truth on mere size and mass. Apart from all this the man of God accepts this purely external aspect without difficulty, just because it is written. God's Word reveals a much greater aspect, the esoteric union of the Creator with the universe, out of which the earliest beams of His immeasurable love gleam forth.

This revelation of the inclusion of all in God withdraws the foundation from all speculative reasoning as to the whence of the universe, for God alone is its source. When science traces all back to a single cell, that is a good indication, but the reef on which this research is often wrecked is the refusal to give this cell its proper name, and to recognize it as God and Creator.

By its inclusion in God the whole creation was *vitally united* with its Creator. Notwithstanding its later separation by sin and judgment, the roots of this union have not been disturbed and, as the basis for the accomplishment of His plan of salvation, have retained their undiminished value and significance.

But not alone with God, also with Christ, the creation was in vital union. Organically God incorporated all in Christ and it formed a unity together with God. This truth teaches that, according to the divine intention, not only He, but Christ also, shall be united with the creation, and that is the ground in which the anchor of reconciliation rests.

By "the all in God" the whole universe with God and Christ inclusive, is set forth as the greatest and mightiest of all unities. God and Christ are thus united

with all in the most esoteric of unions. All belongs to God and is Christ's. In these first revelations of God and His Christ in the period preceding the creation are bared the outlines of the normal state of creation.

This original inclusion of all in God is so all-embracing that no creature can claim any independent origin. This unassailable truth leads us involuntarily to think of one unique and mighty being—Satan, the adversary of God. He also had his beginning in God. The disclosure of this, his origin, is of manysided significance, for it gives us the proper basis for a correct understanding of his career and activity, and provides the key for the solution of the problem of evil in the world.

Satan's position and his relation to God in that primeval condition must be held fast and impressed upon our faith. There he was absolutely subject to God, figuratively speaking, as the unconscious, plastic clay in the hands of the great Potter, Who not only gave him his outer form, but provided him with his character and authority.

Consequently, if Satan, as he is, were not as God intended him to be, then he actually has counteracted God's plans in creation against His will, to His detriment and that of His Anointed. Besides, he would not only himself have originated the necessity of salvation, but would at the same time, have condemned it to a comparative failure. There is no exit from this dilemma. In this case the Creator would have made a serious mistake. His connections with this creature would be like a fundamental failure which would stamp His creative plan as a losing game from the very beginning. God would have started out with missing the mark, and this is the figurative definition of sin.

A skillful doctor, due to his knowledge of the physical structure of the human body, can often foresee emminent crises and diseases and take steps to prevent

them, with varying measures of success. If the human spirit is capable of doing this, how much more thorough is God's knowledge of the innermost essence of all His creatures, not only since they were created, but already when they were still included in Himself.

Even the psalmist knew of this divine insight, for he said "My embryo thine eyes did see." And the prophet Jeremiah makes the astonishing statement (1:5): "Ere I formed you in the belly I knew you." David also testifies (1 Chr. 28:9): "into all hearts inquires Jehovah." "He understands our thoughts from afar" (Ps. 139:2).

These are only little hints, unimportant fragments of God's mighty preview of the period before the creation. But its roots go much deeper than the mere foreknowledge of all things and the development of the creation. Unavoidably do these definite declarations lead to the conviction that God sketched out and laid down the way to the minutest as well as the mightiest of His creations according to a pre-determined plan. In carrying it out nothing unforeseen will bar His way, for "He is operating all according to the counsel of His will" (Eph. 1:11). Only He is the primary and concluding cause of all that can happen.

With this sovereign, manysided, unique and absolutely complete creative might, He would never have overlooked a crisis in which an exalted creature could act independent of and contrary to Him and create evil and turn into His bitterest foe, and so do His creation endless and irreparable damage.

Such a revolt He would have foreseen and discovered in its beginning, and it would be no effort at all to get rid of such a contentious creature, as a root of dire evil. But we should really not speak openly of such a thing, for it comes perilously near blasphemy. How could the seed of such a creature ever have found a place in the absolutely good and holy Deity?

The desire to see the origin of evil in Satan is the equivalent of a deepseated denial of the absolute deity of God, and is a great hindrance to a life of victorious faith, because it throws a dark shadow on the glorious consummation at the very beginning. Where is His omnipotence if even *one* creature is able to disturb His plans? He Who "frustrates the counsel of the nations," and "repudiates the devices of the peoples" (Ps. 33:10), Who "makes void the counsel of Judah and Jerusalem" (Jer. 19:7), is He powerless in the presence of the plan of a single one of His many creatures? How that would eclipse Paul's admiring praise of God's wisdom and knowledge (Ro. 11:33)!

The deep meaning of the revelation that all is of God does not allow any opinion to the effect that any creature may do as he pleases. Rather these also, alone, with all others were included from the beginning in a settled and unchangeable divine plan. The proof of this lies in the fact that, in reality, the adversary only carries out the intention that was deeply anchored in God's love, and he is what he is in order to fulfill the high purpose of the divine affections. That is the satisfactory solution of this difficult problem. Its correctness is continually confirmed in the Word of God.

The inclusion of the universe in God before its actual creation shows how strong are the ties which bind it to its Creator. Not outside of Him, without any near relation to Him was it created, but it has come forth from Him. It originated in and came out of Him. So there is, from the very start, an inseparable union between God the Creator and His creation. How deep the roots of this union go we can hardly tell. Yet when we think of how it is in human generation, we may get some inkling of the earliest impulses of God's love in calling forth the universe.

M. JAEGLE

(To be Continued)

THE SPIRIT OF REVELATION

CAN A MAN by searching find out God? Is humanity endowed by nature to discover the Deity? Can he perceive Him in Creation? Can he learn to know Him by logical deduction? Is God revealed to all who read the Bible? Is the saint fully equipped to comprehend Him if he searches the Scriptures? Many have tried all of these, yet have fallen far short of a knowledge of God and His highest revelation of Himself in His present operations. Therefore we should emulate Paul and pray, as he did in the first chapter of Ephesians, that God would give the saints the *spirit of revelation.*

Before Adam sinned and offended God, he was in close communion with his Creator. Endowed by nature with all the faculties which raised him above the rest of earthly creation, undimmed by disease or deterred by dread, he far surpassed his progeny in natural powers. His eyes could see, his ears could hear, and all his perceptions were perfect to a degree which no other mere man has ever known. He conversed on intimate terms with his Creator, Who crowned all His other gifts by giving him a complement as his companion. Did he come to know Him? Did it teach him to trust Him? Did he learn to love Him? *No!* A single insinuation from the serpent showed that his heart had never appreciated his great Benefactor. By nature, even under ideal conditions, man cannot make acquaintance with the Deity.

Since Adam's day man has made an intense study of nature, on earth and in the heavens. He has pried into the structure of the tiny atom, and tried to comprehend the mighty celestial spheres. He has searched the depths

of the earth and the waters of the sea for minerals. He has catalogued and systematized and investigated the flora and the fauna in the oceans, on the land, and in the air. He has amassed tremendous amounts of knowledge concerning God's handiwork, with its multitudinous marvels and awful wonders. But has he met the Creator of all this walking in His garden, as Adam did? By no means! Great scientists are often atheists. Those who see Him in His achievements have met Him elsewhere first. They have learned to know Him through His written revelation.

But cannot men use their minds to reason their way into His presence, or deduce His purpose and His plans from His methods with mankind? Alas, men's minds are feebler than the faculties of sensation. Since their knowledge of God in creation, which displays His imperceptible power and divinity, does not lead them to glorify Him or thank Him, their reasonings are vain and their heart is not intelligent. Alleging themselves to be wise, they are made stupid. Their logic is illogical, and leads them away from the Deity. Without a knowledge of Him and His ways they lack the major premise on which all reasoning must be based.

But even if a man cannot find God in nature or by reason, surely he can find Him by the Bible! Here, indeed, is a means of acquaintance with the Deity which is ideal for the purpose! It is better even than the personal communion of Adam in the garden. No greater boon can come to any people than the Word of God. Israel's primary prerogative consisted in this, that to them were entrusted the oracles of God (Ro. 3:2). Yet they did not all find Jehovah. On the contrary, when His words first came to them in the wilderness, they did not desire His presence and refused to believe His word, so their corpses marked their trail through the desert.

No people have ever prized their holy books as the

Jews valued their sacred scrolls. They were copied with the greatest care and preserved with religious zeal. Many memorized much of them. Yet how few really grasped their import? This might be understood, if the lower classes, the poor and the ignorant, the stupid and the foolish, failed to become acquainted with God through His holy law and other literature, but, when our Lord came, He acclaimed God because He *had hid* these things from the *wise* and *intelligent,* and had revealed them to minors (Mt. 11:25). The rabbis among the Jews, past and present, are often intelligent men, made wise by their knowledge of the sacred scrolls, nevertheless, how few have come to the knowledge of God! None of our Lord's apostles came from this class. Even Peter and John were unlettered, unlearned men.

The staff which worked on the Concordant version delved into the details of the divine records as has seldom been done. The books, the words, the elements, the grammar, all was analyzed in minute detail. Surely that should enable all to enter into the innermost precincts of God's oracles! Would not that open up His revelation as no other effort of man? It was indeed, a very wise procedure, and evidence of the spirit of wisdom, but man may be blind in the brightest of sunshine. It needs a miracle, a special gift of God. No matter how exact our knowledge may be of dead facts, they need to be vivified by the spirit of God before our hearts can realize and respond, and enjoy the full revelation of God's glory as now made known through the apostle to the nations.

Even when the Living Word, God's human Expression, set the Deity before them in letters of life, so that even the illiterate could read His deeds, only a few learned to love God through His words and His works. And even after He had manifested the heart of God, in its deepest depths, by His sacrifice on Golgotha, the nation to whom God's oracles were given turned against

Him and His messengers. God repeatedly dulled their ears and eyes and hearts that they should not understand Him. He did it in Isaiah's time (Is. 6:9-10). He repeated it in the midst of our Lord's ministry (Mt. 13:14), and after the nation rejected the testimony of His apostles and Paul (Ac. 28:27, Ro. 11:25). The possession of the Bible is not enough to insure an acquaintance with God!

Even Peter, the chief of the Circumcision apostles, found Paul's epistles hard to apprehend (2 Pt. 3:15), for they dealt with a sphere altogether distinct from his own. In early days those who did not have this special spirit for which Paul prayed, twisted it to their own destruction. This is the usual practice today. Very few leave Paul's message as it is, or believe it as it was given. Almost all distort it by mixing it together with previous revelation: It's grace goes against the grain. Even those who have God's spirit in some measure prefer to be under law, with its righteousness, rather than realize crucifixion with Christ, and the need for undiluted grace. This spirit is a necessary foundation for the present revelation, for no one can possibly merit the glory which has been prepared for us, but rather the reverse. A rejection of the cross and the grace it involves locks the door to the spirit of revelation, so that it cannot enter.

Today the nations have a much greater and grander revelation of our gracious God than Israel ever had. He actually entreats His enemies to be conciliated to Him! He does not demand righteousness of the sinner, but imparts it. Instead of excluding us aliens from His presence, He breaks down all barriers, even those which kept the mass of Israelites from coming near to Him. Instead of allowing us a subordinate place of blessing through Israel on the earth in His future kingdom, He gives us a place superior to the celestial hosts! How can we fail to respond to such supernal grants of grace?

This spirit of revelation is for all the saints, not for one or for a few. It is given in order that they may realize what God has revealed to them by His spirit in the Scriptures. It is not that they may get separate revelations for themselves, or that they receive new ones for others. There have been, and are, those who claim to receive additional revelations, beyond what is given us in the Sacred Scriptures. But they disagree among themselves, and none of them even appear to have the spirit spoken of here, for they have not been enlightened with the truth contained in this epistle.

No one, not even the saint in whom the spirit of God makes its home, can grasp the fullest and final revelations in God's Word without special equipment. This is imparted freely to those who pray for it. Paul says that the truth was made known to Him by revelation (Gal. 1:12). God's spirit imparted it to him directly and inspired the written record. These revelations represent the greatest accumulation of riches in the universe. They are stored in the Sacred Scriptures as in a safe. No one can get at them except those who have the combination. God does not reveal His secrets to all, but reserves His glories for those who have communion with Him, and are led to pray for this special favor. To them He imparts the same spirit as originally revealed the truth to Paul—the spirit of revelation. They alone enjoy these treasures now, though they are the common property of all the saints.

Yet how few accept God's proffered favors! As it was in Israel, the wise and intelligent will not receive it. God, in His wisdom, destroys the wisdom of the wise and repudiates the understanding of the intelligent. He delights to save those who believe through the stupidity of the cross. Not many wise, or powerful or noble are called, so that we should find our all in Him, and boast in Him, not in ourselves (1 Cor. 1:18-31). With the full

Bible in their hands, the nations as a whole do not come to a knowledge of God. More than that is needed.

What is necessary in order that we may know Him? Three things, first of all. Not only must we *hear,* or read, the word of truth, the evangel of our salvation, but must *believe* it, and be sealed with the *holy spirit* of promise. All believers receive the holy spirit. That is the *seal* that guarantees to them, and the *earnest* that enables them to enjoy in advance a small taste of the glorious allotment which has been procured for them. They are sure to get it, and are able to anticipate some of it in spirit. But, once more, even of them, how few realize the riches of the grace and glory of their allotment, through which alone we may attain to a realization of God?

Spirit is what is needed! We have the holy spirit, which gives us *life.* Now we need a special dispensation of spirit to enable us to grasp the full import of God's purpose with us, for this enlightens our hearts so that we enter into a full realization of His character. No previous revelation has done this. They were all partial and preliminary, preparatory preludes to His highest unfolding, which is not confined to the earth, but includes the universe. Even the celestial hosts are apprized of God's multifarious wisdom through this secret administration (Eph. 3:10).

This is the special spirit that searches out the *secrets* of God. As the truth for this administration is largely limited to secrets, very few of the saints have any clear conception of its character unless they have been endowed with the spirit of revelation. Even some truths, as justification, which were not secret, are seldom grasped. They are not "mysteries" which cannot be understood. They are secrets, known only to the initiated. They are unknown to all who lack this special spirit.

In view of the almost universal ignorance of the divine mysteries from Paul's day to this, we can appre-

ciate the need of his prayer. There is still greater need today, for Christendom not only ignores the truth for the present, but powerfully opposes it. Many of those who know Christ as their Saviour, and have the seal of the holy spirit, are not only devoid of this spirit, but deem it their sacred duty to condemn all who enter into these precious and powerful truths, and seek to keep the saints from even considering them. This must needs be, for it will cap the climax of grace. It makes the grace more gracious. A lesser quantity or quality of grace would at least demand that it receive a grateful reception. But this is so vast that it overflows even its rejection.

Paul prays that the Father of glory may give us a spirit of *revelation.* At that time God had already revealed Himself through the Hebrew Scriptures. His Son had come and made Him known in living form. Perhaps many in that day considered that God had fully revealed Himself, and no more was needed to make Him known. Most of the saints today are in the same position. They see little more than the kingdom revelation of our Lord and His apostles. Nor can they do otherwise, if they are not endowed with this special spirit. The lack of this has almost eclipsed the brightest and most glorious light that shines in the heavens. The saints mistake the moonlight for the sun. They grope in the gloom as if the sun were not at its zenith. Blind guides of the blind led them into the pit.

This prayer is for the highest boon a creature could conceive—a vital knowledge of the Deity. The ancient Greeks had a saying which was considered the height of knowledge, "Know thyself." If they had managed to do this, they would have groveled in the dust. But even this cannot be accomplished apart from a knowledge of God. Moreover, the word knowledge is not nearly strong enough. We may know much about many things without

an intimate experience. A *realization* of God is not a fleeting glimpse of a distant star, but a persistent experience, an everyday intercourse with Him in view of His vital interest in us, and the expectation, the place, and the power He imparts to us.

The depth and thoroughness of this knowledge is expressed in a fine and forceful figure. As a rule, the eyes are the best and safest avenue of knowledge. Job exclaimed, "By the hearing of the ear I heard thee, yet now my eye sees thee" (Jb. 42:5). Even eyes cannot see in the dark. So the heart is made the organ of sight, and we are given a special store of light in order to perceive what God will and has done for us, and the power He employs in our behalf.

Let us repeat. All saints have God's spirit in measure. Yet few, indeed, have this special spirit, or Paul would not have prayed for them in this behalf. Let us, then, join our prayers with his, first indeed, for ourselves, and then for all saints. May all who read these lines enjoy this priceless boon! A. E. K.

UNSEARCHABLE RICHES FOR MAY, 1950
BEING THE THIRD NUMBER OF VOLUME FORTY-ONE

EDITORIAL

VITAL, SPIRITUAL VALUES

GOD'S WORD is *spirit* and *life*. In our study and research we should seek to get the exact facts, but this will be in vain if they have no vital, spiritual value, and fail to reveal Him to our hearts as well as our minds. The Concordant Version is not meant to be merely a mental advance, setting forth God's revelation more clearly to the mind, but a spirit-stirring recovery of living truth that warms our hearts as it clears our heads. In our researches we hope to recover many a fact which will lead us to delight still more in the work and ways of our God.

With this end in view we not only seek to make our renderings concordant as to the words and grammar, but also indicate the emphasis and the figures of speech. As the value of this is not apparent on the surface, we will illustrate it by one example which, we feel, will help us in our understanding of the prophet Isaiah, and help us to restore the beautiful balance in the structure of that much mutilated prophecy. Scholars today insist that there were two Isaiahs, the end, from the fortieth chapter on, being written by a so-called "second Isaiah." The real, underlying motive, which few seem to discern, is to rob it of its inspiration, by making the predictive prophecies historical, written after the event. But the skeleton clearly shows that its members constitute a symmetrical, living whole, from which no part may be amputated.

Many years ago, when we first translated Isaiah, we were struck with the parallelism (40:3):

"In the *wilderness* surface the way of Jehovah!
Make straight, in the *gorge,* a highway for our God!"

Hitherto we had always connected the *wilderness* with the *voice*: "The voice of one calling in the wilderness," because, in its fulfillment, John the Baptist actually did herald in the wilderness (Mt. 3:1). But the parallelism with *gorge,* in the next line, was very clear and convincing. *Spiritually* it fitted Israel's condition perfectly. Their King was about to come. On such occasions the road is always specially repaired. But the hearts of the people were barren and bumpy, like a road through a wilderness. The Baptist exposed them and denounced them, and sought to prepare them for His coming by preaching repentance.

This discovery made it necessary to readjust our renderings in the quotations of this passage in the accounts of the Baptist's ministry (Mt. 3:3, Mk. 1:3, Lu. 3:4, Jn. 1:23). But that is not all. It also gives us a key to the whole section of the prophecy which it commences. The following is a

SKELETON OF ISAIAH

1:2-5:30 Reproof....*Expostulation*....Promise 40:12-66:24

Voice

6:1-13 Temple, Forsake....Comfort, Mountain 40:1-11

Historical, Predictive

7:1-12:6 Ahaz.....Hezekiah 36:1-39:8

The Nations

13:1-27:13 Loads.....Woes 28:1-35:10

The second line shows two contrasting *Voices.* We had Wilderness in place of Mountain, so that the *Forsaking* of the Temple balanced the *Comfort* in the Wilderness. But *the Baptist did not comfort the people in the wilderness!*

The comfort is given later on in verse 9, where we read

On a *mountain* lofty, up with you,
Tidings bearer of Zion!
Raise high with vigor your *voice,*
Tidings bearer of Jerusalem!

Then comes the comfort, in verse 10:

Behold! My Lord Jehovah with steadfastness is coming. And His arm is *ruling* for Him.

The comfort comes from His *rule,* and the appropriate place to herald this is on a *mountain.* Our Lord ascended into a mountain when He heralded the Kingdom (Mt. 5:1, etc). The *Voice* in the corresponding section came from the *Temple,* which shows that they were Forsaken for their *religious* apostasy in the past. The *Voice* here predicts their Comfort in the future from a Mountain, in keeping with their *political* restoration under the rule of their Messiah.

This example should show how such a seemingly slight adjustment, suggested by a parallelism, may lead to the discovery of hitherto hidden spiritual harmonies in God's glorious revelation. It should help in shielding the saints from the critical spirit of unanointed minds which seek to discredit and destroy faith in the inspiratiton of God's Holy Word.

OUR THANKS TO THEE

(Air: Nearer My God to Thee)

Our thanks, to Thee, we raise
In fervent prayer,
As Thine Own name we praise,
Father of Love!
Thy Son Thou sendest us,
In His blest righteousness;
Through grace our lives to bless,
Making us Thine.

Rich are Thy depths of love,
Boundless as space.
Thine only Son has come,
Sin to erase.
Made in Thine image, Lord,
He all our burdens bore;
Through Him Whom we adore,
All things cohere.

As Thy blest word reveals
Thy mighty power,
Thy love and wisdom trace
Eonian grace.
It's richest treasures hold,
It's blessed truths unfold,
Our feeble eyes behold,
Thy wondrous love.

Our faith shall rest secure
Even through tears.
Joy, peace, and love endure
Through all our years.
When we His voice shall hear
And shall His glory share,
Answered will be our prayer,
Ever with Thee.

N. B. MEYERS, Feb., 1950

THE EXPECTATION OF HIS CALLING
(Eph. 1:18)

MOST FORLORN of all mankind are we if our expectation is limited to this life (1 Cor. 15:19). Material prosperity, sensations of pleasure, high honors, are by no means the special prerogatives of the saints in Paul's latest revelations. He himself, as their chief representative, lived a life of great hardship, with much persecution, and, at the last, was loaded with a chain, and lived on prison fare, and had very little he could call his own. Far worse than that, the very ones to whom he had brought the highest honors and grandest glories, who should have at least rewarded him with their undying loyalty and friendship—even these were turned against him. He was, indeed, forlorn, with no perceptible evidence of his vast spiritual wealth or the rich reward for his labors and his sufferings (2 Tim. 1:16).

In contrast to our poor expectations in this life, there seems to be no limit to the riches and glories that await us in the next. There are promised to us, not on account of our deserts, but rather the opposite. God's main object is to reveal *Himself* to the heavenly hosts, especially the riches of His *grace* and *love,* so He needs such undeserving subjects as we are in order to press home, by practical examples, what He can do for those who are unworthy of His gifts and have done much to draw forth His enmity and little to deserve His favor. Let us press this home to our hearts, or it will be impossible for us to believe the magnificent promises of honors and glories which are ours in Christ Jesus.

The first part of this petition has to do with our future. What are we to expect? The saints in Israel had a very clear and definite idea of what was in store for

them, for the prophets are full of predictions on which to base their expectations. Our Lord added much to raise high hopes of a grand and glorious kingdom when He returns. Even if that were the basis of our expectation, we would have cause for thankfulness, for the nations in that day will be blessed through Israel. But this is not our calling! We will not be the lowest on earth, but the highest in the heavens! We would, indeed, be highly favored if we received a secondary place among the celestials. But this would not reveal God to us. His grace would not be properly displayed even by such a promotion. It calls for much more than that! It demands that the last shall become *first,* the lowest *highest.* So it is that we, as members of the body of Christ, are given the highest place in the heavens, who did not deserve the lowest place on earth.

Ours is a life of *faith.* Our blessings lie in the *future.* While the present is not our expectation, it is a necessary and salutary preparation for the life which is to come. Our own appreciation of God's glorious grace will be vastly enhanced as we view the fearful failures of the saints even after they have been called, and our own experiences in crucifying the flesh and fighting our spiritual foes. We fail to put the flesh in the place of death, and we fail to use the large shield of faith to protect us from our unseen foes. But our shortcomings should have the salutary effect of convincing us of our own utter unworthiness, and magnifying our thankfulness and adoration for the fullness of His favor.

The Concordant version makes a clear-cut disdinction between expectation and hope. We expect that which is sure and certain, something on which we can *depend.* Indeed, it is translated so when used of God on Whom we rely (2 Cor. 1:10, 1 Tim. 4:10, 5:5), which is in contrast with the dubiousness of riches, on which we do not rely (1 Tim. 6:17). *Hope,* in contrast with this, must also be rendered *apprehensive,* as the sailors on board

the ship that was wrecked on the island of Melita (Ac. 28:6). Faith does not *hope,* is not *apprehensive,* but *expects,* and *relies* on the promises of God for the future.

The prophetic Scriptures are full of the expectation of Israel, and the Circumcision writings of later revelation confirm them. The disciples of our Lord expected that He was about to redeem Israel (Lu. 24:21). Yet it is remarkable how much oftener this thought wells up in Paul's epistles. Although they are not nearly half as long as the Circumcision writings, far more than half of the occurrences of "expect" and "expectation" occur in them. In other words, about two-thirds of the occurrences are found in Paul's epistles. This is doubtless due to the fact that *faith* is far more prominent in the truth for today than it ever was in the past.

Expectation is the future outlook of faith. The past provides the foundation of faith, the future its fruition. We look back and believe God's record of His activities in creation and revelation as recorded in the Scriptures of truth. We, who have His latest and fullest unfoldings, revel in the deeper truths, that He not only created the heavens and the earth, as recorded in Genesis, the book of the Beginning, but that all was created in Christ, the Son of His love, His visible Image, whether that in the heavens or on the earth, whether visible or invisible. All was created through Him and for Him, and He is before all (Col. 1:13-17).

Although expectation is not concerned with the past, it is largely based upon it. Confidence in the future of anyone depends on his previous record. When we realize the exalted position of God's Son as His creative Original (Rev. 3:14), so that He is First in place as well as time, it helps us to look forward with confidence to His exaltation in the future, so we expect to see Him as the Last (Rev. 1:18), in Whom all will be headed up (Eph. 1:10).

This is especially true as to ourselves. How it cheers

our hearts, and consolidates our faith and encourages our outlook for the future to know that we were chosen in Christ before the disruption (Eph. 1:4)! Our sonship is not a recent development. This high honor was ours before we were called, yes, ere we were born. It even antedated the entrance of evil into the world. The high nobility of earth do not, as a rule, do anything themselves to deserve their exalted position in society. They inherit it from their ancestors, some of whom may go back as far as the crusades. But the sons of God today derive their title from a patent dated in a time when sin had not even entered this scene. So it does not mar their escutcheon or endanger their prospects.

HAVING NO EXPECTATION

As a background of our present glorious expectation, those of us who are not of the seed of Abraham should always *remember* the position of the nations in relation to God in the past, before the present administration of God's grace. Being uncircumcised in flesh, we had no covenant relationship with the Deity, consequently, we had no Messiah, for He came only to the lost sheep of the house of Israel (Mt. 10:6). Even after the apostasy of the favored nation was apparent, and God turned to the nations through a special apostle, Paul, they were only guests at Israel's board! Not having any spiritual values of their own, they participated in Israel's spiritual treasures, hence were in their debt, which they sought to settle by sending them fleshly gifts (Ro. 15:27).

Israel has a glorious expectation. Jehovah not only promised them a land gushing with milk and honey, peace and plenty under the reign of a righteous King, but supremacy over the other nations. They will not only *rule* them as kings but *bless* them as priests. No other nation on earth has any ground to look forward to such a future. Indeed, there were nations that attained to world rule, Babylon, Medo-Persia and Greece, but they

brought little blessing to mankind, and perished in their own corruption. There will be another world ruler in the future, the Man of Sin, but he will draw down the indignation of God on the nations. They may expect a little economic prosperity from him at first, but then they will be overwhelmed with suffering and woe.

In these last days there is a pseudo-messianic spirit, which leads nations to hold out high hopes of worldwide peace and plenty, a millennium without God's Messiah. Usually it is to be brought about by changes in the social structure, such as socialism in place of capitalism, and by advances in economics, the harnessing of the powers of nature, the use of machines in place of men. So far these illusive Utopias have led to widespread poverty rather than plenty, to dissatisfaction rather than contentment, to wars rather than peace.

The widespread movement to form a world government, to put an end to the present chaos and insecurity, holds out a hope for the nations that is doomed to bring upon them the direst destruction, except the deluge, that will ever devastate the human race. What they need is a man who is magnetic and powerful enough to unite them under his leadership. When Satan inspires such a man, the anti-christ, their expectations will doubtless be raised to the highest pitch. Now we will have peace! Now all will have plenty! Estranged from God, rejecting Him and His Christ, they hope to be sovereigns of their souls and designers of their own destiny. But God will blast them from the earth. *This is what the nations may expect, apart from God's grace.* Let us remember this, and contrast it with our celestial expectation, which we have in Christ Jesus.

The nations, as such, had they faith in God's Word, would look forward to a measure of blessing in the millennium, subordinate to Israel. But they must also reckon with the iron club, with which Messiah will deal with all doers of unrighteousness in that day. Through

Israel they will learn of Jehovah, the God of the priestly nation, and His ways. Their weapons of war will be made over into implements of peace. But the transformation will by no means be perfect or permanent. In the midst of the millennium Gog and Magog will rise against Israel and perish (Ez. 38-39). At the end Satan will deceive them for the last time, and perhaps the greatest army of mortals ever assembled surround the citadel of the saints, seeking to destroy the mediatorial nation and blot out God's name from the earth (Rev. 20:7-9). Such is the expectation of the nations, as nations.

But we are rather concerned with the *individuals* among the nations, especially such as received the evangel Paul made known to them in his earliest missionary journey, soon after Israel had rejected the ministry of the twelve. What expectation had they? *They had none.* Had Christ come to set up His kingdom, even though they were saints, indwelt by God's spirit, they could not point to a single promise of any place or portion in that Kingdom. What could be done with them there? They cannot claim the promises made to Abraham, or to David, or to their seed, for they are aliens and uncircumcised. Although, *in spirit,* they could enter into the very holy of holies of the millennial temple, in flesh they would be excluded even from the outer court.

But suppose that they had died. Would they not have been raised at His advent, along with the Circumcision saints? *No!* There is no hint of such a thing. In fact the Thessalonians were disturbed about this very matter, and did not know what to make of it. Therefore Paul wrote to them that he did not wish them to be ignorant concerning those who are reposing, lest they sorrow as the rest, who have no expectation. They had sorrowed so because they knew of no expectation for themselves. So he reveals it to them for the first time (1 Thess. 4:13-18). He bases it upon the death and resurrection of Jesus. He who recalled Him to life will lead forth

those who are reposing with Him. The Lord Himself will descend from heaven with a shout of command, and the dead and living will be snatched away to meet the Lord in the air. And thus shall we always be together with the Lord (1 Thes. 4:13-18).

When the apostle Paul revealed this expectation to the Corinthians, he calls it a *secret* (1 Cor. 15:51). We will not find it in the Scriptures before this time, because the very idea of blessing to a distinct body of people among the nations was quite out of line with previous revelation. It takes the spirit of revelation, for which Paul prayed (Eph. 1:17), for us to apprehend it. Paul left the Thessalonians in the air, both literally and figuratively. Yet that is hardly a proper habitation for a mortal. The revelation of our expectation was given in installments. He takes us first to the air. Now he enlarges upon this and explains that, at Christ's presence, we shall all be changed from mortals to immortals. So we can live anywhere and everywhere, in the air or even in the heavens. In fact, our bodies will no longer depend, as now, upon the soil for sustenance, but will be celestial —able to function throughout the universe.

But why should we have celestial bodies when the home of humanity is on earth? It is evident that the saints in the transitional era, which introduced the present secret administration, were not blinded at the beginning by the brilliant blaze of our celestial expectation. Paul himself seems to have lost his sight when the light above the brightness of the sun flashed about him on the Damascus road. It was too bright, so that, instead of enlightening him, he could see nothing, even when his eyes were open. Does not this give us a good illustration and explain why the excessive glory of our celestial expectation was not revealed all at once, but was imparted in installments? The saints were gradually prepared by Paul, during his itinerant ministry, for the full blaze of his celestial revelations in his perfection epistles.

Israel will be blessed with every *physical* blessing on the earth. Under their own vine and fig and olive they will enjoy health and wealth while they bring righteousness and peace and light to the rest of mankind. Because of their *physical* relationship to their Messiah they are accorded earth's richest blessing and grandest glories, and are chosen to spread His name and fame from pole to pole.

Our expectation is the counterpart and complement of this on a higher plane and with a grander scope. We will enjoy every *spiritual* blessing among the celestials (Eph. 1:3), because of our spiritual relationship to Christ as the Head of the entire universe. In immortal, glorious, powerful, spiritual, celestial bodies we will never need to be concerned about our health or wealth (1 Cor. 15:42-44). And we will enjoy the highest happiness, not merely because we are ourselves "in heaven," but in bringing blessing to the celestial hosts, to whom we even now make known the multifarious wisdom of God (Eph. 3:10), by displaying to them the transcendent riches of His grace in kindness to us in Christ Jesus (Eph. 2:7).

This is the expectation of His calling. This is what the future holds for all who are called by God during this administration of God's grace, whether they are Jew or "gentile," Circumcision, or Uncircumcision. For the latter, the change from the highest place on earth to the lowest one in heaven would be a stupendous promotion. But for us, aliens, outcasts, curs, words fail to measure the height of our exaltation. It is like the universe, whose dimensions we cannot apprehend. It is the expression of the love of God, which passes all comprehension. May it be our boon to perceive this expectation now, so that the highest of all happiness may be ours in the realization of God, and heartfelt thanks may rise unceasingly to Him as the Father of our Lord, Jesus Christ, the Father of glory.

A. E. K.

THE BEGINNING OF CREATION

THE INTIMATE RELATIONSHIP OF GOD TO ALL

The phrases "in Him" and "out of Him" suggest a much closer union than the "through Him" (Ro. 11:36). What a man makes with his hands has come into existence outside of him and has no vital relationship to him. But with his descendants, who were in him and are out of him, he is in a close and vital union. To him they are the nearest, loveliest and best, his greatest and most valuable possessions. Such a relationship with the universe has been established by God by the fact that, at first, He carried all in Himself. His ownership of the creation is not, first of all, based upon its creation, but this is because it was first included in Him. That is what gives Him the original title to the whole universe. He is its only true Owner. Based upon this truth it was that Paul justified the statement of an unbelieving Greek poet, "For of that race also are we" (Ac. 17:22). But this by no means involves the so-called "universal fatherhood" of God outside the salvation that is in Christ Jesus.

In this primeval revelation is found the necessity and root of universal reconciliation, for on these, the earliest divine declarations concerning the universe, God's glorious purpose of love is based and anchored. A clear conception of these inmost relations between the Creator and the creation, as evident in the statement that all is of God, leaves room for no other conclusion, for the establishment of such an esoteric union can be founded only on love.

Seen in the beams of these earliest unfoldings the doctrine of endless damnation of most of God's creatures

becomes impossible of belief, for it overlooks and altogether ignores the essential love of God's heart, which has already made itself manifest. But this must be given the greatest consideration, all the more as God has given the same imperishable love to His creatures, to be with them and in them on their way.

The divine institution of the family for the propagation of the human race is the means by which God reveals His creative love to His creatures. Because children are the fruit of the bodies of their parents there results a wonderful and unique love of the generators for the generated, of parents for their offspring, which proves to be a strong and mighty bond. The breaking of such a bond through the loss of a child is the cause of greatest sorrow. Even if children are led astray by Satan or deceived by the world, and are severed from their parents, or are in distress, it breaks their hearts. If the misfortunes of their offspring do not cause them any pain, and they continue in pleasures without the least show of sorrow, we would rightly condemn them as unloving and heartless.

We take for granted that sinful humans feel such losses deeply, and we understand them when they no longer have much joy in living. It is considered proper among men, or at least good form, to express sympathy to those who suffer the loss of relatives. We can see this evidence of sorrow even among animals. It is touching to behold the grief of one robbed of its young.

Yet to God, Whose love for His creatures is unutterably greater than parental love (which also comes out of Him), such feelings are supposed to be foreign! Shall we charge Him with being more heartless than His creatures, that He can with equanimity look upon the great majority of them in endless agony? When Zion said

> "Jehovah has forsaken me,
> And the Lord has forgotten me."

He answered His erring people with the words:

> Forgets a woman her unweaned child,
> Not to have compassion on the son of her belly?
> Even these a woman is forgetting,
> Yet I will not forget you, says Jehovah,
> Behold, on my palms I tattoo your walls,
> And you are in front of me continually.

Here already, in the prophets, although the whole of His plan of salvation had by no means been made known, God assures us that He will never forget those who have been in Him.

In the bright light of God's love, the doctrine of eternal torment of the most of His creatures is exposed as a false deduction and heresy, greatly dishonoring Him.

To the enormous loss that He would suffer we must add the inconceivable pain of His loving heart. Why is not this pain pressed in discussing this theme, as well as God's deep and genuine compassion? Men treat their fellows more considerately than even some of God's saints talk of Him! It is astonishing how hard and cold is their insistence on this doctrine, and they defend it as if it brings God great honor and glory. Few realize the effects it would have on God's loving heart.

The misled faith in eternal torment, on the part of those who trumpet it abroad, as well as those who prefer to put on the soft pedal, is consequently an unintentional and partly an unconscious defamation of the Deity's disposition and a distortion of His limitless love. The consummation of God's creation presented by this doctrine would transform heaven itself into a house of mourning. Should the majority be robbed of the happiness which God desires for them, then He, the most loving of all, would be the most sympathetic and the chief Sufferer. If parents are deeply moved by the sight of their children's misfortune, how much the more is God

affected! His heartache and the grief of His Son for the innumerable hopelessly suffering beings which He once carried in His heart, as well as the sorrow of the few who are saved over their relatives, would be so great that probably none could really enjoy heaven's happiness themselves.

Anyone who has tasted of God's grace, yet nevertheless thinks he can enjoy the fullness of bliss under such conditions, has not earnestly considered the nature of such a consummation, for it would be a conclusion with endless agony, not only for the damned, but also for God and Christ and those who are His, for "love never lapses" (1 Cor. 13:8).

Now if parents, as above stated, in their unfailing love go after their children, discipline them for their offenses, and the children find their way back to their parents with a constant immutable devotion, with deeper affection than before, surely no one would have anything to say against it. On the contrary, all would rejoice with the parents and consider them as exemplary in such a case.

This simple example is a feeble illustration of what God has in view with His creation. His longing for the return of His erring creatures will also be satisfied. It may not be without heavy and severe judgments. But these are used only as means to gain His end. The joy that will fill God's heart is evident in all the promises which have already predicted the triumph of His love. And it is even now the portion of all who have believed His Word concerning the sublime conclusion with the reconciliation of all.

From this it is evident that God's Word, with its deep declaration that all is of God, desires to reveal much more than the origin of creation and the resultant connection with a Creator. It involves His love relation to it. His love for His creatures did not begin after they

had fallen away from Him, but existed while they were still included in Him. This primitive and esoteric union of the Creator with His creatures must necessarily have had an effect on them. It must have impressed and endowed them with some sign of their high pedigree. And this seal, which is immanent in them, is *all is for God.*

In a few words this verse in the eleventh of Romans, —"out of Him and through Him, and for Him is all"— embraces the commencement, the course, and the consummation of creation. It is God's great motto, which binds together the origin with the object, and illuminates the beginning with the light of the conclusion.

"All is for God," by revealing the mark at which God is aiming, shows us the inner disposition which God implanted in His creatures, and the constitution which leads them on the way. It brings them back to the Creator. It may be that they have detoured on a road which leads away from God, but this hidden trend can never be entirely lost. What is all the endeavor in the world for something better, but the unconscious groping and seeking for the lost paradise? It is not the longing of the heart for happiness which is wrong, for this was implanted by the Creator Himself, but the slavery to sin which has His creatures in its grip, and which leads them to seek to satisfy their cravings apart from their Creator. Even before creation God's heart harbored in itself the great Leader Whose steady hand will bring all those astray to His glorious goal. This will not be gained by sidestepping sin, but with a restoration, a homecoming to the Father's house. It is a deep reality, as will be seen in the literal rendering of the original, which reads "all is *into* Him."

Righted by means of severe judgments for wholesome discipline, and conquered by God's love, his creatures do not literally return into Him as their blessed beginning was, but with a heart subjected to Him as their Father,

in Christ, and in response to His great love, they harbor Him in their hearts, so that He becomes their All. This renewed union of heart to heart is summed up in a few words in 1 Cor. 15:28: God All in all.

In fullest harmony, free from any discord, the beginning and the end of God's plan for creation and reconciliation are connected together as follows:

In the beginning: *All in God.*

In the conclusion: *God All in all.*

These are the two all-embracing poles on which the universe rests secure, and by which the whole development is already determined by the glorious goal. And truly, we cannot imagine or conceive of a more sublime and exalted consummation, which will harvest so much honor for God, as this, that all the creatures who were in Him in the beginning, and came out of Him, should reach their destiny with willingness and acquiescence, giving God His proper place in their hearts, so that He may be "All in all."

Even if the way which leads to this illuminating end should be ever so frightful, so hard and dark and sown with sin and judgment, at long last all of this must serve in reaching this glorious goal and in revealing God's adorable operations.

If we should seek to cross the boundaries set by "all in God" and "God All in all" on both sides, we would find a sublime contrast to that phase in which God, coming out of the past, was alone. His love-filled heart could never be satisfied with this condition. If we ask what it was that He longed for, we will find the answer in the glorious goal in wondrous reality presented to our spirit, that is, God with His renewed and reconciled creation, which serves Him voluntarily, all united into one.

Already, by the creation of His Son, God began to end His aloneness. It came to a full conclusion when He, through His Son, called forth creation. The follow-

ing estrangement between God and His creation by means of the entrance of sin is being gradually overcome by the sacrifice of Christ. After His resurrection He began His great task of leading all back to God. Through His wise and effective operations, every administration brings forth fruit. Continually creatures, conquered by His love, are eager to enter into fellowship with Him. To begin with, there is only scattering success, but gradually a greater proportion are reached. Then, at the conclusion of the eons, we see the work of Christ crowned with complete success, for not a single soul is found out of harmony with God.

Let us hold fast to the conviction that 1 Cor. 15:28 does not contain merely the highest and best ideas of men, but God's own words, which demand nothing from us but *faith*. God is responsible, and can carry out what He has promised. He, as well as those who believe Him without reserve, will eventually be justified by the factual fulfillment of God All in all! That does not belong to His present way with its severe judgments, but is the final and permanent result of His primeval purpose.

In reviewing the whole work of God, with its variations of judgment and grace, we see this universal harvest as the conclusion and the goal. But it is far more than the mere ending of His plan of salvation. The consummation is related, not only to the past, but to the future. It inaugurates an overwhelmingly great fresh start and new beginning.

Though we may be allowed to speak of such a commencement, we must emphasize the fact that God has revealed nothing concerning the further development of His work of love. We are enlightened, in His Word, as to His operations up to the conclusion of the eons, though no further. But if God, during the eons in which there is so much opposition to Him, displayed the riches of His love in Christ, we get a slight intimation of what the

future has in store. What will it be when all have recognized God as their Father, and are coerced by love to be subject to Him, endowed with unimaginable qualifications and capabilities in order to do His will, for His joy and delectation?

This beginning will be basically different from that of Adam's in paradise. In the future the lesson of good and evil will be thoroughly understood, and the experience of evil will operate as a help to the fullest happiness, known and recognized by all. Probably we could not even grasp anything that God has in view for that day, yet the very thought of these transcendant prospects causes our heart to leap in anticipation of all the glories which are still before us.

In order to describe this important transition we might say that then the eons flow into eternity, in the true sense of endlessness. How just and necessary is it that all that occurs before this consummation be left in the eons, and not brought into relationship with eternity! The truth we have been considering brings a double accusation against the usual use of "eternal" and "eternity." First of all, conditions and things that are limited to the eons, and which therefore have a beginning and an end, are mistakenly made to be everlasting, and out of this arises the second mistake, the ignorant trespassing beyond the border between the eons and eternity, and the invasion of a sphere concerning which God has revealed nothing. In this way eonian conditions are misplaced in eternity.

Now, however, our way has led us to the first revelation of the Father of Christ Jesus concerning His Son, and we are privileged to be witnesses of His earliest appearance in God's plan. He enters the scene with such a brilliance and glory of sonship that the hope of creation for a favorable future development is moulded and shaped into a sure expectation of God's own glory.

THE CREATION OF GOD'S SON

As we have already shown, God's heart was filled with a complete plan even when the creation was still locked up in Himself. The goal and the way to it was clearly indicated. All was fully prepared and planned beforehand.

We are now ready to see how our great God begins His creation. Should not our hearts have a burning desire to know of His earliest achievement, and be filled with the query, "How and with what will He begin?" Surely so should it be with those who have attained sonship through Christ.

Notwithstanding His thorough preparation, it would be too early to expect God to immediately create the universe. Most important events precede this, which also are preparatory in their nature. Everyone of them is a new assurance that He will reach His predetermined goal. The initial act of creation lays the foundation on which He builds, which will never be moved, and never disappoint Him. This is the bringing forth of His visible Image, the Firstborn of all creation (Col. 1:15), also called the beginning of the creation of God, or God's creative Original (Rev. 3:14), who later became the anointed Saviour, Christ Jesus.

Here we have one of those precious truths that have been greatly obscured by dogmatic theology, which in this case, insists on the eternity of Christ. We can well understand that this is a laudable attempt to grant Him the greatest amount of honor. But when it degenerates into a correction of God's Word, it accomplishes the opposite, as is here evident. As we will see later, it is an unconscious eclipse of His dignities, a veiled denial of the divine sonship of Christ, which destroys the very roots of His true relationship to the Deity. The testimony of God concerning His Son differs essentially from traditional theology. In Colossians, the epistle which unfolds His highest glories, He is called

THE FIRSTBORN OF ALL CREATION

Many and various are the revelations which God has granted to us in relation to His Son. Indeed, we may speak of God's Word as a whole as an unfolding of Jesus Christ, because Christ is the chief subject from the beginning to the end. What is here said about Him belongs to the unveilings that reach farthest back. God speaks of His Son as a firstborn and as a creation. Perhaps no saint would dare to invent such a statement. But it is God Himself Who reveals to us Christ's place and tells us of His beginning. And in His Word He has put this truth within reach of all His saints, and thus stirs them up through His spirit to meditate further thereupon. In holy awe may we direct our inner eyes toward this divine act, being careful that we do not dishonor it.

In this we will be assisted by a most important and valuable hint in the Concordant Version. In it there is a small capital superior ᶠ before Firstborn, which shows that this is a figure of speech. This little letter serves the important purpose of a warning notice, that we should not take it literally. Investiture with sonship in the course of human history is used by the spirit of God because it is a sort of creation and a beginning, in our experience, which helps us to understand that the Son was the first Being called into existence by God. We should beware of injecting anything contradictory to this revelation, and under no circumstances draw on the particulars of human generation for a further explanation of the creation of God's Firstborn.

A further corroboration of the fact that "Firstborn" is not to be taken literally, is found a few verses later in Colossians (1:18). There Christ is also called the Firstborn, but in another connection, that is the "Firstborn from among the dead." Now, His resurrection was not a literal birth, but the beginning of a new life which has some points of likeness with birth. As a practical explanation we might say, God brought Christ

forth from among the dead, and this was the commencement of His resurrection life. These two beginnings in the life of His Son give Him a double right to the appellation Firstborn, as the oldest son is given the titles and honors of his father, in contrast to the rest. In the Orient, if a man had no son, he could adopt one, who also had the title firstborn. So the title does not involve birth at all.

After God's Word itself has introduced us to this basic truth, we may rest assured that our further investigations along the line of this divine idea will never dishonor Him. On the contrary, on this path we will view the Son of God in the brightest blaze of His dignities and most brilliant illumination of His sublimest honors. But He must always be subordinate to His Father. In fact His subjection to the Father is the crowning act of the consummation (1 Cor. 15:28). The same word is used of His subjection to His earthly parents (Lu. 2:51).

His virgin birth in Bethlehem, in which He took on the likeness of humanity in order to reconcile all to God, became a message of the greatest joy. But we should never overlook His pre-existence, for this is the real origin of our salvation and happiness. For Christ it is the foundation of His divine sonship, because it was thus that He really entered the place of a Son. Only thus was His later birth possible. It was a renewed assurance that He already was the Son of God. For God did not send some exalted celestial being which became God's Son by his birth among men, but God sent His Son (Mt. 21:37, Gal. 4:4). Agur, one of the writers of Proverbs, intimated the fact that God had a Son when he inquires (Prov. 30:4):

> Who ascends to the heavens and will descend?
> Who gathers the wind in a bosom pouch?
> Who bundles the waters in His raiment?

Who sets up all the limits of the land?
What is His name, and what is His *Son's* name?

We may be sure that Paul, when He calls God the *Father* of our Lord Jesus Christ (Eph. 1:3, 3:14), always associated this with His pre-existence. A Son of God without a beginning, like God, is not in accord with the Scriptures, as this would utterly destroy the relationship of Father and Son. If the Son has existed eternally, like His Father, then He should not be a Son at all, but God Himself, and such a distinction as this would be impossible. We then would actually have two gods, and that would involve a radical revolution in real theology. God would be robbed of His dignity as the only God, and Christ would lose His place as Son. This would have unspeakably destructive effects upon creation. Yet if we acknowledge the testimony of the Scriptures, we will be continually enlightened and blessed by the distinct glories of the Father and the Son.

God did not create His Son for His own sake alone, but to be His Image, His Revelator. That means that all knowledge of God is channeled only through the Son. This high calling of the Son is expressed in the title which the Father gave Him—the Firstborn of all creation. Like a brilliant sun does this apellation light up that pristine period with such clarity that the sense and import of the further creation become apparent even before it occurred. Already we can see the earliest love beams of the Creator shine forth upon His creation.

The first and most precious revelation that Christ as the Firstborn conveys to us is the Fatherhood of God. One who has a son must be a father. Here it is still confined to the Son. Nevertheless we can readily recognize the outflow of God's heart, for He is "the Son of His *love*" (Col. 1:13).

Wherever we look, everywhere the Son of God is the First. At the beginning of creation and in the vivification from among the dead. Just as He, as the Firstborn

of all creation was the Origin and Channel for all that exists, so, as Firstborn from among the dead, will He bring life to all mankind.

Even in Israel God shows that the position of the Firstborn is one of especially high honor.

Gen. 49:3 Reuben, my firstborn, you are my vigor
Ex. 13:2 Hallow to Me every firstborn
Ex. 22:29 The firstborn of your sons are you to give to Me.
Nu. 8:17 Mine is the firstborn of the sons of Israel
2 Chr. 21:3 The kingdom he gives to Jehoram, for he is firstborn

All of these advantages, in fullest measure, belong to Christ. They exalt Him to heights of glory to which no other creation can attain.

Furthermore the title Firstborn contains weighty truths concerning the origin of the universe. It implies others who will follow. Again and again we find like cases in the Scriptures, and every time we read of a firstborn there are those who came later. Otherwise this description would fail to have any force. At His later birth on earth also Jesus was called the Firstborn, after which others followed but with the difference that they were fleshly (Lu. 2:7, Mt. 13:55). In this aspect, He was the *only* begotten by *God.* The later sons of Mary were fathered by Joseph. In the record of Christ's earthly birth there is no small ᶠ before "firstborn" for good reasons. This birth of His was literal.

Through His unique, pristine creation Christ became the Original, *in* Whom all the rest was created (Col. 1:16) and *through* Whom it has come into being (1 Cor. 8:6). This all-important precursor of salvation is stated in God's revelation in the concise expression, "God's creative Original" (Rev. 3:14). So He became the ORIGIN-LEADER, the Inaugurator (Ac. 5:31), of life (Ac. 3:15), of salvation (Hb. 2:10), and of faith (Hb. 12:2), and also the Beginning of the ecclesia (Col. 1:18). In

the title Firstborn is included the loving determination of the Father to exalt Him. According to the repeated testimony of Colossians He ranks ahead of all as:

Col. 1:15 Firstborn of every creature
17 He is before all
18 Who is the Beginning
18 Firstborn from among the dead
18 That in all He may be becoming first

The knowledge of God's loving intention is invaluable and blessed. We justly rejoice in the high position accorded us in grace and in the precious promises of future bliss. But we rejoice especially in the high honors which God bestows upon His Son in that He makes Him first of all. May we be given grace to make this a reality in our short careers, and fulfill the goal of the Father by giving Him the highest place in our own esteem.

Notwithstanding the fact that the title Firstborn assures Him of the first place, nevertheless, at the same time, it brings Him into closest union with others. This name binds Him to creation with indissoluble bonds. But this is more like a humiliation than an elevation, for this hides most of His high honors. Yet for us, union with Him means our exaltation, and is the badge of our nobility.

First God reveals Him in His relation to creation. Only after this are we shown in His Word how He exalts Him higher and higher, to nearness and likeness to Himself, in a position far above that accorded to any other. In this dual position—union with creation and godlikeness — we see His future mission as Mediator emerge. The blessed sight of these increasing exaltations is shown in the first chapter of Colossians by means of sonship titles which are grouped about the first. These also transfer us back to the beginning and give us glances of the primordial creation. Such a revelation appears in the title (Col. 1:13)

THE SON OF HIS LOVE

The echo of this form of address is heard in the Father's affectionate voice when He called to His Son from the heavens, "Thou art My Son, the Beloved. In Thee I delight" (Mk. 1:11). Yet this fond form of addressing the Son holds in it a still deeper truth, to which we are led by means of similar Scriptures.

What a privilege it is for us to know of God's earliest act and how precious to see, in the first revelation of our Saviour, the unveiling of God's love!

When we meditate a little upon this glorious truth, our hearts begin to jubilate over the blessed fact that the allmighty and omniscient God is *love,* and that this is the cause and channel of the plan of creation, and that the whole universe finds its source in this love. As it was already in God, united to the Son of His love, it was in the sphere of His affections, and every creature which afterward was created in and through the Son of His love, is also included. What rest, what happiness, what peace comes to our innermost being through this knowledge!

To be sure, at first we see God's love only in relation to His Son, and it operates only for His sake. But because of the unity then already existing between the Son and the universe, the creation of the Firstborn is typical of all the rest. Like the first, the following also are the fruit of His love.

Thoughtful creatures, those who believe in God as the Creator, may ask the question, What is it that God cherishes? How does He feel about those whom He has called into existence? A God Who is limitless in His existence, and boundless in His greatness—what are the emotions which actuate His almighty power? What was His object in creating intelligent creatures? Yea, such thoughtful human beings, who are absolutely dependent upon Him in life and in death, and subject to His mercy, realize that, not merely much, but *all* depends on Him.

If the attitude of such a God is not good, the whole universe must necessarily look forward to nothing but continual catastrophies forever.

We see the results of such ignorance among the people who worship their idols. They live in continual fear because, in their ignorance, they take it that the power that controls their fate is bad rather than good. By means of small as well as great sacrifices they seek to influence them favorably in order to fend the impending evil. What a life it must be, to dread the very thought of the Disposer! Alas, that the tenets of orthodoxy are not so very different from this!

But God gives us a more than satisfactory answer to this weighty question. In His testimony concerning His Son we have the fatherly assurance: Be confident and fearless! Yea, rejoice, for I am love. All My planning and doing is determined by My love. As certainly as I have begun thus, so surely will the consummation end in love. And this love starts to shine forth in the very first revelation concerning His Son, indicating to us that its exhibition is to be found in and through Him alone.

When we think of God's boundless being and greatness and power, and realize that these determine the dimension of His love, this gives us an intimation of its limitless height and depth. To fully reveal it, the creation is by no means sufficient. It must first fall into its present lost condition, where it feels its need, before there is a background for the display of God's affection through the salvation brought by Christ and His cross. In view of the necessity of the cross, we must judge Satan's activities quite differently than is usual. Because God's love can be fully displayed only where enmity and hate have done their utmost against Him, and because this is the special function of the Adversary he has really only done and will do that which must promote God's great plan.

We now perceive that the expression, "the Son of His

love'' is one of the most potent of the revelations of God's heart. Quite clearly can we see the work of Christ through it, to which His Father has called Him. A full unfolding of this follows in the epistle to the Colossians. To this we will now turn.

THE IMAGE OF THE INVISIBLE GOD

As the Firstborn we see the Son in such a close connection with the whole creation that one would think He could not occupy any higher rank or dignity. But this new revelation which presents Him as the Image of God, exalts Him still higher, and prepares Him for His place at the Head of the new humanity, which is also made in this image. He is the visible representation of the invisible God and the channel of God's love to His creatures.

In order to fully appreciate the office of Christ and to realize the necessity of having an image of God, we review what is revealed of God in the Scriptures, with all reverence. The passage we are considering teaches that God is invisible. This is a confirmation of the truth that God is spirit (Jn. 4:24). When we think of Him we must not imagine any form. Wherever He appears to have one in the Scriptures, it is not literal reality but a figure. Christ is not a literal Lambkin (Rev. 14:1). Neither has God the shape of a man. In Gen. 1:26 we read that God said, ''Making are we Adam in our image . . .'' But the context shows that the likeness is not in physical shape, but has to do with Adam's place over the lower creatures. As God is the Disposer of all, so mankind is the disposer over the animals of the earth.

In order to define the difference between God and us we might compare an atom with the whole universe. These are the smallest and the largest structures with which we are acquainted. The difference in size between the two is the greatest imaginable. Yet that is not altogether true. In comparison with God we are smaller than an atom, and He is greater than the universe. Even

wise Solomon was overwhelmed with the greatness of God when he said, "behold, the heavens and the heaven of the heavens are not containing Thee!" (1 Ki. 8:27).

It is good to be continually conscious of the overwhelmingness of God. We are His children and sons, and have fellowship with Him as with a loving father, we enjoy His goodness and grace, but often overlook His unutterable greatness. For an ever-present appreciation of God we must realize the fact that His boundless being is beyond our mental capacity, His indefinable dimension makes of us a cipher, and His overwhelming power could utterly crush us. These superhuman attributes, notwithstanding His desire for fellowship, make it impossible for Him to reveal Himself directly to His creatures. Every step of the way we realize the necessity that God should have a Mediator in order to be able to have fellowship with such as us.

If God's heart were not overflowing with a love which transcends all knowledge He would doubtless be satisfied to be alone in His invisible existence. But His love yearns for fellowship with His intelligent beings who once were in Him, and who were created by Him. The desire of His heart is to bestow upon them His life, and grace them with His gifts, and bless them with His happiness, in order to enjoy the bliss of reciprocal love.

In the vastness of His affection God has thought out a wonderful way by which He will attain this goal. He creates a Son in His image (Col. 1:15), the effulgence of His glory and the emblem of His assumptions (Heb. 1:3), Who has all His essential characteristics, and bears His likeness. We humans can send one another photographs. These, however, show only a part of our outer self, and are cold and lifeless. But, in Christ, God has given us a picture of Himself which is a living likeness, and, at the same time, He is the Way which leads us to God, the Father. Through Christ God is made perceptible to His creatures.

Although Christ could not carry out this commission in His life in the glory, yet this was a necessity, for, before He could enter into union with God's creatures, there must be a close connection between Him and God.

When He went that wonderful way in which He came to be in the likeness of humanity and humbled Himself, John, the baptist, testified concerning Him, "God no one has ever seen. The only-begotten God, Who is in the bosom of the Father, He unfolds Him" (Jn. 1:18). After He had been so long with His disciples, and Philip said, "Lord, show us the Father, and it is sufficing us", He replied with a rebuke and said, "He who has seen Me has seen the Father" (Jn. 14:8-9). At the cross, however, He drew back the very last curtain, so that we can gaze out upon the limitless ocean of the divine affections.

In order to really appreciate the love of God as exhibited at the cross, it must be viewed with a background of our Lord's glories which He had with God before He descended to this scene. In His priestly prayer (Jn. 17:5) our Lord reminds the Father of the glory which He had with Him before the world was. This revelation was completed by the apostle Paul when he wrote that He was inherently in the form of God (Phil. 2:6). God, His Father, had bestowed upon Him such a fullness of dignity that He was exalted to likeness to God. So perfectly does He picture the Deity that the Scriptures often call Him God, just as we speak of a photograph as if it were the person pictured (Jn. 1:18, Hb. 1:8, etc.)

It is by no means dishonoring to the Son to speak of Him as created. His likeness to God, as His Son, gives Him a much more desirable and practical place than if He had come out of eternity and were a second-rate Deity. As such He could never be the Mediator, because His mediatorial mission between God and His creatures is based on the truth that He proceeded from out of God.

In the form of God He shared existence with God

before aught else was created. After the creation of the Son, God's aloneness was past, and Father and Son constituted the first living fellowship. It was composed of the greatest and purest of mutual love, and was a model for all future fellowship.

In this close union with His Son God found the earliest satisfaction of His desire for communion with His creatures. The whole of His fatherly love was devoted to His Son, and enjoyed its first fruit in His hearty reciprocation. This lovely picture was a faithful preview of what God has in mind for all of His creatures, and of that which He will actually accomplish. The stream of His love flowing out to His creatures will return to Him swollen with the love of His creatures for Him. Surely God saw this goal as if already attained, in His Son, and His heart enjoyed it in advance.

So we are able to see that the real splendor of the earliest creation period consisted of a continuity of the Son's glories, and they are not completed yet. In Colossians there are further and later sides of His likeness to God revealed. How overwhelmingly great does the Son become when we read that "in Him is all created, that in the heavens and that on earth . . ."!

The phrase "in Him" is a well-known and blessed expression. It also sets forth the gracious and exalted portion of the believer, now and in the future. Yea, if we look beyond this we will see that all mankind will be vivified *in* Christ (1 Cor. 15:22). But Colossians shows us its significance in that primordial period before aught else had been created.

That all was created in Him is a difficult truth to understand. On this account some translations have altered it to *through* Him, as it is further on in the same verse. The Original, however, is not the same, but freely expresses one of the deepest of all truths. We will now consider this basic doctrine, the universe in Christ.

M. JAEGLE

BABE, CHILD, SONSHIP AND FIRSTBORN

BIRTH AND CHILDHOOD are common to all the descendants of Adam. *Sonship* is reserved for the adult males. Only some of these enjoy the high privileges of the *firstborn.* These distinctions among humanity have been instituted in order to reveal to us the place and portion of Christ, the Firstborn Son of God by creation (Col. 1:15), and the Firstborn of Miriam by birth (Lu. 2:7), besides being the legal son of her husband Joseph (Lu. 3:23), as well as the Firstborn from among the dead (Col. 1:18).

A human being, in its succeeding stages of growth, is given various descriptive designations to indicate its physical age or sex, or its spiritual stature, such as *babe, little boy* or *girl, child, minor,* and *son.* Each of these has a lesson, not only as applied to the sinner and the saint, but as revealing the place and portion of Christ, and, indirectly, the fashion of God's affection. Men, by instinct or nature, care for their offspring or their successors, and this should teach them the greatest of all lessons, the love of God for His creatures, for He relates them to Himself, in a series of figures, by calling them His children, His sons or His firstborn.

BABE

Even before He was born, John the Baptist, the forerunner of our Saviour, was called a "babe" (Lu. 1:41, 44). Our Lord Himself first appeared as a "Babe," when the messenger announced His advent. Although He was the Saviour, Who is Christ, the Lord, come to

the city of David, He came as a new-born Babe, swaddled, and lying in a manger (Lu. 2:12, 16). Of the saints, only Timothy's literal babyhood is mentioned, for he had a good start, being acquainted with the sacred Scriptures from his infancy. Figuratively, however, Peter wanted the Circumcision saints to be like recently born babes, longing for the unadulterated milk of the Word, that by it they might be growing into salvation (1 Pt. 2:2). This figure fits perfectly into that of regeneration (1 Pt. 1:3, 23). The A.V. mistakenly uses it of Paul (1 Cor. 13:11) and of the Corinthians (1 Cor. 3:1). In these cases it should be "minors."

LITTLE CHILDREN, BOY OR GIRL

Some time after His birth, when He was no longer a Babe, or in reference to this time, Jesus is called a little Boy (Mt. 2:8, 9, 11, 13, 14, 20, 21). Matthew presents Him as the Son of David, the King of Israel, and, as a consequence, he emphasizes the fact that He was born in Bethlehem, the city of David. We know that His mother, although a native of Bethlehem, did not live there at that time, but in Nazareth. Yet Matthew makes no mention of this, and says nothing of the journey from Nazareth to Bethlehem or the census which caused it, for these are foreign to his theme. He simply says, "Jesus being born in Bethlehem of Judea in the days of Herod, the King, lo! magi from the East came along into Jerusalem . . ." (Mt. 2:1). I do not blame anyone thinking that all this occurred in Bethlehem.

Luke, however, who is concerned with His humanity, tells us that, after the days of their cleansing were fulfilled, according to the law of Moses (that is, seven days and thirty-three days, with His circumcision on the eighth day), His parents left Bethlehem to take Him to Jerusalem to present Him to the Lord, and to give a sacrifice, a pair of turtle doves or two young pigeons. Evi-

dently they were not able to bring a lamb for an ascending offering (Lev. 12:8, 12). Then they left Jerusalem for Galilee, and returned to their own city, Nazareth, and probably remained there until the visit of the magi, about two years later (Lu. 2:21-40).

The fact that He is now consistently called a "little Boy," not a "Babe," should arrest our attention. Herod, informed by the chief priests and scribes that Christ would be born in Bethlehem, sends the magi there, after inquiring accurately as to the time of the star's appearing. Judging by Herod's later actions, Jesus, our Saviour, was not over two years old, for Herod had all the boys in Bethlehem massacred, who were two years old and below, "according to the time which he ascertains exactly from the magi" (Mt. 2:7, 16). So it seems certain that the magi were wise enough not to heed Herod's directions, but to follow the star, which led them to Nazareth. There he found the little *Boy* with His mother. And thence His parents took Him to Egypt, and so fulfilled all the Scriptures concerning Him, for He was not only born in Bethlehem according to the prophet Micah (5:2), but was a Nazarean (Mt. 2:23) and was called out of Egypt (Ho. 11:1).

When the magi found the King of the Jews, He was not in a stable, lying in a manger, as the shepherds had found Him, but in a *house* (Mt. 2:11), so it could not have been at the same time, as the popular pictures present it. To be sure, there were no real stables then, for the ordinary houses were divided into two parts, a raised platform, where the people lived, and a lower division, which housed the usual domestic animals, which were a part of the household. The manger was between these two. But the manger of a *caravansary* was a different matter. It is most remarkable that this term occurs only at the entrance and exit of His career! It is translated as "guest-chamber" in the A.V., and described as "a

large upper room'' (Mk. 14:14, Lu. 22:11). This could not very well contain a stable. The animals would be kept in the court, with a very scant shelter over their manger.

It is most marvelous to see how God fulfilled His own Word in this case. The predictions, loosely considered, seemed to be contradictory, for one distinctly said that the Messiah should come from the city of David, *Bethlehem,* concerning which we will have much to say at another time. But another declared that He would be a *Nazarean,* while still another insisted that He would be called out of *Egypt.* Yet the most remarkable thing was that God used the highest dignitaries in order to carry out his predictions. He caused *Caesar Augustus* to time and condition his census so that Mary had to go to Bethlehem at a most unlikely juncture. He brought the *wise men* to Nazareth by means of a star, and the child was compelled to go to Egypt by the murderous malice of *Herod.*

BOY, GIRL, OR PAGE

In the Scriptures we see divisions of a man's life that differ from those to which we are accustomed. The ''little boy'' period seems to have lasted until the age of twelve. We read of Jesus that the ''little Boy grows up,'' and then, ''when He came to be twelve years,'' the ''Boy'' (not *little*) remained behind in Jerusalem (Lu. 2:40, 43). His conduct corresponds to this, for He would not have acted so independently before, when He was a *''little* Boy.'' Here He began His *service* for His heavenly Father. The word for boy is also applied to Herod's *pages* (Mt. 14:2), so reaches beyond mere generation into the sphere of service. In fact, it is rendered *servant* eleven times in the venerable Authorized Version, which translates seven distinct words with ''servant.'' A concordant version cannot do this, so is compelled to fall back on the fact that, in English, *boy* is also used of a

male servant, with even more latitude as to age than in the Scriptures.

This word (*pais*) is a good example of the need of a consistent translation, and of the strong prejudices which it must encounter among those who use a popular but inaccurate version. The revered Authorized Version makes a mad mixture by rendering it *child, maid, maiden, servant, manservant, son* and *young man.* As we shall see, it certainly should never be rendered *son.* Herod evidently did not slay all the *children* in Bethlehem and its boundaries (Mt. 2:16), for only the males were massacred. Neither did *children,* including *girls,* cry in the sanctuary (Mt. 21:15). No girls would do that in those days. "Child," also, as we shall see, should not be confounded with this term. I have always shrunk from the expression "child Jesus" (A.V. 4:27, 30), when used in connection with His *service.* A child is not old enough to serve. But a boy between twelve and thirty can do many things to help his parents. I assisted my father in his work long before that.

CHILD

This term is used as in English, with a very wide range. In Greek it denotes BROUGHT-FORTH, so literally applies to all who are *born,* and is the complement of *parent.* This is usually literal, but may be figurative, as children of Rachel (Mt. 2:18), of Abraham (Mt. 3:9, etc.), and, in reference to His parents, of Jesus (Lu. 2:27). Our Lord uses it of His disciples (Mk. 10:24). It implies more than mere birth and includes the bonds and obligations that spring from it, such as affection and care. Yet it also implies a considerable chasm in some regards, between the parent and child, due to inexperience and immaturity. Children usually have traits similar to their parents, but in an undeveloped state. Those who *believe* are children of Abraham as far as faith is concerned, for that is the trait which distin-

guished him, and this would lead to conduct conformable to it. A child is more trusting than an adult.

MINORITY AND MATURITY

In the Scriptures those who are too young to have a voice in affairs, who need a guardian, are *minors* or, literally, YOUNG-sayers. The A.V. renders this *babe, child,* and *childish,* but none of these carry over the central idea of *immaturity.* It is in contrast to the wise and intelligent, yet able to *believe* God's revelation (Mt. 11:25), and to a *mature* man (1 Cor. 13:10-11). In modern times the age at which a person becomes legally competent seems to be about twenty-one years. But our Lord did not begin His ministry until He was thirty.

The thought of *maturity* is almost absent in the revered Authorized Version. It may be dimly seen in its rendering "of *full* age" (Heb. 5:14), and in 1 Cor. 14:20 "in understanding he *men.*" It uses the word "perfect," but this has the sense of sinlessness or flawlessness rather than FINISHED, which is the meaning of the Greek standard. Physically humans attain their full development somewhere between twenty and thirty years, but they may remain minors in spiritual things till they are a hundred.

In Israel a male was mature physically when he arrived at the age of twenty (Lv. 27:3, 5). Then he was drafted into the host, or army, and was liable to military service, being considered a mature member of the nation. But mentally a man is not mature at that age. Spiritually men need another ten years to develop. Is not this the reason why our Lord did not commence His ministry until He was thirty years old? Men are, indeed, not ready to *rule* as an elder even at that age, for they lack the wisdom that comes only from long experience, but their faculties are fully developed, and at their peak about three decades after birth.

SONSHIP OR ADOPTION

Jesus, our Saviour, was a legal *son* of Joseph but not his *child* (Lu. 3:23). He was physically descended from Adam and Abraham and David through Miriam, His mother, but He was also the *Son* of Adam, in relation to mankind as a whole, and the *Son* of Abraham in relation to the land of Israel, and the *Son* of David in relation to the kingdom. This implies far more than mere descent. A son must be a male. He must be mature, in the case of our Lord, about thirty years of age. He must be spiritually able to enter into and take over all the rights and privileges and dignities of his father, or forefathers.

A son need not be a man's literal offspring. Not long after I believed, I came under the tutelage of those who laid great stress on being "born again." They had difficulties with the A.V. rendering *adoption* (Ro. 8:15, 23, 9:4, Gal. 4:5, Eph. 1:5), and rejected it, rightly contending that it should be *sonship,* for the Greek literally means SON-PLACing. The rendering in Ephesians, the "adoption of *children*" was most misleading, for it refers only to *maturity* (Eph. 1:5). But there was a custom prevalent in ancient times by which a man who had no offspring, or at least no male heir, could *adopt* one. In some respects this was an advantage. A child by birth may turn out to be utterly unworthy of his father's station and responsibilities. A father would be much safer if he could choose a mature man whose character was established and known to him. This was often done, and the place or position of a literal son or heir became the portion of the one adopted. The term was also applied to the time when this occurred (Ro. 8:23). To us it comes with the deliverance of our bodies.

In the past the term "sonship" was used of the special privileges of the *nation* of Israel, as Jehovah's representative on earth (Ro. 9:4). It had no reference to their origin, but to their preponderant position, their

divine prerogatives. At the same time, *individually,* they were under law, minors, under guardians and administrators. At present the saints are no longer in this position, but have the place of a son because we have received the *spirit* of sonship (Gal. 4:1-5). One of the special blessings accompanying the present superlative grace is this, that God, in love, has designated us to have the place of a son through Christ Jesus (Eph. 1:5). This is unutterably more than the "new birth" for the nation of Israel.

SONSHIP OR SON-STATION

Sonship, literally son-*placing,* the station in life accorded a son, lacks a satisfactory English designation, so we suggest, with some trepidation, the equivalent of the German *Sohnesstand,* which fits perfectly. The word *son-station* occurs only in Paul's epistles, and is only for saints who are no longer minors, but mature, who have been reclaimed from under the law (Gal. 4:1-7). The Authorized Version has the special rendering here "adoption of sons." This is far preferable to "adoption of *children,*" which it uses in Ephesians 1:5. It does *not* refer to childhood at all, but is in contrast to it. We were not adopted as babes or little children, so that we must wait until we are mature in order to claim the place of a son. We need no guardians or administrators to look after us because, by faith, we are adopted into God's family as full grown sons.

FIRST-BORN

The Son of God is the Firstborn in relation to creation, in the beginning, to the other children of Miriam, His mother, and to the dead, in resurrection. His headship of humanity was by a literal birth, but His precedence in creation and resurrection are figurative expressions. The firstborn son, as a rule, is accorded, not merely the first place in time, but in privilege and honor and

allotment. This is the real import of the expression. It is usually used in this figurative sense. We should never reason, from the syllable *born,* that it must involve a literal birth. This is clearly not the case with His preeminent place in creation or in resurrection. In neither case can we ever imagine any mother, or even a begettal on the part of a father. It is the resultant position which is described as like that of a male offspring come of age who is endowed with the principal possession and privileges of his father.

So it is that we are taught the spiritual essence in the title firstborn. The fleshy and fleshly firstborn, Reuben, is set aside, and his position divided between Judah and Joseph. Besides this, it is significant that Judah saved Joseph's life when his brethren plotted to kill him. Is not this a suggestion of resurrection? And will not the blessing of Joseph be withheld from Israel until after the rejection and resurrection of Messiah?

Thus also will it be with all mankind and all creation. The dignities and the glories that should have come to Adam he forfeited by his offense. On the contrary, Christ, Who came later than he, on account of His sufficient sacrifice, will be clothed with all earthly honors in place of Adam. He is the sinless and superior Son of Adam, or Son of mankind.

In creation, however, the peerless Son of God was first in time as well as station. God created all else *in* Him and *through* Him, not *by* Him. Our erring Authorized Version is very loose in its renderings of the Greek connective *hupo* UNDER (accusative) and *by* with the genitive. Without due discrimination it renders it *among, by, from, in, of, under,* and *with.* Unlike most connectives, there are no idiomatic passages that keep the translator from carrying it over uniformly by *by,* except before an object, when it is always *under.* Thus we can say that all was created by God, or God's creation. But

this is never said of the Son of God, His Firstborn, in the inspired Original.

For example, the A.V., in Mt. 1:22, says that "all this was done, that it might be fulfilled *of* the Lord *by* the prophet." This gives the false impression that the prophet was the original speaker and that he spoke about Christ. But a prophet does not speak from himself. God speaks *through* him. It is not *his* word which is fulfilled, but *Jehovah's*. It reads otherwise in the Concordant Version, as follows: "Now the whole of this has occurred that that may be fulfilled which is declared *by* (*hupo*) the Lord *through* (*dia*) the prophet.

In 1 Cor. 8:6, according to the popular version, we have the confusing statement, "to us there is but one God, the Father, *of* whom all are things, and we *in* Him; and one Lord Jesus Christ, *by* whom are all things, and we *by* him." What is the difference between "*of* him" and "*by* whom"? Do not both indicate the efficient source? And how can we be *in* Him if all is *of* him? This is all clarified by a concordant version: "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." Creation is always *out* of or *by* the Father, but *through* the Son. He is not the Source, but the *Channel*. He Himself is *out* of God, or He would not be His Son.

This is confirmed, not contradicted, by the highest revelations concerning Christ, in Paul's Colossian epistle. The A.V. misreads it thus (1:15): Who is the image of the invisible God, the firstborn of every creature: For *by* Him were all things created, that are in heaven, and that are in earth, visible and unvisible, whether they be thrones or dominions, or principalities, or powers: all things were created *by* him, and for him: And he is before all things, and *by* him all things *consist*." But how much clarity and consistency is gained if we translate,

as elsewhere, *in* Him is all created, and all is created *through* Him and *for* Him, and He is before all (literally, before *of* all), and all has its cohesion *in* Him. As elsewhere expressed, He is God's creative Original (Rev. 3:14), or as the A.V. renders it, the beginning of the creation of God.

Many examples of the fate of the firstborn, according to the flesh, are given us in the Hebrew Scriptures in order to impress us with the superiority of this position, and the futility of the flesh as compared with the spirit. They all enforce this aspect, yet each presents some special feature which helps us to apprehend His glories, Who is the apex of this pyramid of evidence. So we will briefly mention a few and seek to set forth their salient points. We will skip Adam, the first human, because he was *created,* not born. Nevertheless he was figuratively firstborn, and possessed all the privileges of this position, just as Christ also is the Firstborn of *creation* (Col. 1:15) and, as such, occupies the place supreme, and is invested with the glories of His God and figurative Father. Later He became the literal *only* begotten of God, and the literal Firstborn of Mary, His mother.

Cain was the firstborn of Adam, and, as such, is a type of his mortal race, which, like him, not only is dying, but murderous. His mother Eve doomed him when he was still a babe, by naming him *Acquired,* as though he came in payment for her efforts, rather than God's workmanship. Alas! It proved too true! But he was the fruit of her disobedience and insubordination, rather than of God's grace. He did not do well and had a bad conscience. Notwithstanding this, he brought a present to Jehovah, expecting Him to accept it. When He did not, instead of acknowledging his failures, he became angry. His sense of sin should have led him to bring a sin offering rather than a present. Is not this typical of men today? They also seek to serve God in the midst of

their shortcomings, and bring no sacrifice for their sins.

As a sinner, Cain should not have presented to God the results of his sweat, grown in the ground God had cursed. Eve had evidently been disillusioned by his conduct, for she named her next son Abel, that is, *Vanity.* And, true to his name, Abel recognized the futility of his own efforts, and presented to Jehovah the firstlings, or *firstborn,* of his flock as a sacrifice, a sin offering. To this Jehovah gave heed, for it foreshadowed that saving, sacrificial Sin Offering of His own Son which would rescue and reconcile His lost creatures, and restore them to Himself. Israel, even with its priesthood and sacrifices, was prone to follow in the footsteps of Cain. Jude saw this in his day, and wrote of the unbelieving Jews, "Woe to them! for they went in the way of Cain" (Jude 11). And today the way of Cain is the way of Christendom. That is why mankind is still bent on fratricidal murder.

SONSHIP SPIRITUAL

To be sure, this is restricted to our *spirits* at present. We have only the firstfruits of the spirit, and groan in ourselves, awaiting the fullness of sonship, which includes deliverance of our bodies. Now our sonship is *concealed.* Then it will be *revealed.* Now it does not effect even our own release from the slavery of corruption, so far as our bodies are concerned. Then it will free the creation from subjection, so that it will share with us the glorious freedom of the children of God. Those who are led by God's *spirit,* these are God's sons. And when we are unveiled, at His coming, the creation also shall be freed from corruption. That will be the greatest crisis in the history of the universe. The evil eons will end. The good will begin, and there will be continual progress until the consummation, when all will be led by God's spirit, for only so can He be All in all.

The literal fact of being born first can never be nullified by later births. Literally, one born first will remain

so, come what may, and whatever occurs. But it is not so with his place or rank as the firstborn. Reuben was Israel's firstborn, the beginning of his virility (Gen. 49:3). He should have inherited the highest offices and honors in Israel. Yet how little do we hear of him, compared with Judah, from whom David and the Messiah sprang, or Joseph, whose sons received a double portion! Reuben's vile conduct degraded and demoted him, so that his prior birth was of little avail to him. The honors that should have been his were divided among those who were born after him. Eventually Messiah, through Judah, will bear all the honors of Israel's Firstborn.

There are many spiritual lessons in the story of Jacob that are usually overlooked. The fact that he *loved* Rachel and was *deceived* by Leah had a vast influence on the status of his sons and the nation of Israel as a whole. The fruit of deception is seen in Leah's early sons, and appears in their names. The first two have soulish appellations. Reuben suggests the sight of the eyes, for it means *See-son.* Simeon reminds us of the hearing of the ears, for it denotes *Hearing.* Not till the third son is Leah's heart turned away from sight and sound to Jehovah Himself. Judah means *Acclamation.* Leah's thankfulness directs her mind to the Giver, Who has so richly endowed her with three sons in her loveless marriage. Thus will it be with the nation in the future. Hitherto they have heard and seen God's works, but have never enjoyed His love. Their marriage was a legal, contractual relationship. But when the Lion of the tribe of Judah appears, then they will acclaim Him.

Rachel's first son, Joseph, came much later. This also suggests that the nation will not enjoy the fruit of God's love until after the Twig out of the set-slip of Jesse has appeared. And the name Joseph (Gather, or Add) is a prediction of the double portion which came to him in Israel. Indeed, his name is emphasized in those of his

sons Ephraim (Double-Fruitfulness) and Manasseh (Being-Oblivious). As in the case of Job, his trials brought a double blessing and made him forget the past evils in the present good. So will it be with the nation, when Joseph's great Antitype, the real "Saviour-of-the-World" appears.

SIN LIETH AT THE DOOR

This curious figure of speech seems to have been originated by the mistranslation in the Authorized Version. Usually the mind is able to form a literal picture which is like the thought presented by the figure. But I have never been able to see the parallel here. A mat often lies at my door, but sin is not at all like a doormat. The thought which is usually extracted from this phrase is something like this: If thou doest not well, sin is the cause of [your evil deeds or] your non-acceptance. This would imply that Abel was accepted for his well-doing, which is most misleading, for his *sacrifice* was accepted, not he himself, apart from it. The figure extracted from these words leads to a deplorable misunderstanding, and it is greatly to be regretted that it should mislead a reader of the Bible just as he is about to enter the door of divine revelation.

A concordant rendering falls right in line with the vital revelation of the passage. It reads: "At the opening a sin [offering] is reclining." True, there is no extra word for *offering* in the Hebrew, but this is the case in hundreds of other places. It is the well-known figure of association. A thing is called by the name of the most pertinent part. A ship may be called a *sail* or a *steamer* when we refer to its movement, a *bottom* when we speak of its cargo. So a sin offering is usually called a *sin* in numerous places in Exodus and Leviticus and Numbers, and is so translated in our revered Authorized Version (Ex. 29:14, etc., Lev. 4:3, etc., Nu. 6:11, etc.) Jehovah is not blaming Cain for his misconduct in general, but

for his failure to shelter himself under a sacrificial offering, such as his brother had brought.

RESTORATION, NOT DESIRE

I have often puzzled over the meaning of the next sentence: "unto thee shall be his desire." The only antecedent for "his" seems to be *sin.* Shall sin's desire be unto Cain? But why waste time over an insoluble mistranslation? A restored Hebrew text and a concordant version present no difficulty. It reads: "for you is its *restoration.*" The Hebrew really reads *th*shub*thu.* The stem shuq denotes RUN-ABOUT. But the Septuagint reads *apostrophê* FROM-TURN. The nearest Hebrew stem which has a meaning similar to this is shub RETURN. The Hebrew q is much like the b, and may easily be mistaken for it in hand-written manuscripts. It was the *sin offering,* which reclined at the door, to which the "his" referred. For Cain was its restoration, but he refused to accept it, and was not restored to fellowship with Jehovah.

RULE OVER IT, NOT HIM

In the languages of inspiration, the third person singular of the verb may be either *it, him,* or *her.* Cain could hardly rule over Adam, or over Eve. Neither had he the right to rule over his brother, Abel. And he certainly could not rule over *sin!* But Adam and his race were told to sway over the lower animals (Gen. 1:28). There is no doubt that Cain could do as he wished with a sheep of the flock, which was so tame that it reclined at the opening of the tent. So he had no excuse whatever. *God had provided a sin offering for him,* just as He provided His Son to be a sin offering for our sakes, that we may be becoming God's righteousness in Him (2 Cor. 4:21).

Much further truth along this line is furnished by Abraham and his sons. But this may be the subject of a separate article.

A. E. K.

Obituary

JOHN TURNER

In the March issue we reported the death of Sister Christina Turner and the illness of her husband, Bro. John Turner of Dunedin, New Zealand. We now learn of the death of Bro. Turner on February 20th, just eighteen days after his wife was put to repose. Bro. Turner was in the habit of visiting saints who were unable to attend the meetings, ministering to them with joy in spite of advanced years and the hilly terrain of Dunedin. The Turners it was who collected the local renewals for Unsearchable Riches. Their main interest in life was serving their Lord. But their service is not ended. Think of the exultation of their awakening at His appearing, when unhampered by weakness or pain, they will resume their work for Him!

PASTOR REUBEN J. ROOD

March 4, 1950, marked the death of our Brother Rood of Roseville, Michigan, at the age of 75. He leaves a wife and daughter. Bro. Rood was instrumental in starting the Community Church at 910 Bryson Avenue, Detroit, Michigan, in 1925, and served there as pastor and teacher until ill health forced him to retire in 1946. He also started and ministered to the West Side Concordant Class at California and Woodward, Detroit. Funeral services were conducted by Bro. Lloyd Patton, who used Bro. Rood's Concordant Version, reading the marked passages he had loved so well.

Untiring in his efforts to spread a knowledge of the truth in which he himself rejoiced, Bro. Rood knew the value of a loving and careful presentation, and thus was used of the Lord to help many saints in the Detroit area. In December, 1946, when he was forced to give up his active ministry, his place was taken over by

LEONARD S. HUMPHRISS

who was a talented musician, and assisted at the funeral services of Bro. Rood, by playing the organ. But on the following day he too was called to repose. Thus the Detroit Ecclesia lost both their leaders in the same week. Bro. Humphriss leaves a wife and six children. His sympathetic understanding and faithfulness to the work will be greatly missed by all the saints to whom he had ministered. They will be anticipating with even greater joy the day when they will once more be united with these two dear brethren, for "we are not as those who have no expectation."

MISSIONARY WORK

PHILIPPINES: Bro. W. L. Rodriguez of Aurora, Zamboanga, reports that he has been sending out Concordant literature to various parts of the islands, and that considerable interest has been aroused. Many would like to have him come and explain the Scriptures to them in their native tongue, for there are numbers who cannot read the English literature. He will try to visit some of the nearer places soon, but states that he cannot make long trips until such time as more funds are available to finance them. Remember to pray for our brother.

HOPILAND: Bro. Fred A. Johnson reports that he has been busy making arrangements for the annual Indian Bible Conference at Prescott, Arizona. He is also hampered by lack of proper transportation facilities to use in visiting remote parts of the reservation. He asks for prayer for the summer Bible Conference as well as the work on the Hopi reservation.

MICHIGAN PUBLIC SCHOOLS: We were glad to learn that the Concordant Version is being used in teaching God's Word in the public schools of several counties in Michigan. Our sisters in the Lord, Dorothy Johnson and Gertrude Hough accomplish this by means of story flannel-graph and song. They have encountered some opposition but are continuing the work. Your prayers will help them, and we feel very strongly that this work is a much needed one, for if our children could have the proper foundation, instead of the traditional one, how much easier it would be for them to see God's glorious plan, and to rejoice in it to His glory!

UNSEARCHABLE RICHES FOR JULY, 1950
BEING THE FOURTH NUMBER OF VOLUME FORTY-ONE

RELIGION IS THE ISSUE

RELIGION is the real issue between the East and the West. All the other differences, political, economic, and racial, are confused and partial and subordinate. So called "socialism" is found on both sides. Both claim to be democratic. Statism is much stronger in the West than ever before. All are inevitably drifting toward the "one world" which will flourish under the greatest of all dictators, the man of sin, the Antichrist, as it is written. But the Scriptures, through Daniel, show that the coming conflict between the East and the West will arise from differences in *religion,* not rule. Christendom will be arrayed against the rest of the world and conquer it, to be itself deceived by the false Messiah of the end time. If we could only spread the light and help true believers to see the dangers of the present delusion!

In Europe, where the dividing line between the East and the West is most clearly drawn, political parties have united on the basis of religion. The *Christian* parties are the only ones which have been able to stop the Communists. It is said that Stalin once asked, in derision, how many divisions of fighting men does the pope have? Since then the Catholics and Protestants have largely united in political action, and they have had enough *spiritual* soldiers to defeat the atheists in the battle of ballots. The politicians may not see this, but even men of the world have perceived that this has turned the tide in Italy and France and Germany, even in that part under Soviet sovereignty.

Under this stimulus we may expect the effort to unite the Protestant churches to thrive as never before. Al-

ready there are plans to join the larger denominations in the United States. But it will not stop at that. In Europe the Catholics have far more adherents than the Protestants, and have the deciding vote even in Germany, although the Protestants are largely in the eastern zone. Even the saints are tempted by such an alluring picture unless they have an intelligent faith and believe the prophecies which tell us of the end time, and expose the great delusion under which nearly all are laboring, that they can bring peace and plenty to the earth without the return of Christ Himself.

OF INTEREST TO OUR READERS

In the form of an open letter to you all, I will attempt to answer some of the questions most frequently asked in connection with matters pertaining to the office. While I believe most of you will agree that our spiritual well-being has been nurtured faithfully on these pages, it may be that matters of information as to our plans and progress and method of operation have been neglected.

This summer we are hoping to catch up a bit in our warehouse and other odd jobs which accumulate and must eventually be taken care of. In addition to the help of my elder son David, my son Albert will be available for the summer and we intend to keep him busy.

It is our hope that it may be possible to get the magazine out somewhat earlier in the month, though we must disclaim at least a portion of the blame for its lateness in the past. Due to the fact that both the printer and the linotyper favor us with very reasonable rates, we have not felt that we should demand too much.

Please continue to remember in prayer the two missionaries who are fearlessly giving out the truth in spite of opposition which has resulted in their support being withdrawn by their former associates. Remittances may be forwarded through us, or direct in the case of Bro. Fred Johnson of Oraibi, Arizona. In the case of Bro.

W. L. Rodriguez of Aurora, Zamboanga, Philippines, please notice that postal notes and checks are not acceptable there, but that an ordinary U.S. money order such as can be purchased in any post office, is the best method of sending cash to him. Both these brethren could also make use of clothing for distribution.

We have withdrawn our booklet "The Happy Man of Romans 4:8" at least for the time being. It may possibly be reprinted later.

We have just reprinted the leaflet, "The Divine Names and Titles", which contains a chart of the Eonian Times on the reverse side. These are supplied free in any quantity you can use. They are appropriate for pasting in your Bible for easy reference, as well as for distribution to your friends for the same purpose and serve to advertise the Concordant Version in an unobtrusive way. We still have copies of "Back to God's Inspired Original" which advertises the Complete Version, but plan to reissue it in revised and improved form. Another project which has been needed for some time is being handled by my son David. It will be a circular about the International Edition of the Concordant Version which we have hitherto had only in a very abbreviated form.

Some years ago we printed some of our tracts with the back blank, leaving a space for rubber stamping information about your local meeting. Some of these are still available. Titles are: Is Everlasting Punishment a Truth of Scripture, and The Old Time Religion.

It will be noted that we are reprinting Bro. Shakespeare's tracts with our own address as supplies of the others become used up, so these will gradually be added to our regular list, as Bro. Shakespeare wished us to continue circulating them, and made appropriate arrangements to that end.

We are wondering if all our subscribers noted that we have published a pamphlet entitled "Jehovah, the

Incommunicable Name'' inasmuch as there seems to be a good deal of interest in this subject, yet we have received comparatively few orders. The price is ten cents.

We have had many orders for the set of 21 back volumes of UNSEARCHABLE RICHES for $10.00, but still have a few more sets left for those who did not get their orders in earlier.

We can supply a limited number of complete sets of bound volumes from volume X to XL inclusive, 31 volumes, which would come to $62.00 at the regular price of $2.00 per volume. We will supply this complete set for $50.00 when ordered as a unit.

Issues prior to volume X are not available bound; and no complete volumes are to be had, although scattered numbers are available. Those having early issues on hand which they do not wish to keep are invited to write us, as we have want lists on file for many of them.

We are going over the mailing list and hope soon to have it in such shape that it will be possible to oblige our subscribers with expiration notices, which we have not been able to send regularly in the past due to lack of help. A fuller notice concerning this new service appears elsewhere in this issue.

We still have good supplies of ''The Battle for the Bible'' and ''Believe God.'' Let us know how many you can use.

We desire to express to all our friends our heartfelt appreciation for their help in making these truths known. No matter how much time and toil we have expended in recovering God's revelation, it would be of little avail if we could not share it with the saints. Everyone of our readers can play an important part in dispensing the marvelous truths which we have been graciously granted. If you have been blessed, you can have the more blessed privilege of being a blessing to others.

E. O. K.

ALL IN THE SON

THE CREATION of the Son is the beginning which will lead to the fulfillment of God's great purpose to bring "all out of God." According to our judgment God might have continued by bringing into existence and life all the rest of creation *through* the Son. Instead of this, however, the Scriptures present the next divine act as "All *in* the Son" (Col. 1:16). Instead of being created immediately, there is the transfer of the uncreated universe out of God into His Beloved. So, by a single act, God fulfilled His primeval purpose.

The resultant revelation of His Son could be superscribed: "The Untraceable Riches of God's Son," for it comprehends a transcendent fullness of glory. Before we enter into the revelations lying within it, we will first point out what God has concealed in it. We seek in vain for any further explanation how this transfer of all out of God into Christ was accomplished. God's Word informs us that it occurred, but not how or when.

Again and again we must emphasize the fact that along with the glorious revelations concerning the pre-creation period there are many operations which are hidden from us. One cause of the divine reticence is the probability that we, in these bodies of humiliation, are not competent or strong enough to grasp such mighty manifestations of God's power. Nevertheless these secrets are freighted with much joy for us, for they point to the transcendent riches of the knowledge of Christ which we will some day explore and enjoy. It is quite impossible to exhaust the riches of Christ down here. But when we are above we will possess unimagined powers to grow in knowledge. Then, in glorified bodies, will we

be able to sound the depths of the pre-creation period, which are as yet concealed from our understanding.

In a general view of the earliest revelations concerning Christ we now see that the Son of God appears in a likeness to God as well as a likeness to creation. With strong bonds God has bound Him to Himself as well as to the creation. This double relation of Christ is the equipment for His later mediatorial mission, and is the firm foundation for the immutable basis on which His Saviourhood rests.

Now if Christ, as God's primal creation (Col. 1:15, Rev. 3:14), is already on the level of the creature (Heb. 2:11), yet, with His creation began His exaltation. He was not called into life along with the rest, but alone, as the first. No other creature can stand with Him in this regard, and that meant for Him the first step upward out of the likeness to creation, yet without being exalted to absolute equality with God. It was an intermediate position, from which He ascended to His highest place (Phil. 2:6).

A BRILLIANT DIAMOND IN THE CROWN

We have already considered Christ in some of the roles of the Firstborn. Now Colossians deals with a revelation which bears witness to the transcendent greatness of the Son. "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 . . ." (Col. 1:16).

These words record the installation of Christ in His highest honors. This consists in the transfer of some of God's own relationship to all to the Son also:

THE ALL

Rv. 11:36 *out of* God — *in* Christ Col. 1:16
through — *through*
for — *for*

How deep must be the basis of such profound thoughts, when we read of Christ, that all is *in* and *through* and *for* Him! Like the sun rising in the morning with the full force of its beams, so shine the pre-creation glories of Christ in this Scripture with every gleam of His Godlikeness and the nobility of His sonship. There is not a single creature which was not once found in Him, as it had been before in God, and is therefore bound to Him with the bands of love and life.

And as once, in God, the creature was endued with an inner inclination which would bring it back to its Creator, so now it received the same tendency to return to Christ. Before all come home to the Father, will the Father draw all to Christ. And through Christ will every creature be brought back to God (Jn. 6:44-45, 14:7). With this method of salvation we have another magnificent revelation of Christ's mediatorship. The way to God leads only through Christ.

In all this it is already evident why and for what purpose God brought creation into existence. In His hand it becomes the medium to exalt His Son to the highest form of likeness to Himself, and to display His manifold glories, in order to glorify Himself.

CHRIST IN THE FORM OF GOD

Perhaps no other words are able to bear witness to the greatness of Christ as those which reveal to our hearts that all was once in Him. In order to accommodate all, as it originally was in God, demands that He be in the form of God. Even if we know nothing of the particulars, we are convinced that He must have been immeasurably great. This revelation is a worthy commentary to all that Paul says of His pre-creation glory in his epistle to the Philippians (2:6), that He was inherently in the form of God. Here we should get a glimpse of the depth of Christ's humiliation. He Who, when inherently in the form of God, carried all in Himself, came as a Babe into the world!

In order to enjoy the deepest insight into this divine operation, it is important to carefully choose an appropriate name for it. "Transfer" would not be false, but does not convey the esoteric values. It can be used of anything, even if it has no living relation to its surroundings. It is better to use a word like *transplant,* which suggests the vital esoteric relationship between Him and the creation. The word reminds us of our relationship to Christ in death and resurrection (Ro. 6:5). There we are *planted* together in the likeness of His death, and will be in that of His resurrection also. Our old humanity was crucified with Him, yet now we are living together with Him. So, at one time, God transplanted us, and all else, like a living plant in fertile soil, so that we are found in vital union.

This early connection of all with His Son was made by God in order to bring them the greatest possible blessing eventually. No alien might will ever be able to destroy it, for, before sin drew down the creation into the depths it was planted in the Son, and anchored in His Beloved.

OUR INCLUSION IN THE SON

In this blessed location, in Him, we again find ourselves. It was not enough for God that we should look back and find ourselves in Him. Before we found our way into conscious existence we were privileged to rest in the heart of the Beloved, and our life was hid in Him. When we meditate on this truth our hearts are filled with exultation. This knowledge is a spring of the purest, deepest and most strengthening joy. We should drink of it often in order to enjoy and employ its all-conquering strength in all our temptation and trials.

To recapitulate: All humanity was once in Adam, vitally connected with him, for it has inherited its life from him by generation, and is involved in his offense and mortality. It suffers temporary torment because of

this relationship although no one has any conscious recollection of this phase of his existence whatever. Many resent this, although they cannot deny it. So also, even before all men were in Adam, they were in the Son and God, for from these their life is derived by creation. This vital connection is inherent in them and involves them in Their righteousness and immortality. They will enjoy eternal blessedness as a result, even though they have no conscious recollection of their primeval existence whatever. Yet they will reap the benefits of their divine origin, and enjoy immortality and eternal blessedness on account of it. At present, however, this is restricted to those who believe, and are a first-fruits of Christ's sacrifice. All of this came before the entrance of sin and it will not be fulfilled until after its exit at the consummation.

God had a special object in view in including all in His Son. As an introduction we may use again a phase of family life. We have already referred to this in setting forth God's love by means of the love of parents for their children, which comes by generation.

We cannot think too highly of parental love, for its continual recurrence probably saves mankind from becoming wholly depraved in its present defection. To be sure, humanity has sunk deep, and the corruption of our days has invaded far into family life, and is doing desperate damage. A cold and callous communion, ever strife and contention, characterize many a household. But one thing that persists is the care of the mother for her child. Indeed, in many cases such are careless enough, and children are considered an incumbrance.

As a general rule, however, parents show affection for their offspring. Even if there are unnatural parents who desert their children, they are very scarce. In these last days children are stubborn to parents (2 Tim. 3:2), but we do not read that parents will mistreat their children. There may be mothers, enslaved in sin and deca-

dent in body and soul, yet even then, if one of her neglected children dies, the heart of the mother is depressed. But how definite and decided is this love line in decent people, and more in holy, believing ones. Now if this love, due to the inclusion of the children in their parents, is able to endure in sinful souls like ourselves, and cannot be eradicated, with what strength and fullness must it have been in the Son of His love because of the inclusion of all in Him!

However, we must not reason from this that God transplanted all into His Son, in order that He also should love them and therefore be able to save them through His cross. That would be most dishonoring to Him. Even if He had come into contact with creation only outwardly, with His hands, that would suffice to fill His heart with a boundless love for it. As the sympathetic Son of His Father, He would have entered fully into God's love for His creatures. This love would have been enough to lead Him on the way of death and crucifixion. Mere contact with Him extracted power. The woman who merely touched the tassel of His cloak, in the days of His humiliation, found healing (Mt. 9:20-22). But God has much greater blessings in store for creation than this. In order to be able to appreciate them, it must be brought into a much closer relationship with the Son. On this account, for our sakes, and for the creation, God transplanted all into His Beloved.

It is really marvelous to note anew how this divine method is reflected in family life. In the relationship of children to parents there is a law which, in its operation, is a miniature of the divine love for us. The family is based on immutable laws that operate automatically as regards the children, due to the unalterable law that the children are out of the parents. Because of this connection, or, we might better say, the mingling of their lives, the children share the spiritual and physical bent of their parents. This is a most important fact, and even

the evil tendencies are inherited. It may include health or disease, virtue or vice. This is already in the child when it is born. But there is no ironclad rule, for often the opposite seems to be the case, and good parents have bad children, or vice versa. Otherwise we would have a kind of evolutionary theory. Nevertheless, there is enough left, even in the abnormal conditions of these last days, of the effects that flow from the inclusion of children in their parents. A further law, which flows from it, is the responsibility of the parents for the children. If minors do any damage, the parents can be held accountable.

What is especially interesting, in this connection, is the law of inheritance, not only after the death of the parents, but during their lifetime. The children have the right to share and enjoy what belongs to their father or mother. Even disobedient children cannot be absolutely excluded from this.

The family is a vital unit, in the fullest sense. The bond of blood builds a unity in which the issues of life flow from the parents to the children. That is all based upon the inclusion of the children in their generators. How necessary this inclusion is in order to obtain the property of the parents will now be shown by an example.

A rich married couple, without children, may pick one up. They surround it with their whole love, and care for it as if it were their own. The child really lacks nothing. Yet, if that is all they do, they have neglected the most important thing. When they die the child can inherit nothing. The most distant relatives, with a very faint blood relationship, have more right to the estate than this child, which they treated as if it were their own. For such cases the law has provided. Childless couples can legally adopt children, give them their name, and transfer to them all the rights of those who are bound to them by ties of blood. But no blood transfu-

sion is necessary. A legal document, properly attested, suffices to secure to the child the inheritance. It is a purely spiritual tie which replaces the blood bond. But this is an abnormal case in the life of the peoples, and by no means does it displace the normal. It is a praiseworthy arrangement for childless couples who yearn for the joys of parenthood.

In this legal provision for family life we may be able to see the chief cause for transplanting all into the Son. It is the divine preparation of a way by which every creature will be sure to attain the blessing which God has in store for it. Indeed, the previous inclusion of all in God already secured this to them. As, however, God cannot enter into direct relationship with His creatures, He had to make an added provision, to make this possible. In order to reach this, the longing of His love, He has devised a wonderful way. He included all in His Son, and made this the ground for the certain conveyance of His gifts, so that, at the consummation, not a single creature will be overlooked. In this we have the great original, which He purposely repeats in the lives of humanity, in order to make it clear to us.

Yet what a vast difference between the original and the copies! The unity of all in the Son because of their inclusion in Him is exalted far above that of the family, as this inclusion in Him, the Head of all creation, reaches deeper in the lives of His creatures than that between parents and children. If, however, bonds of blood unfailingly bring to them the estate of their parents, how much more does God, through inclusion in His Son, guarantee to all the gifts He has in store for them!

Now, however, there is another great task in God's purpose, for which this inclusion provides the solution. God's creation came to be lost, subject to an alien power, and Christ must seek and save that which He lost. In order to enjoy the gifts which God has for it, all must have part in this salvation. This made it necessary that

all should not only share what comes to them from inclusion in God, but also in the salvation which comes through the work of Christ, the Son, the Sacrifice for Sin.

It is worthy of notice at this point that we are concerned with far more than salvation. Clear thoughts concerning this are important for the believer. We are taught this lesson at the very beginning of the nation of Israel. The first gift they received was exemption from the judgment which fell on Egypt, through the blood of the lamb. Yet this was followed by their liberation and exit from the house of slavery. But Israel was not only a redeemed and liberated people, that had experienced a great salvation. God had prepared for them a land gushing with milk and honey, in which every Israelite received an allotment. God has provided correspondingly for the present ecclesia, only the blessings are on a very much higher plane. The first is justification by the blood of Christ, which frees from the coming judgment (Ro. 5:9, 1 Thes. 1:10). The grace delivers from the slavery of sin and leads to a life of freedom. Yet, as the wilderness wanderings of Israel really were a pilgrimage to the beloved land, so, also, our walk in faith has a glorious goal. The heavens are our future home (Phil. 3:20). Thence will Christ, when He comes, lead His own, and give each one a glorious allotment (Col. 1:5). We should have a much greater longing for that which is above (Col. 3:3), for this makes the life of faith joyful and effective. The celestial allotment is only for the present ecclesia but all will yet receive justification of life (Ro. 5:18-19), and in this is included an allotment, so that everyone will enjoy his special blessedness. God has made marvelous provision, which will be fulfilled in every case.

We have seen that, as blood bonds secure earthly inheritance, where this inner connection is lacking, nothing is sure. Had we not been in the Son we would be

like children who have not been adopted, and, notwithstanding much care and love, have no right to the estate. It is very significant that such customs should exist among the peoples, in order to impress us with divine truth. As adoption, however, or gift, could have replaced it, we might reason that God could have accomplished His purpose in another way. But our loving Father would hardly use a substitute when such a glorious exhibition of His love was possible.

In this act, the inclusion of all in the Son, we see the effulgence of our good and gift giving God. We see in it the root of the divine decree: "The children ought not to be hoarding for the parents, but the parents for the children" (2 Cor. 12:14). God was the first to fulfill this charge, for He not only brought the creation into existence, but prepared in every way for its future. His gifts were secured to it beforehand.

In the family the estate of the parents goes to the children in the form of an inheritance after their death has occurred. Not so with God's gifts. The sons of Israel did not inherit their holdings, but received the enjoyment of an allotment. The land was and remained in the hands of God. The Owner of all is and remains God. He has made His Son the enjoyer of the allotment of all (Hb. 1:4). It is through and in the Son that all the rest receive their allotment. In the future, the members of His body will be the first to enter their allotment. According to Romans (8:17) we are not only enjoyers of God's allotment, but joint-enjoyers of Christ's. The same is seen in Galatians (4:7). So that you are no longer a slave, but a son. Now if a son, an enjoyer also of God's allotment, through Christ. So will it go on in the coming eons till every creature will receive its allotment of blessing through Christ.

Now we have not only a proof for the unfailing fulfillment of this divine method in the family life of humanity, but it is much more clearly displayed in man-

kind as a whole. All humans were included in Adam, and therefore are involved in the consequences of his offense. Had this been a good deed, it would have brought blessing to mankind, and all would boast of their connection with the first Adam, instead of with the Second, Christ. But that was not God's plan. It was the one act of disobedience which offended God, and which demanded judgment, that brought in death. All mankind partakes of this "gift," because all were included in Adam. All are now mortal and born as sinners, without being asked or tested, just as if they had taken part in his transgression. Yet on this gloomy background God is painting the most glorious expectation for the creation, for He acts in the same way in relation to its inclusion in the Son. His one act on Golgotha was the exact opposite of Adam's. It was an act of obedience and love, from which blessing will flow to every creature, because all were once included in Him. The promise is unmistakably clear, "Consequently, then, as it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life's justifying. For, even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just" (Ro. 5:18-19). According to this divine statement the work of Christ has the same universal range as that of Adam. We see that the depths of the cross of Christ are revealed only when we associate it with the inclusion of all in Him. His work has the same effect as if He had accomplished it while all was yet included in Him.

When Jesus, with willing obedience, was about to endure the suffering of the cross, He prayed to be glorified with the glory which He had with His Father before the world was created (Jn. 17:5). Probably He thought of the glory which was His when all was yet in Him. Now He desired to accomplish the deed for which He

was equipped when all was still in Him, that the blessing of His obedient offering may come to all. In God's counsels the cross undoubtedly was in view at that time. Then the foundation for the death of the cross was already laid.

Usually, when searching the truth concerning God's ultimate, these first beginnings have been ignored, and, as a result, men arrived at a false conclusion. By commencing later, with His creatures, and basing all upon their conduct toward the Deity, we get human religion, which begins with the creature and seeks to find a way to God from below. Sad to say, this is true of the saints, who make human "free" will the deciding factor in mankind's destiny.

God, however, began with His preparations and decisions concerning the consummation of His purposes before there was any creation, just as men do today, when they plan some great undertaking. All is sketched and blueprinted before a single part of the project is made. Later, when God was called upon to make provision for the future of Adam's race, He gave men no opportunity to exercise their "free" will, or choose their own way. Adam sinned, and all were made sinners against their own desires. If men had "free" wills, they should at least have the same opportunity as Adam had to decide for themselves in this weighty matter, and be condemned to mortality and death on the basis of their own transgression.

How have men scoffed at the idea that *one* man sinned and now most men must go to hell! Men see quite rightly that this is a one-sided proposition, which demands a corrective and equalizing operation. For God this way of dealing is no problem. He has used it intentionally, for it has a vital place in the fulfillment of His loving purpose. The failure of Adam was no disappointment for Him, but rather opened the way for the revelation of His love in Christ. Not to Adam was committed the

task of securing the future of the race, but to Christ, as the Second Adam, and this by the offering of Himself as a sacrifice. And as not only mankind, but all creation was in the Son, so all will have a part in His reconciliation. That such is the basis of the inclusion of all is evident from the fact that God locks up all in stubbornness, that He should be merciful to all (Ro. 11:32).

Now it is very important to emphasize the truth that the creation will gain much more through Christ than was lost through Adam. This is shown in the guilt offering (Lv. 6:1-5). Here we have restitution in case of any invasion of the rights of others. In reparation a fifth had to be added. So has Christ not only made good any loss, but has restored far more than the damage done by the Adversary. Even if Adam himself had also accomplished such a work it would never have brought the deep and rich blessing which Christ has obtained for all.

Since Adam's deed, apart from the will of his progeny, produced a universal result, it will never do to constrict the work of Christ by leaving it to the "free" will of man. As all were debased by mortality and sin, their will was so weakened and enslaved that it could not possibly decide for Christ by its own power. The authority that Christ has received as the Second Adam, to act in the name of all, must not be abridged or denied, otherwise God's righteousness is called into question. Among no people have they ever tried to alter the law of inheritance into a kindergarten precept for the good or the naughty. When there are any special provisions, they usually demand that disobedient children must not be disinherited altogether. There are cases enough where the parents of delinquent children do not think of reducing their portion. Notwithstanding the pain which these give them, they act on the basis of their inner relationship. It has often happened that such strong parental love has moved the hearts of disobedient children, and conquered them. When parents find it impossible to give

their children what they have prepared for them they are filled with sorrow that they have failed to fulfill their chief end in life.

This law of inclusion is strictly observed in relation to men. But, sad to say, in relation to God, out of Whose affectionate, fatherly heart this arrangement sprang, and Who includes all in the Son in His paternal care in order that all with no exception will be partakers of blessing at the end of the eons, it is beset with doubts because men question His ability to actually bring it to completion. Men and women, parents with a strong love for children, overcome unusual hindrances and fulfill His law. God, however, Whose love is much stronger, He is not strong enough to overcome the obstacles! Some would force Him to operate on a lower plane than the ethics of His creatures, so that their disobedience and stubbornness would make Him helpless to fulfill His divine method of operation. If parents suffer when they are not able to pass on an inheritance to their children, how much more would God's heart be heavy if the greatest part of His creatures were eternally in a state in which He is unable to give them the gifts He had provided for them! Giving is purely the great necessity of love. Anything less can only spring from the lack of faith in the overwhelming love of God, and from lack of knowledge concerning the beginning of creation and the great foundation truths unfolded therein.

God, however, will accomplish all that He began by the inclusion of all in Himself and His Son at the beginning. Christ has made provision, through the sacrifice of the cross, so that God can pour out His gifts upon all.

The intervening bitter experiences of evil and sin will prepare all to value and appreciate His gifts. The knowledge of good and evil together will bring forth the precious fruit that fervent thankfulness will rise to Him from every heart. *All in the Son of His love!*

M. JAEGLE

THE VISION OF THE FACE

"I, IN RIGHTEOUSNESS, shall perceive Thy face. I shall be satisfied when I awake, a representation of Thee" (Psalm 17:15). In this and many other expressions, the Psalmist unfolds the depths of his consciousness of God. And in such desire he is very much akin to Paul. The personal note is so vitally present with both king and apostle.

Like Paul, David was impressed with the importance and value of an ever present sense of his Lord. Therefore, in accord with the light and knowledge so graciously given him, he towered above many of his subjects. Indeed, he was quite a greatheart among them. In righteousness he would fain perceive his Lord and God. No less than the perception of His face would perfectly satisfy him. Hence, the ardent desire he so well expresses. "I shall be satisfied when I awake, a representation of Thee!"

Could desire and ideal be greater? *A representation of Thee.* A veritable son of God. We think of Paul's words "Become, then, imitators of God, as beloved children." Or, we may remind ourselves of the apostle's statement to Roman believers, "For, whoever are being led by God's spirit, these are sons of God." Sons of God. How expressive a title for God's people in this era of grace! How much better is it a designation for believers than even the word "Christian" or other terms now used. Our thinking needs to be clearer, and freed from the religious fetters of the day.

Many believers of today are finding that their spiritual hunger and thirst is not satisfied by much of the

teaching given. It is too abstract and indirect. Moreover, the "church," with its departments of activity, is unduly stressed, the result being a continual round of services lacking life and true growth. The great need is life, life in God, in spirit, passionate to know Him, in living closeness, as the Psalmist, the prophets, and the seers knew Him.

Then would a greater number voice the words of the Psalmist, "Thou art acquainting me with the path of the living. Satisfying, rejoicing, comes with Thy pres ence" (Ps. 16:11). It is the presence of God which ever and always makes the path of the living. He creates and keeps it in freshness and beauty. Verily, in the presence of One greater than Solomon will there be joy and satisfaction.

"The various seasons woven into one.
And that one season a perennial spring."

The glory of the terrestrial with marvelous earthly delights. No winter cold or excessive summer heat. And with lifted curse, all needful work a pleasure. Rule and order would be of a kind altogether beneficent, for all planning would display a wisdom greater than Solomon's. The absence of the adversary, too, would count so very much.

So, then, not only God's people Israel, but all the nations around, would bask in the smile of God, as seen in the countenance of His Messiah. If the glory of the terrestrial is so magnificent, as seen in a wonderfully changed earth, with what grandeur must the glory celestial present itself to the vision of God's celestial saints. Here, indeed, shall we perceive scenes unimaginable to mortal sense. But then, we ourselves shall be wearing "the image also of the Celestial." For, in a moment of time, the twinkle of an eye, we all shall change. Change, to become sinless beings, with no unworthy thought or feeling, and with nothing to mar the rich experience we

shall have entered into. Able in the highest degree "to enjoy an allotment in the kingdom of God."

What life that will be! And how far removed from the life that now is! "For this corruptible must put on incorruption, and this mortal put on immortality." No vague "immortality of the soul" here. Our whole being is in question, for ours is "a spiritual body." And "such as the Celestial One." We are now in the realm we have long waited for. "For our realm is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him even to subject all to Himself" (Phil. 3:20-21).

What a permanent quality of life will be thus ensured. For note. So great a transfigurement is *"in accord with the operation which enables Him even to subject all to Himself."* Nothing selfish here. We are, you see, but the forerunners of a great host, yet to know the blessedness of utter subjection to the Saviour and Reconciler of the universe. We are but the vanguard of a mighty purpose of grace. A true victory is envisaged in such a purpose, is it not?

Now, Paul's first vision was on the Damascus road. But every road he traveled was a Damascus road, in that he dwelt in the radiance of the ascended Christ. For did he not see with the eyes of the heart, which makes a wonderful difference? And did there not come to him revelation upon revelation, which he passed on to the assemblies of God's people, and so to you and me. Thus have we been enlightened in the grace and design of our God, the Father of glory.

Should we not, then, live in fuller appreciation of this rare disclosure, and in our life and thought walk worthily as sons of God? Our longing will thus be intensified. And suitably, in the words of another, such longing may be well expressed.

"O I be blind to all the world,
And all that the flesh would be,
Only one Face to attract my gaze
As He bends in love o'er me
To realize more that wondrous love
That suffered, and bled, and died
For me, as if in the whole wide world
There was no one else beside."

We may be just obscure earthen vessels, yet vessels for honor. And with what messages filled, do we but heed the Word of God's grace and truth. The Lord's prisoner at Rome has penned wonderful words of light and knowledge in obedience to the visions which were so graciously given him. And blessed be God, he did not withhold such enlightenment from the assemblies to which he ministered. Let us then wait for that clearest vision, yet to be ours in the glory to be revealed.

Then we shall see Him face to face,
And tell the story—saved by grace.
In realms celestial still to be
Glad heralds of His majesty.

WILLIAM MEALAND

EXPIRATION NOTICES

Because we have always felt that the operating expenses of the concern should be held to a minimum, we have never had enough help to keep up a regular system of sending UNSEARCHABLE RICHES expiration notices. However, the number of subscribers has increased to the point where some sort of system has had to be adopted to comply with postal regulations.

So, primarily as a service to our readers, we will try to send notices to those whose subscriptions have lapsed at least once during the year, from now on. Those whose subscriptions do not already expire with the calendar year will find that their subscription has been extended to the following January to simplify our bookkeeping.

Although the subscriptions expire in January, notices will not usually be sent until business becomes a little slack, a few months later. This will allow those who always send their subscriptions on time to get theirs in without receiving a notice.

Those who cannot afford the subscription price may indicate this fact by a mark on the notice, so that they may be listed as bona-fide subscribers as required by the post office.

THE RICHES OF THE GLORY OF THE ALLOTMENT

THE LOT takes all determination out of the hands of man and puts it into the hands of God. All life, all history, is due to divine allotment. Even if man does try to force his wild will into the perfect plans of the Deity, it can only play the part assigned it in His intention. Apart from the awards for faithful service, almost all of the treasures and honors which are to be divided among God's creatures during the conclusion of the eons, which is now impending, will be distributed by lot. Man's will will be ignored. Nothing will be left to chance. God alone will place everyone in the position which He determined for him in the beginning.

In Israel the lot was an honored institution, given by Jehovah. Far from leaving anything to luck, or to the fortuity of fate, it evaded the mistakes of men, and put all into the hands of the Deity, where it belongs. It was a device to avoid conflict with the will of Jehovah where His way had not been specifically revealed. It was the method He gave His people of distributing land and of selecting men according to His intention, without His immediate intervention. Our rich and glorious allotment is not an "inheritance," due to the death of the Deity, or based upon our close relationship to Him, but is given to us graciously from the hand and heart of the All-Sufficient.

We often read of the *lot* in the revered Authorized Version, but never of *allotting* or of the *allotment*. There it is altered to *inherit* or *inheritance*, although it is clearly accomplished by *lot*. The confusion that this

mistranslation has introduced into God's revelation is most regrettable. Even when very young and ignorant in the faith, I could never grasp the thought that I was an *heir* of God, or a joint-*heir* with Christ (Ro. 8:17). I know that an heir could not enter into the possession of his inheritance until the death of the testator, and I had not the slightest idea that God would ever die. Indeed, I shuddered at the thought, though it was so often intimated on the pages of Holy Writ. Of what value was an inheritance that could never be enjoyed? It could only rouse false and futile expectations. The use of the word "testament" for covenant has also contributed to the confusion.

Let us expunge the words *heir, inherit,* and *inheritance* from the pages of God's revelation. They are false and misleading, when used of the Deity. They suggest that man can take over that which belongs inherently to God. They give color to the mistaken idea that we can own anything apart from Him. They give us a title to property of which we are only tenants. They have no equivalents in the divine vocabulary. In their place we should usually use some variation of the word *lot.* In a few cases it should be changed to *tenant,* as it is in the Hebrew. Until we do this, our thoughts in this sphere will be cloudy and confused, and we will not be able to enjoy our own *allotment* as we should. God has not made us His heirs, but has granted us a rich and glorious part in His grand program, not to have and to hold apart from Him, but to enjoy in fellowship with Him.

On the other hand, it is cause for profound thankfulness that our popular version almost always translates *lot* correctly. In Hebrew, *gurl* is always "lot." In Greek *klêros* is "lot" seven times, "part" twice (Ac. 1:17, 25), "inheritance" twice (Ac. 26:18, Col. 1:12), and "heritage" once (1 Pt. 5:3). This is due to the fact that it is so often used in connection with *casting* the lot. They could not well *cast* an inheritance! The "lots"

were usually small objects, such as pebbles, which were marked so as to be identified. These were cast into a pouch and withdrawn unwittingly, so that man's choice was eliminated. To the ungodly it seemed an appeal to chance, a wild gamble. To the pious Israelite it was Jehovah's method of making known His will.

The first occurrence of the word *lot* clearly sets forth its significance (Lev. 16:8-10). Two hairy goats were taken. One was to be offered for a sin offering, but the other was to be left alive and sent into the wilderness. The question arose, Which was to be the goat of departure? (A.V. scapegoat). Which was to be sacrificed? This same problem came up again and again. It could hardly be settled once for all by a written revelation, such as was given to decide the other matters connected with this ritual. Neither could Jehovah leave it to the priests or the people, for they themselves were sinners, and would sin even in offering a sin offering. Jehovah did not give them the ritual in order that they should be independent of Him. He arranged it so that they had to refer many things to Him, and so to realize His living interest in their affairs at all times.

So the lots were cast into the bosom pouch and drawn out in order to determine the fate of each of the two goats. We might reason, why make so much fuss about so mean a matter? They were only animals, not men. Both would die in due time. What difference could it possibly make whether it was one or the other? In either case the picture presented by the type would be the same, would it not? *By no means!* It was of the very essence of this typical presentation that it be personally and particularly in harmony with the will of God. The great Antitype, Jesus Christ, was offered up according to the *specific counsel* and *foreknowledge* of God (Ac. 2:23). He left no details to the mind of man, however trivial and tiny they may seem to us. And so it is with our allotment. Let us thank God that He has

left no gleam of its glory for us to determine, but all is in line with His will.

> Into the bosom pouch is cast the lot,
> Yet from Jehovah is all its judgment
> (Prov. 16:33).

This is an illustration, on a small scale, of the all-embracing and God-glorifying truth that all is of God. To have told them this outright in those dim days, would have blinded them, as Saul of Tarsus was on the Damascus road. Even today, immature saints are not able to bear its effulgence. So it was doled out to them, not in plain words, but in obscure acts constantly repeated, and impressed upon them, not only through their ears but by their sight and other senses. It may seem immaterial and far beneath the dignity of the Deity, to choose between two goats, as to the part they should play in presenting this little pre-view of the drama of redemption. We might object, what difference does it make which goat is slain and which departs? Could not Jehovah leave such a small matter to men or to chance? Is it not an eloquent illustration of the tremendous truth that *nothing is left to chance!* All is allotted by Jehovah!

The lot was used in the allocation of the tribes in the land. In general, we might ask, what mistake could be made if they had been placed otherwise? But the question would only manifest our ignorance of God, and His plan and purpose. In His counsels each tribe had its part to play, and this required that they receive their proper place upon the stage. In some cases we can get a glimpse of this. Judah and Jerusalem should not be far apart, for rule and religion were combined in Israel. The fact that the Levites had no allotment, and lived among the other tribes should show us that all was designed for the purpose God had in view. So the land was distributed by lot, not to leave it to chance, but to make sure that God's plan was carried out.

One of the most delightful and God-honoring customs in Israel was the yearly allotment of the farm land. The farmers did not own or lease or live on their land as with us. Their homes were in little villages, with the houses clustered together for safety and mutual protection, in the midst of the cultivated ground. This was not reckoned theirs at all. They were merely tenants. It belonged to Jehovah, and was re-distributed to them every year by lot. In this way they were continually reminded of their absolute dependence on their God, Who not only supplied the soil, but provided the sunshine and the rain from heaven, without which it was worse than useless. Their food and clothing, the very necessities of life, were annually doled out to them directly from His living and loving heart.

The cultivated ground was divided into parcels, according to the number of plows and teams in the village, and these were allotted, not to each man alike, but according to his ability to farm it. If he had only one plow he received a single lot. If he had many teams he was given accordingly. First the villagers and farm lands were separated into groups with a head to each company. At first a number of marked pebbles, corresponding to these groups, was put in a bag by the village elder, and an innocent little child drew one out for each group. The individual farmer was allotted his land *in* the head of his group. The head of the group was first allotted all the land for all the men in his company. They were considered to be *in* him.

Let us pause at this point to enjoy this precious picture of our place *in Christ*. Our allotment is *in* His. We were chosen *in* Him. God has given Him the highest allotment in the heavens. But it is not for Himself alone. He, like the head of a village group, shares His allotment with all who are in His company. The individual allotment comes later. After each group has been assigned its section of the village lands, pebbles were again

put in a bag for each plot or parcel, and each individual received that which Jehovah apportioned to him.

This was Jehovah's practical and powerful plan of becoming ever present with His people, and making them perpetually dependent upon Him. He was in full control. Not they, but He, was Master of their souls. Their health and wealth and happiness were directly derived from His providence. Should He withhold the rain, their allotment could no one sustain. But this was a sign that they had displeased Him and departed from His worship. Let us not think of the famines He sent His people as vindictive punishment. Rather, they were salutary discipline designed to draw them back to Him, with the added experience of evil that would enable them to appreciate His blessings to the full, and bind them to His heart in thankful adoration.

THE RICHES OF THE GLORY

The *riches* of the *glory* of the *enjoyment* of His *allotment!* What a wealth of words are needed to indicate the blessedness of our celestial apportionment! Israel was allotted the land. But their tenancy has been spasmodic and temporary, with intervals of banishment from its blessings. In fact, their deportations have lasted longer than their tenancies, and their persecutions among the nations have outweighed their blessings in the land. Even while there, they seldom experienced the riches and glory of the days of David and Solomon. Yet they will have a millennium under the rule of Messiah which will far outshine all their past experiences. The reason why the past has been so variable and unsatisfactory lies in the fact that their allotment was not in the proper person. In the future it will be in their Messiah. He will share His blessed portion with them.

It is not easy for us to realize and enjoy the riches of our allotment among the celestials, for that is a sphere of which our knowledge is very scant. Indeed,

our own little life span and the limited range of our past activities form no foundation on which to base an estimate of the wealth of glory which inheres in our celestial allotment. We must turn away to Him in Whom our lot is cast (Eph. 1:11), and consider His glories on earth and in heaven in order to get even a glimpse of our own in Him. Even then we must consider His earthly honors first, in order to be able to grasp the sublime supremacy which is His among the celestials.

To a large extent the spiritual blessings of Israel on earth are paralleled by the portion of the ecclesia in the heavens. The Scriptures are studded with details dealing with the future of the holy nation, yet very little is revealed concerning our expectation. But, if we look at both from the divine side, we will be overwhelmed with the wealth and overpowered by the prospect of that which lies ahead of us. Indeed, though the destiny of the ecclesia which is His body may run along the same lines among the celestials as that predicted by the prophets for Israel on the earth, it will be on a much loftier level, and on a greatly grander scale.

God's prime purpose with both Israel and the ecclesia is to reveal Himself to the balance of creation, so that He may come to be All in all (1 Cor. 15:28). Let us never lose sight of this. It will keep us from many a devious detour, and give us a star by which to steer straight to His grand goal. This will be accomplished along two main lines, rule and religion, in correcting and regulating the relationships of His creatures to one another, and in leading them to worship God. Under their Messiah Israel will not only be governed by Him, but they will be used by Him to rule the rest of the nations. Moreover, He will not only lead them in the worship of Jehovah, but they will bring the other nations to bow the knee to God. He will be their King and Priest. So they will be a royal priesthood set over the millennial earth (1 Pt. 2:9).

But Israel will enjoy this double headship over the nations only because their Messiah has the headship, not only over the chosen nation because He is the Son of David, but also over the race of mankind, because He is the Son of Adam. They have failed fearfully to rule themselves, as is shown in the historical prophets. And they will fail even more frightfully when they seek to usurp the suzerainty over the kings of the earth in the time of the end (Rev. 17:18). They have had fleeting, infrequent previews of the glories that await them, under the rule of David and Solomon and the good kings of the Davidic dynasty, yet these were but earnests of the grander glories that will be theirs in the day of Jehovah, when Messiah Himself will assure the fulfillment of all by His powerful presence, along with that of the resurrected saints of Israel.

How glorious would it be even to live in that happy day! The lowest in the social scale, the meanest in rank, the most penurious of the poor, may be better off in many ways than the rich and the great in the present evil eon. As a rule the fearful perplexity and dread of the future, which torments so many of all classes today, will then be unknown. The striving after security will be stilled. Wars, either "cold" or hot, will be almost absent. There will be peace and plenty for all. Even the rich and prosperous, the famous and the mighty of today would probably prefer the poorest position in that elysium to the place, the pelf, and the power which is theirs at present. This blessedness will be due to the radiation of Christ's presence on the earth.

The millennial glories of Christ are revealed on many a page of Holy Writ. But His highest honors, His sublimest supremacy, was concealed from mortal gaze until the revelation of the present secret administration of God's grace. His headships in Israel and over all the earth were gradually revealed along with the future glories of the holy nation. Now that the riches of the

glory of our allotment among the celestials must be made known, it became necessary first to disclose His heavenly headship which, combined with that over all the earth, makes Him universally supreme. *All* is to be "headed up in the Christ, both that in the heavens and that on the earth—in Him *in Whom our lot is cast . . .*" (Eph. 1:10-11). Associated with His celestial headship, our allotment is immeasurably grander and more glorious than anything that earth can ever know.

In our present mortal, earthbound conditions it is almost impossible for many of us to visualize an allotment that does not consist of a part of the earth's surface, including a shelter from the elements, and food for our bodies, and means of satisfaction for our souls. In heaven, of course, this would not be a mean hovel, but a "mansion," not merely food to exist, but feasting for pleasure. And something of this nature will be included in Israel's allotment. They will have comfortable homes in the land, with an abundance of grain and fruits and wine to satiate their souls. And on the new earth they will enjoy the glories of the new Jerusalem.

But no such allotment lies before us. For humans on the earth it does bring happiness to have all that satiates the soul. But even they will have a higher source of joy. It is happiness to give rather than to get. Spiritual satisfaction is superior to soulish sensations. After all, Israel's chief pleasure will be based on blessing the other nations. And these blessings will be spiritual, not material. Their principal export will not be oranges and chemicals from the Dead Sea, as at present, but the law of Jehovah. Even during their deportation their most prized possession, the Hebrew Bible, has brought untold spiritual wealth to the other nations. In the future they will spread the knowledge of Jehovah over the whole earth. This will not only be the greatest possible boon to the others, but the highest height of their own happiness.

Our powerful, spiritual, immortal, glorious bodies

will be immeasurably superior to their earthbound soulish frames, and will require no local habitation or material sustenance. We will not need to make provision for our flesh. The universe is our "mansion," and the all-pervading spirit of the Deity the source of our sustenance. We will not need to be concerned with our own affairs, but will be able to devote ourselves, unhampered, to the welfare of others. This is the supreme source of the highest happiness. God Himself finds His greatest joy in blessing the creatures of His heart. He will accomplish this through His Christ, in Whom we have our allotment.

In anticipation, this can be a spring of purest joy to us now, if we conform to these principles. Let us seek, not only to be a blessing to *others,* but to impart *spiritual* values rather than material necessities. At present we cannot refuse physical aid to the infirm and famished, for even this brings its blessing, as some of us have realized in our efforts to feed and clothe the refugees of Europe in their desperate need. Yet greater still has been our joy to share our spiritual riches with the saints of other nations, even in the remote regions of the earth.

It is a most notable fact that the celestial creatures are designated in the Scriptures by *political* terms. We read of the *sovereignties* and *authorities* and *thrones* and *lordships.* It is just as if the peoples of the earth, instead of being designated by race or color or location or characteristics, were described to a Martian as empires and dominions, kingdoms and jurisdictions, or similar terms. We are not told of any race, for there is probably no such relationship among them. Nor are we given any hint as to their physical characteristic, for they are probably outside the range of our sensations. We are given a suggestion as to their mental capacity, for they are able to grasp the multifarious wisdom of God, made known now through the present secret administration

Their *moral* status is seldom alluded to in the Scriptures, but may be inferred from the fact that all of these political forms are varieties of government, which is needed only to restrain evil. It is clear from this that they are not in perfect subjection to God. This is confirmed by the fact that Christ is to *reign* over them until the consummation, just as He is to be King over the earth. Moreover we are to *reign* with Him among the celestials. Besides, we know that Satan and his messengers are in actual revolt against God, and Michael and his messengers will battle with the dragon and his messengers, and cast them down to earth soon after we are called above to reign (Rev. 12:7-9). Besides, there are the messengers who did not keep their sovereignty, and are kept in bonds of gloom until the judging of the great day (Jude 6).

The contexts in which these political designations occur further confirm the thought of insubjection, insubordination. When Paul lists the *opposing powers* which might seek to separate us from the love of God in Christ Jesus, our Lord, he mentions *messengers* and *sovereignties,* and these must include those among the celestials (Ro. 8:38). As Head over all the *sovereignties,* they are put under Christ's feet, in token of their subjection, and defeat (Eph. 1:21). He strips off the sovereignties and authorities and triumphs over them (Col. 2:15). Indeed He will nullify all sovereignty and authority and power at the consummation (1 Cor. 15:24). Our real enemies at present are these sovereignties and authorities, world mights of darkness, spiritual forces of wickedness among the celestials (Eph. 6:12).

Christ is seated at the right hand of God, the highest political position in the universe. He outranks every sovereign and authority, every power and every lordship. His peerless name has the precedence over every other in heaven as well as on earth. All must be subject to Him. *The marvel for us is that this supremacy, this*

headship over all, is His as Head of His body, the ecclesia. We, as members of this spiritual organism participate in His political supremacy. We are His complement, the needed staff through whom He will administer His universal government. Just as in the earthly sphere, the chosen nation will be associated with Him in the rule of the whole earth, so we will be one with Him in His reign over the rest of the universe (Eph. 1:20-23). The Circumcision will have no pre-eminence, because the two are made into one joint body (Eph. 2:15, 3:6). The figure of the body remains, with members of different functions and gifts, but the rift between Jew and Gentile disappears.

Paul's epistle to the Colossians deals with Christ's headship in the heavens. In his prayer for the saints there, Paul gives thanks to the Father, who makes us competent for a part of the allotment of the saints in the light, who rescues us out of the jurisdiction of darkness and transports us into the kingdom of the Son of His love, in Whom we are having deliverance, Who is the Image of the invisible God, Firstborn of every creature, for in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones or lordships, or sovereignties or authorities, all is created through Him and for Him, and He is before all, and all has its cohesion in Him (Col. 1:12-17).

At present we are subjects, under the jurisdiction of some political authority, which, being in line with God's mandate for this era of the nations, we are bound to *obey* (Ro. 13:1-5). There will be no deliverance from it in this era, on the earth. But there is another, a spiritual jurisdiction, whom we are to *withstand.* In Ephesians it is called "the world mights of this darkness," and further defined as "the spiritual forces of wickedness among the celestials." These now rule there as the sovereignties, or independent powers, and the authorities, who derive their position from them, and contest

our right to our allotment, for they exercise the political power there at present. Only Michael, the chief associate with Israel (Dan. 10:21, Jd. 9, Rev. 12:7) seems to be on the Lord's side, even as Israel on the earth.

We are tempted to think that this world would be much better if the saints could only get control of the political power, or if the highest offices were filled only with men of God. But the Scriptures do not contemplate any such condition, and give no instructions for ruling, only for obeying. Among others the case of Chiang Kai Sheck is a good example. He seems to be a genuine believer, eager to serve God, but his regime has bogged down in corruption notwithstanding his personal integrity and godliness, so that he voluntarily resigned. The governments today have many honest, capable men, but they find themselves thwarted by the unseen spiritual powers which are leading mankind in opposition to God and His Christ. At present this is hard to perceive, but, in the impending conflict, they will mobilize all earthly power at Armageddon (Rev. 16:13-16).

Quite apart from the human authorities which we are to obey (Ro. 13), there is a spirit overlord now operating among men, called the chief of the aerial jurisdiction, who turns men against God during the eon of this world. As unbelievers, we were once under his evil influence and merited God's indignation. But now, by God's grace, we need be subjects of this sinister spiritual sovereignty no longer, but have been transported into the kingdom of the Son of His love. This is not a literal kingdom, but the spiritual parallel and predecessor of that which will be set up when Messiah returns and reigns in the eons of the eons. It is as *Son* that He is sovereign in this kingdom, not as *Christ,* whose members we are. So now we are *subjects* in it, not *associates,* as we will be in His celestial realm (Eph. 2:2, Col. 1:13).

There is very little danger that the political powers on the earth will do us much direct damage if we are

subject to them, except as they also are influenced by our spirit adversaries. I had a very interesting experience once along this line, which may be helpful to others, so I will give a brief account of it. In Germany a number of us were working strenuously on a concordant version. Meanwhile, the government changed radically. When we started, the head of the state was a venerable, God-fearing man. The new regime was inclined to be anti-religious, for its head had been a Roman Catholic who had been sadly disillusioned, so that he was not sympathetic to any religion. Moreover, he was embittered because he could not persuade the churches to unite, as he had done the political parties.

Friends from other lands wrote and warned us that we would never be allowed to sell the version. And, indeed, the secret police made several investigations and sent men to our meetings. The local policeman acknowledged that he watched my every move. I heard that they had compiled a comprehensive report covering our case. But we had been very careful to be subject, so they could find nothing against us. We completed our task and published the version — at least that of the Greek Scriptures—before the war broke out. And during the war almost the whole edition was sold out. On the other hand, the churches, with few exceptions, virulently opposed us. We certainly never could have even made a version, much less sold it, if they had been in power.

In striking contrast to this has been our experience in seeking to reprint the version, for which there is now much more demand than before. The allied powers are in control, and we had to get permission from each one of them before we would be allowed to print it. We anticipated opposition on the part of the Soviets, yet they did not object. It happens that we had been given property in Britain for the German work. As paper could not be obtained locally, we proposed to import it from England, thus benefitting Britain's financial condition

at the same time. This, we supposed, would help to influence the British authorities in granting permission for the reprint. But no, nothing could move them. Meanwhile the funds we had saved were reduced to one-tenth by the currency reform. I do not know if it is true or not, but I have been told that the refusal was due to the opposition of a *religious* organization! "Freedom of religion," for which the war was fought, seems to have gone into reverse!

As our political allotment is not on earth, the terrestrial authorities do not come into conflict with us in regard to it. As it is in heaven, the celestial hosts are our adversaries, who do all they can to keep us from any knowledge or present appreciation of it. And they have certainly succeeded! The apostate church has retained a vague hope of "going to heaven," after death. But their idea of what they will do there is not at all unlike the paradise of the Mohammedans. Sensual delights, especially music, seem to be their principal expectation. The only others there they think are "angels," literally *messengers.* As if all that heaven is concerned with is the delivery of messages!

Some of the saints are inclined to think that we exaggerate the opposition of our spirit adversaries at the present time. We can readily understand their position. It is easy to see why the spirit world would not merely fail to oppose much that goes on among the saints, but would actively aid and abet what is agreeable to them. Some saints even imagine that all prosperity, all success, even when it is plainly contrary to the Scriptures, is evidence of the Lord's blessing! Then Paul must have been very wicked! Even our Lord Himself lacked these supposed seals upon His work! The smiles of circumstance, advancement, affluence, and such selfish gains, are far more often a stratagem of the adversary in these last days when apostasy is the popular sin. The greatest, most successful of the churches are all apostate.

But, once we take our stand for God and His Word and withstand the Adversary's attempts to drive us from the enjoyment of our allotment in the heavens, and we engage in such a work as the restoration of God's revelation to His people, or aid in making it known, we will soon find our path filled with hurdles and traps to hinder and trick our feet at every step. Not only our foes, but even our friends will be used to discourage and destroy, little dreaming that they have been deceived by false appearances. I have seen indisputable facts so handled as to give an impression the exact contrary to the reality. I have seen unquestionable truth used to prove the reverse. We should not be ignorant of these things, lest Satan overreach us (2 Cor. 2:11). Even as the saints are a small minority compared to the rest of mankind, so also very few of them are free from the toils of his messengers of light. Almost all succumb to his stratagems. *Few even think of praying for the spirit needed to enjoy their own allotment!*

But our invisible spirit enemies will not be allowed to oppose us forever. At the end of this eon, the air will be cleared of wicked spirit powers. Michael will battle with the dragon, and so Satan, who is deceiving the whole inhabited earth, will be cast out of heaven (Rev. 12:7-9). After he has raged down here for a short period, he will be expelled from the earth also, and bound in the abyss (Rev. 20:1-3). But the time seems to be very near when, even before this, Satan will be crushed under our feet (Ro. 16:20). When Joshua was conquering the land of Israel, he had his captains put their feet on the necks of five kings (Josh. 10:24) in token of their defeat. So also will we put our feet on the neck of the Adversary, and go on with our Joshua (which is the Hebrew form of Jesus), to take possession of our spiritual political allotment among the celestials. A. E. K.

SOUL SAVING

God was in Christ, conciliating the world to Himself, not reckoning their offenses to them. This is the evangel. It begins with *God,* and continues with *Christ,* and ends with our offenses. That is the relative importance of those concerned. In heralding it as ambassadors we beseech, "For Christ's sake be conciliated to God!" For the One not knowing sin He makes a Sin Offering for our sakes, that we may become God's righteousness in Him (2 Cor. 5:19-21). Viewed from the standpoint of modern evangelism, there are two striking differences. The emphasis is on God and Christ, not on the sinner, and *nothing* is said about the *soul.*

Not only in this passage, but throughout Paul's epistles, which give us the evangel for the nations, not a word is said about the salvation of the *soul.* Indeed, Paul did not count his own soul precious to himself (Ac. 20:24). The "salvation of the soul" is connected, by Peter, with the words spoken of Israel by the prophets of old (1 Pt. 1:9). It will be fully realized at the unveiling of Jesus Christ in the kingdom, when the holy nation will be blessed with *soulish* blessing on the earth. At that time we will be enjoying every *spiritual* blessing among the celestials (Eph. 1:3).

Paul speaks of the salvation of the *spirit* (1 Cor. 5:5). Speaking of the immoral, *soulish* man, he does not seek the salvation of his soul, but rather the reverse. He gives him up to Satan for the extermination of the flesh, that the spirit may be saved in the day of the Lord Jesus. Here we may see the character of our salvation clearly exhibited against the background of the soul. The illegal,

immoral pleasures were not replaced by proper physical sensations, as would be the case if the soul were saved. Rather the flesh, the medium used by the soul, was destroyed. In its place we will receive spiritual, rather than soulish blessings.

In my boyhood there were several great evangelists touring the country. One came to our city and held meetings in a large "tabernacle," which was specially put up for the occasion. I did not want to go, but was taken there by relatives against my will. Only a few points in his sermon made a permanent impression on my memory. He told that he had been a pugilist, and was so tough that he used to go into a butcher shop and buy meat and eat it raw. All the rest soon faded from my memory. After he finished, personal workers took over and dragged me to the inquiry room, back of the stage. I looked around and noticed that all those who signed the cards were allowed to go. So I signed, and became one of hundreds of converts. But I kept clear of all such meetings thereafter.

After I became a believer through reading the epistle to the Romans, I was greatly impressed by the work of Moody, the evangelist, and went to hear him when he came to our city. By this time I had seriously tried to understand the evangel, as I hoped to make it known to others. So I was sadly disappointed with Moody's impassioned denouncement of the drink evil, and wished I had not gone. I was by no means opposed to reforms and civic betterment, but it seemed to me that, for the believer, this should come only through the power of God's spirit working in him. The unbeliever should be brought into relationship with God and His Christ, not encouraged to reform himself.

The foregoing was brought to my mind by a tract which was handed to me with the request that I give my opinion of it. Would it be a good one to distribute? It seems to be an honest effort on the part of a man who

had achieved some earthly fame, but had made a failure of his life, to tell *his experience* before and after he believed. The emphasis is on the man, his misery and his happiness. Christ and God are mentioned casually near the close, as the medium of his present happiness. A closing exhortation is an appeal to the human will, and reads, "Friends, let go of the sins of the world. Let God guide your life and you will never be sorry." The accompanying poem, however, is much better, as it includes such lines as, "Jesus died for you on Calvary," although it closes with the exhortation, "Friend, Oh give your heart to Jesus!"

Now I do not doubt that God can use tracts like this, and I pray that He will use this one to His own glory. But I prefer to use those which put God first and Christ next, and the sinner and his feelings last. Such tracts are essentially *soulish,* not spiritual. They, and the gospel preaching with which they are associated are correctly termed *"soul* saving," for their burden is to relieve the sinner's *feelings,* to make him forget his misery and his depression, and fill him with hope and happiness. The center around which all revolves is the *sinner. His* sufferings in the past, and especially in the future, rather than the sufferings of Christ, are stressed. *His* happiness, rather than God's, are the great object of it all. It gives excitement or many would not respond.

Before I saw the great truth that God was conciliated to the world, I thought that we had the best definition of the evangel in first Corinthians fifteen, verses one to six, for Paul distinctly states that he is making known to them the evangel which he had brought to them, that is, "that Christ died for our sins according to the Scriptures, and that He was entombed, and that He has been roused the third day according to the Scriptures." I still consider this vital to the evangel, but by no means the whole of it, for it says nothing of God's part. What I did not see is that Paul is bringing up that aspect of the

evangel which deals with *resurrection.* There were some in Corinth who denied the resurrection (1 Co. 15:12). He shows them that the very evangel through which they were saved involved the resurrection of Christ from among the dead.

Because I could not find any tracts which gave the attitude of God and the sacrifice of Christ and His resurrection the first place in the evangel, I wrote a few along these lines, such as "Be Conciliated to God!" and "How Can a Man be Just with God?" But the very fact that these are not soulish keeps them from being very popular in these last days.

As I earnestly wished to conform my gospel addresses to the Scriptures, yet was much tempted to use the accepted "revival" methods on account of their apparent success, I searched the Scriptures with the hope of finding some warrant for them. But I found nothing like it, especially not in Paul's preaching. It seemed to be based on psychology rather than the Bible. Of course there were illustrations, such as "drawing in the net." I once heard a very intelligent evangelist warn against drawing in the net until the audience was in the right mood. They must be abnormally excited.

The temptation to adapt our service to methods which bring apparent success, rather than conform to the Scriptures, is very great. I doubt if anyone has fully escaped this snare. It seems "impractical" to do otherwise, especially in heralding the evangel. The popular song, "Have you any Stars in your Crown?" expresses the attitude of most of us. We want something in which we can glory. When we are asked, "How many souls have you saved?" we would like to give the answer in thousands. But where, in God's Word, are *we* the saviour, or where is there any hint that we shall wear a crown with such stars? Those in Israel at the time of the end who justify many shall be as the stars (Dn. 12:3). But this has no application now, or to us, at any time.

RESTORING THE HEBREW TEXT

REVERENCE for the revelation which God has given us in the Hebrew Scriptures keeps us from making any changes which might inject our own ideas into the sacred text. But there are some passages which clearly show the absolute necessity of restoration, and make us wonder that it has never been done before. In Acts 15:17 we read, "So that those left of mankind should be seeking out the Lord." This is quoted from Amos 9:12, which reads, in the Authorized version, "That they may possess the remnant of Edom." Why do they not agree? Which is right? How has the present clash come about? Is it not strange that the revisers have done nothing about it?

First of all, we should acknowledge that the Greek text of the Septuagint agrees substantially with the quotation in Acts, although the usual editions omit a small particle (*an*) near the beginning and leave off "the Lord" or "Jehovah" (*ton kurion*) at the end, though these are found in some manuscripts. One would think that, in this case, the translators would have made their text uniform with Acts, as the evidence was all there. But that is not considered scholarly. As we have shown on page 36 of the Introduction to the Complete Edition of the Concordant Version, we would have used all the evidence in the manuscripts in order to restore the Septuagint to its original form, and this would have agreed perfectly with the inspired quotation in Acts. We often restore the Septuagint in this way.

As the Greek manuscripts of this text, both in Amos

and in Acts, are much older and better preserved than any Hebrew copies that have come down to us, the presumption is very strong in their favor, consequently we cannot help viewing the Hebrew text with suspicion, especially because this greatly improves the parallelism, as will be shown later. As the same method is used throughout in restoring the sacred text, though with many variations, we will seek to make it clear to everyone why the Concordant Version will render Amos substantially the same as its quotation in Acts. After all, how could it possibly be otherwise?

The most important difference in the A.V. is between the word *possess* and *seek*. The Hebrew stem of the present Masoretic text is irsh, TENANT. All that is needed to make it agree with Acts is to change the i to a d, drsh INQUIRE. In English such an exchange of letters could hardly occur, but in Hebrew a large i would be shaped very much the same as a small d. Such an error in copying could very easily occur, and has been noted elsewhere. Both letters consist of a horizontal stroke at the top of the line followed by a down stroke, somewhat like a small capital ר and a large T with the right-hand part of the stroke cut off, thus: ר and ד.

The A.V. has *Edom* in Amos where it has *men* in Acts. Both man and Edom have the same stem dm and the formative A (Adm). Edom sometimes adds a u, Ad*u*m, but usually the *u* is represented by a small dot over the d, which was added to the inspired text by the Massoretes. The parallel line has "*all* the nations," so it is clearly in favor of *mankind,* rather than one nation, Edom. The C.V. has *mankind* in both Amos and Acts.

The A.V. omits "the Lord," of Acts, in Amos. The Hebrew suffers much from the superstitious reverence accorded "the Name" by the Hebrews, for some would not pronounce it. The vowel signs of "my Lord" (Adni) were used with it, and this was read in place of it. This seems to have led to the English "Jehovah" for Ieue.

It has often dropped out on this account, but is preserved in the Septuagint. Hence we restore it here.

The lines read as follows in the A.V.:

That they may possess the remnant of Edom
That the residue of men might seek after the Lord.

The restoration of the C.V. reads:

That the remnant of mankind should ⁷inquire for Jehovah.°
So that those left of mankind should be seeking out the Lord.

The former are so unlike that one cannot possibly be a quotation of the other. The latter are substantially the same in sense and differ only in the idiom.

Not many passages are quoted in the Greek Scriptures, hence we seldom have such conclusive evidence as in this case. But should not this quotation have helped to preserve or to restore the Hebrew original, so that such passages are better safeguarded than the rest? Surely the Jewish custodians would not deliberately corrupt it, simply to spite the Christians, or to discredit their inspired writings! In this case the parallel line would prove the opposite, and throw doubt on their own sacred scrolls. So the possibility, if not the probability, suggests itself, that the Hebrew record *may* be at fault where it differs with the Greek version. In some cases the context supplies sufficient evidence to confirm the Septuagint reading. In all cases we are considering the evidence. This is what makes our task so arduous and which has delayed the publication of the Concordant Version so long.

From this example the following conclusions seem irresistible: The Hebrew text needs revision. The Septuagint may preserve the ancient text. It should be a "full" text, including everything which is found in the Hebrew, and in its various manuscripts when these are agreeable to the context. In parallelisms that text should

be adopted which conforms to the context. These, in general, are the principles on which the Concordant Hebrew text is based. This will restore hundreds of passages, and give a much improved version. A. E. K.

"ATTUNE PRAISE," OR "FOUND STRENGTH"

QUOTATIONS from the Hebrew, in the inspired text of the Greek Scriptures, have an important part to play in the recovery of the ancient text. There are not enough of them to restore very many passages directly, but, indirectly, they prove positively that the text is corrupt in places, so that we may dare to "change" it, with sufficient evidence, and they show how far astray the present form may be on occasion. One of the most perplexing, and therefore most helpful, is found in the eighth psalm. The body of the psalm, verses four to six, are in complete accord with their quotation in Hebrews 2:6-8. So also is the second verse, a part of which is found in Matthew 21:16, except that "thou hast perfected praise" (A.V.), or "Thou dost attune praise" is "hast Thou ordained strength" (A.V.) or, literally, "founded strength," in the present Hebrew text.

Founding strength and *attuning praise* are sufficiently different so that we can hardly get them from the same text, even if we appeal to the idiom of the Hebrew. Which, then, is right? We are apt to stake all on the ancient Hebrew, which the Jews tried so hard to preserve pure. But our evidence for the Greek is ever so much better. It goes back further and there is more of it, and it agrees with the best manuscripts of the Septuagint. Moreover, the internal evidence is all against the Hebrew. The *mouth* of minors is hardly the instrument with which a *foundation* is laid. And what is intended, in this connection, with putting a *foundation* under *strength?* Minors and sucklings are hardly the basis on which *power* may rest even in a figure of speech.

Every consideration forces us to favor the Greek text. This was confirmed by our Lord Himself, Who is the highest Authority, when He used it of the boys in the sanctuary, crying "Hosanna to the Son of David!" His enemies resented it, and wanted Him to stop them. But He appealed from the priests and scribes to these children, and justified their action by quoting this passage. With their mouths they had *responded* to Him, they had *praised* Him. They had *not* "founded strength," whatever that might be made to mean.

It seems impossible that the present Hebrew *found strength (isdth oz)* should ever have read anything like *attune praise.* I have gone through the Hebrew vocabulary and tried every word beginning with the first letters of the stems of these two words. I have tried all the words translated *praise.* Several times I have spent considerable time seeking a solution, but without success. Finally I started while I was fresh one day, and gave the whole morning to it, for I realized that the proper Hebrew words, when found, would probably have different letters than those now in the text, and only *look* like them in a manuscript somewhat the worse for wear. I am quite sure that the rabbis kept the old texts for a long time at first, for afterwards they found it dangerous to use them, and destroyed all the old ones when a new one was made. I used to think that they should have preserved these valuable manuscripts. But now I realize that, for daily use, a document in Chaldee letters, which has so few different curves and strokes, might easily be mis-read once the writing becomes dim or the manuscripts soiled or worn.

Finally I found two words which *look* somewhat like the present Hebrew, with the stem letters *kn on,* denoting *prepare* a *response.* This might easily be the Hebrew background for an idiomatic rendering like the Greek, and is especially well adapted to fit the case of the boys who responded to our Lord's heralding with "Hosanna

to the Son of David!'' We will use these words in the proposed concordant version, but put small 'question marks' about them to indicate that they are the probable reading of the ancient text, but not so certain as the body of our version will be. Thus we bring the quotation and its source into harmony. It has always appeared to us most undesirable to publish a version in which actual quotations were at variance, and calculated to throw a shadow on the integrity and authenticity of the Bible.

This example should show that the modern Hebrew text is subject to considerable correction, and that the Greek version made before our Lord's advent has preserved the earlier text to some extent and may be used to restore it. So far we have not dared to alter the letters of the Hebrew as much as we are forced to do in this case. Indeed, in many cases, the letters remain, and in others only one is changed to another like it. At first we were timid about doing this. But now it seems evident that, when once the text was slightly altered in this way, then there was the tendency to alter it more to make sense. I am thankful that, in nearly all cases hitherto, only a very little change has been necessary to harmonize the Hebrew, the Greek, and the far and near context, especially the literary parallels. May God keep us from overdoing the great work of recovering His ancient and hallowed revelation! A. E. K.

NEW PAMPHLET

We are reprinting an article which appeared in an early issue of this magazine, entitled "The More Excellent Way." There have been many inquiries as to the gifts which are for us today, and we feel that this will be helpful to many who are inquiring into the subject, since no more copies of the issue containing it are available. The price is ten cents.

CORRESPONDENT WANTED

Bro. H. F. Cox of 2 Peverel Close, Newmarket Road, Cambridge, England, would like to correspond with someone with regard to universal reconciliation and kindred subjects.

RAINBOW MAGAZINE

If anyone has volumes 6, 7, 9, 13, 17 and 19 of RAINBOW MAGAZINE, *borrowed* some years ago from one of our readers, now deceased, please communicate with us.

UNSEARCHABLE RICHES, SEPTEMBER, 1950
BEING THE FIFTH NUMBER OF VOLUME FORTY-ONE

EDITORIAL

THE EAST AGAINST THE WEST

THE COMING CONFLICT (which may be the *present* conflict) seems to be rapidly coming to a head. It is to be between the East and the West. Many years ago, when translating the 7th of Daniel, we were struck with the fact that the word *before* might be rendered *east,* so that the great monstress of the end time was in the *west* and the others in the *east.* Since then affairs on earth have been gradually shaping up according to this pattern. The eastern holdings of the western nations have become independent. Asia for the Asiatics became a war cry. But already one of the Buddhist nations has been conquered by the Christian west, by means of weapons, one of which, the atom bomb, is the most terrible destructive force ever used.

One of the principal problems in connection with the idea that Christianity would be arrayed against the religions of the east was the great Russian empire which occupied so large a part of Asia. It was once a Christian nation. Indeed, it was the Orthodox remainder of the original church, of which the Roman see was only a heretical schism, and the Protestants only a split from this section. Now it seems to be blatantly atheistic. Just how far this has permeated the people is not clear. There may be a reaction. A relative of mine, who lived in Bavaria just after they had had a communist government, told us that the people were greatly disillusioned. They returned to their previous religion.

Now the line between the East and the West is much

more clearly drawn. Russia and the Slavic nations seem to have joined the Asiatic group, and the line runs between the Balkan states, Poland and the Soviet Union on one side, and Greece, Italy, Austria, Germany and Scandinavia, on the other. Germany however is still a problem, for the eastern part, predominantly Protestant, is politically joined to the Soviet state.

THE WEST WILL WIN

The tide is in favor of the West. But you cannot tell whether it is coming in or going out by watching the waves. They are continually advancing and receding. If you follow one down as far as you can, the next one may give you a thorough wetting. So it is in the affairs of mankind. The final outcome is not determined by temporal success or failure on the field of battle.

The return of Israel to the land in unbelief should not be confused with its future return after Messiah has come. Then the conditions and the outlook will be almost the reverse of what they are today. Few seem to realize that now they are going from the frying-pan into the fire.

IDIOM IN A VERSION

The making of the sublinear, though a long and laborious task, lacked the lawless perplexities of a version. I am continually comparing the Greek mode of expression with the Hebrew and Chaldee, and speak German in the home and English elsewhere, so am quite familiar with the queer quirks of the human tongue, and have little difficulty in translating human productions idiomatically. Yet it is quite a different matter when I am compelled to "change" the mode of expression of the inspired Original, in order to make it intelligible. The human element, the very thing which I wish to exclude, must be given a little place. That is why we publish a

sublinear as well as a version, and add the signs to the versions which have none.

HEBREW HAS NO "AGAINST"

An illustration may help. There is no term for our word *against* in Hebrew. The A.V. translates more than a dozen stems by this term, such as *to, snip off, fronting, opposite, further, on, with, stand, faces, side, pass, meet,* as well as *in.* The latter presents a double difficulty. Pharaoh was apprehensive lest the Israelites should fight "*in* us." It could be rendered "*among* us," for the *among* is our plural for *in* (Ex. 1:10). But the next case in this form of the verb won't take *among,* for it speaks of a king fighting *in* another king (Nu. 21:26). That sounds senseless to us, so we render it *against,* with a small superior *italic i* in front of it, to let the reader know that this is not a uniform rendering, but idiomatic for the Hebrew *in.*

The Greek, however, is even more complex. It *has* a form which normally means *against,* yet our A.V. uses it for *into, in front of, in, on, with, beside, about* and *to.* In English it is also used for *abreast of, opposite, facing, toward, upon,* and *by,* according to Webster's dictionary, but we do not wish to use such loose language in a version of the Scriptures. Greek has no distinct stem for *against.* It uses the word DOWN with the genitive case instead. But we cannot always render even this *against.* For instance, we could hardly have the chief priest say to Christ: I am exorcising you *against* the living God. We must change that in English to *by* (Mt. 26:63, 1 Cor. 5:15). In German we must also say *bei.* But, for the sake of those ignorant of Greek, we prefix a sign to show that it is *against* in the Greek Original.

NEW VERSION CIRCULAR

A new advertising circular for the International Edition of the Concordant Version has just been published and is now available in limited quantities to those who wish to help us make this smaller edition of the Concordant Version known. The circular contains four pages, and is written in everyday English to appeal to the ordinary Bible reader unacquainted with the truths which have become so dear to us.

The first printing of this circular will be limited, so that we may judge its effectiveness before releasing it in large quantities.

GIFT SUBSCRIPTIONS

We are always happy to receive gift subscriptions sent in by those who generously pay for the subscriptions of their friends in order that they become acquainted with the truths we have been graciously granted. However, it would be appreciated if, in the future, the donor would specify whether he wishes the magazine to be sent for one year only and then discontinued, or wishes to have the responsibility for payment of the subscription continued in his name, or transferred at the end of the year to that of the subscriber.

CONFERENCES

The following conferences have been held during the past few months in various parts of the world in support of the truths we love.

The New York and Brooklyn Ecclesias met in a two day Bible Conference Sunday, July 2, and Tuesday, July 4. Elders Arthur Benta, John Woodyear, Wesley Bailey, J. B. Reefe, Edwin C. Kling, A. T. Johnson, W. Turp, Sister M. Kerr, and Reverends George Wulfken and Leon A. Bynoe were among those who actively participated.

A united gathering of all the ecclesias in England was held Sunday, May 7, in Sheffield, England. Speakers included Brother E. H. Clayton of Sheffield, H. R. Noble of Beeston, and E. G. Jones of Mansfield.

The fifth annual Southwest Indian Bible Conference took place at Prescott, Arizona, again this year from July 15 through July 23. Speakers were all Indians with the exception of Reverend Mendenhall and Reverend J. B. Frey, and included Luke Johnson and James Hill, Pima Indians, and James Begay, Navajo.

Obituary

J. E. SANTERRE

We have just learned of the passing of one of our old subscribers, Bro. J. E. Santerre of Seattle, Washington, at the age of about 75. We do not know very much about this brother except that in spite of having very little spiritual fellowship at home he was well grounded in the truth, and loved to study the Scriptures. He is survived by two daughters.

MRS. W. S. BAGLEY

Preceded in death by only five months by her husband, Dr. W. S. Bagley, our dear Sister in the Lord, Farie Mae Bagley passed away on June 26th, 1950, while visiting relatives in Boulder, Colorado, at the age of 75.

Many who did not know our sister in person will know her by correspondence, for it was her delight to keep in touch with the saints and her cheery missives and cards will be missed by those who were in the habit of receiving them.

Brother and Sister Bagley were closely associated with the work of the Concordant Publishing Concern for a period of about three decades and were always glad of an opportunity to help. They lived at 2823 East Sixth Street for some years while the Editor was in Europe. Evidences of work done by them are apparent in the office and in the warehouse, for, although a dentist by profession, Dr. Bagley was never above such menial tasks as wrapping packages for storage in our warehouse, addressing envelopes, etc., just so long as it was in the service of his Lord.

There are no direct survivors, as the couple had no children, yet they lived for each other and for their Lord. Sister Bagley was not well even before the passing of her husband. Services were held at Pierce Brothers Mortuary in Inglewood, California, with interment in Pomona, California.

Good night, dear sister, until we shall all be united when He comes to claim His own!

MRS. J. H. FRENCH

This sister was one of our oldest and staunchest friends. Her death occurred on July 20 at her home in Woodstock, Ont., Canada. We do not know the names of the survivors but do know that she rejoiced in the truth since about 1920, as evidenced by a letter dated 1927 (as well as many others in similar vein) which says in part, "It is with a great deal of pleasure and with thankful hearts to God we gladly acknowledge the ministry of the Unsearchable Riches. Our hearts have been gladdened and encouraged by its advent and we appreciate your loving service which has been a boon to our hungry hearts which have been enriched by your devotion to His word and service."

Good night, dear Sister French, until we meet in His presence!

MRS. CELINA MacINTYRE

We learned of the death of our dear Sister in the Lord, Mrs. MacIntyre, just too late to catch the July issue. It occurred on Saturday, June 17th, at the home of her granddaughter in Burlington, Ontario, Canada. She is survived by two daughters and three sons, as well as several grandchildren and great-grandchildren.

Sister MacIntyre was for many years a staunch supporter of the truths for which this magazine stands, and was very earnest in telling others of her understanding of the Scriptures.

GOD'S WONDROUS GRACE

Are you trusting in the Saviour?
Do you long for His return?
Does His word become more precious
Though the world does not discern?
There's a work for all believers
In that realm beyond the sky,
Teaching God's celestial beings
Why our Saviour came to die.

Can you glimpse God's love and mercy
In His plan for all the race?
Can you see His whole creation
Finally in His fond embrace?
If you wish to know His purpose;
It's unfolding every hour;
Just believe what God has spoken
And adore Him for His pow'r.

Life is but a fleeting moment;
Time is swiftly passing by;
Soon we'll hear our Saviour calling
Us to meet Him in the sky:
Won't you join that grand reunion
And with Him forever be;
Telling all celestial beings
How His love and grace is free?

There's a happy day awaiting,
When this world will be at peace;
All the sorrow, all the crying
Will at last forever cease:
'Tis the reconciliation
Of the universe, you know;
All will bow in adoration
To the One Who loves us so.

T. K.

THE CREATION OF ALL IN THE SON

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 . . . (Col. 1:16). How are we to understand this divine achievement?

Our previous consideration of the basic truths in the first part of this passage should fully prepare us to enter into the further particulars contained in this, one of the greatest of all divine revelations concerning His beloved Son. What the Word of God here states is simply overpowering. That all was created *through* the Son we may be able to grasp. But that the entire creation, before its existence otherwise, was created *in* Him—which could only be done by God—is beyond the scope of the human intellect. There we see, in spirit, all of God's creatures come into being, that is, all mankind from Adam to the present, as well as all future generations including the eons of the eons (Eph. 3:21), as well as the myriads of the heavenly hosts, of whom the political divisions are especially named. We hardly find any feature in our human existence which resembles this. Here we have an inimitably divine method of operation. Nevertheless, as always, God's Word grants our searching spirit enough light so that it contributes to our joy and strength. For we can hardly expect to attain to a full mental comprehension of all that this involves.

To begin with, we are not to understand this as if the universe, in the form in which it later became perceptible, was fully finished in the Son and so sprang

forth from Him. This is denied by the method in which the first human was created, as set forth in God's Word elsewhere. It is confirmed by this very verse, which not only makes known the creation of all *in* Him, but also goes on to say that all was created *through* Him. With this agrees 1 Cor. 8:6, where we read of one Lord, Jesus Christ, *through* Whom all is. The same is taught in John's account, when he speaks of Him figuratively as the Word of God, that all came into being *through* it (Jn. 1:3).

Nevertheless, the divine preparations for the creation of the universe consisted in much more than the mere sketching of a plan, such as any man can make. What God intends to call into existence He is able to anticipate in a spiritual living reality. The Scriptures present us with many examples of His skill. The prophet Ezekiel, for instance, was taken, in spirit, to the temple in the holy oblation, as it will be in the coming kingdom. To him it was all a reality. The man, whose appearance was as copper, led him through all the precincts of the temple and measured them. Indeed, the prophet had to actually enter the stream that flowed from beneath the right shoulder of the house (Ez. 40-47).

Many more experiences of this kind came to the apostle John. He not only *saw* the throne and the messengers and the elders in a prophetic vision, but he *heard* the ascriptions of praise to the Lambkin (Rev. 5). By this method John perceived the future unveiling of Jesus Christ. Besides, Paul was snatched away to the third heaven and heard ineffable declarations which he was not allowed to speak of at that time (2 Cor. 12:1-4). And that was the heaven, which follows the present one, which is not even yet created (2 Pt. 3:7, 12-13).

Perhaps the most august example of this method is the sacrificial death of Christ. After it was accomplished on Golgotha, and had taken its place as an actual occur-

rence in human history, John is inspired to write that the Lambkin was slain from the disruption of the world (Rev. 13:8), for from that time God reckoned with Christ as the true sacrificial Lamb in a very real way. This finds its expression in the divine evaluation of the blood shed by the many sacrificial animals which, apart from their relation to the great Antitype, would have been worthless, yet was able to shelter from sin, until the time when God would deal with it thoroughly and finally (Ro. 3:25-26).

These examples indicate how we are to conceive of the creation of all in the Son of God's love. It was a sort of preconception and establishing of the fulfillment which God had in view. How this magnifies our Lord, since God accomplished this in Him! And what a confirming commentary it is to the truth that Christ Jesus was then inherently in the form of God! (Phil. 2:6).

COMPARISON OF THE BEGINNINGS AND CONCLUSIONS

In order to fully grasp the basic position of the creation of all in the Son and to realize the full significance of the beginnings in the divine plan of blessing, we must consider them in the light of the conclusions. It will afford a valuable insight into the wisdom and order which prevails in God's plan if we compare these and see that they exactly balance one another. The seeds of the mighty objectives of God's loving purpose in regard to creation are already apparent in the earliest phases, and thus the conclusion of God's operations is unalterably and immutably settled at the start. That already obliges every student of the Scriptures to teach nothing else than that which agrees with the beginning and object as shown in God's Word. The symmetry which characterizes the development of creation puts the whole of it on an indestructible and beneficent foundation.

The following scheme, which must be reckoned as only a partial help, will show us something of the harmony and balance of the divine plan.

The Beginnings		*The Conclusions*
READ DOWN		READ UP
All (alone)	GOD	All in all
All in Him	THE SON	Reconciles all
By Creation	HEADSHIP	New Creation
	SALVATION	
Christ's Sacrifice		Christ's Coming

This reversal shows only those features under discussion. In grand outline it sketches the history of creation from its beginning to its consummation. It came out of God and was then placed in the Son, in order to come into existence through Him. Satan, the adversary of God, estranged it.

The cross is the great crisis. By an eonian long way the creation is headed up again in Christ (Eph. 1:10), and, as a new creation, restored to the Father's heart. It is evident that God does not begin by chance or as an experiment, but has an immutable purpose.

When all was in God, the whole universe was subject to Him. That is one side of God's headship. It will be complemented at the consummation of the eons, when God will be All in all. This is the shortest and concisest declaration of His headship in the Scriptures. It is based on the vital relationship of God to all, rooted in unfathomable love. Created by Himself, every creature will willingly and joyfully enter into it. Then every heart will be overpowered by His love, so that He may be All in all! That will be the sweet fruit, which will sprout from His own love, brought to a ripe harvest.

During His inclusion in God, the Son originally was embraced in the universal subjection of all creation. This also will find its complement in the future. It is a pre-

view of the crisis when God's plan comes to its victorious close, when the Son, after His successful rule as the Christ, has brought all into voluntary subjection to God, and is Himself subject to Him (1 Cor. 15:28).

After this foundation is laid, and therewith the blessed and predetermined conclusion is insured, God now guides the universe into another situation by transferring it into His Son. In this conveyance we see the work begun by the Father laid into the hands of the Son, with the commission to carry it on to a successful consummation. This official appointment is based on the transfer of all into the Son, in whom it was created. Such a divine act also bears a mighty prophecy in itself which will find a fulfillment in the far future. It will consist in this, that the universe, after it was estranged, will be headed up in Christ again, when all creatures will recognize Him as Lord, and accord Him voluntary and joyful acclamation. For a preview of the divine purpose, the creation of all *in* the Son is more significant than the later creation *through* Him, for it points forward to His future headship.

During His presence on earth Jesus repeatedly affirmed that the Father had given all into His hand, and then added, with triumphant certainty, that He would be losing nothing (Jn. 3:35, 6:39, 13:3). We can see how many an utterance of His in the days of His humiliation, when brought into contact with the primeval period of creation, is full of deep significance.

GOD BEGINS HIS WORK IN THE SON

The earliest divine activity in bringing the universe into existence lies in the Son. Indeed, we may say that the first development began in Him. The Son, therefore, is the beginning of the creation of God in a double sense (Rev. 3:14). Not only is He Himself God's first Crea-

ture, but the creation was formed in Him beforehand and eventually created *through* Him.

Alongside with this we are informed for the first time of one of the most important revelations concerning God's operations. While the universe as a whole rested in God, it was during its transfer into the Son divided into two grand divisions, that in the heavens and that on the earth. In this we get a glimpse into the two great methods used by God to bring salvation to His creatures. One is through Israel on the earth, the other, through the ecclesia which is His body, and brings blessing to the heavens.

THE PURPOSE AND CREATION OF THE EONS

Now God has not only inaugurated His grand operations in Christ, but He commissions Him to carry it on, and called into existence the necessary time periods. In Ephesians we read of the purpose of the eons which He makes in Christ Jesus, our Lord (Eph. 3:11). We can see from this that God knew in the beginning how much time would be needed for the creation and redemption and reconciliation, for He had already formulated and settled the plan of the eons. Furthermore we are told in the letter to the Hebrews (1:2), that He made the eons through the Son. This purpose presents a surprising parallel to that concerning the material creation. As all was created in Christ and then through Him called into an outer, visible existence, so God, first of all, made the eons *in* Him and then called for these planned time periods *through* Him. In these Scriptures we find the clear evidence that the eons had a beginning. But not only a beginning, for each also has an end, as the Scriptures speak of both the conclusion and the consummation of the eons (Hb. 9:26, 1 Cor. 10:11).

The eons begin their course with the creation of the heavens and the earth. The primeval creation, then,

reaches to their beginning. Therefore we may give it the sub-title, "Before the Eons."

WE ARE CREATED IN CHRIST

In our meditations on the universe in Christ, we found ourselves in Him. Now anew we are reminded of our pre-eonian election. Now we see ourselves, in spirit, originally in Christ. This divine fact is emphasized again for the members of His body by Paul in Ephesians (2:10): "His achievement are we, created in Christ Jesus . . ." Here we begin to see the outlines of the ecclesia. The whole of the following on our choice in Christ is proof positive that all the saints were then in Christ. He was already our Head and Lord, to Whom the Father gave all. The glory of our present position in grace is the fact that, in spirit, we are in Christ. And now we discover that once before we found ourselves in this blessed location (1 Cor. 1:30). Though absolutely unconscious of the fact, we were in Him, fervently loved. In affection and compassion His Father's eye rested on us, and, as we shall see, had already wrought in love in our behalf. How our hearts are warmed and moved with joy, and filled with power for our daily drudgery, when they are affected by this thought, that our choice in Christ reaches back to the pre-eonian times!

Never must we allow these glorious revelations to mislead us to think that we were consciously pre-existent at that time. Christ alone had such an experience, and no creature besides Him. We were in Him only in the sense in which all humans were in Adam. In Christ God viewed us as we will yet be in the glory.

One of the greatest God-likenesses (Ph. 2:6) which came to Christ when all was found in Him, consists in this, that the oneness which existed between God and creation, now was transferred to Christ. This made Him the Head of all. In exploring the beginning of the unfolding and the consummation of God's loving plan this

is one of the greatest as well as the most important revelations. It belongs to that group of divine truths which have been made known only through the apostle Paul. In his epistles the headship of Christ is prominent. The apostle teaches that Christ is the Head of every man (1 Cor. 11:3), of the ecclesia (Eph. 4:15, 5:23, Col. 1:18), every sovereignty and authority (Col. 2:10), of all (Eph. 1:22). As this appellation is a figure of speech, it is necessary and helpful to stress the features which arise from it.

Even the Hebrew Scriptures teach much about a figurative headship, as Ex. 28:13, heads of the people; Dt. 28:13, Israel, head of the nations; Js. 22:14, head of the father's house; 1 Sam. 15:17, head of the tribes of Israel, etc. In every case headship implies authority and leadership over a few or many humans, which, in this connection, form an organization. Never, however, are we to think of a headless body on which a head is to be set. The figurative expression, "the head," is much used in our social structure. We speak of the head of the state, the church, the family, etc. The headship consists simply of this, that one person has authority over individuals who are united as one body. That, however, is only one of the relationships which the head and body represent, and a loose and superficial one.

The significant prayer which David offered at the coronation of his son brings this truth to the fore, "Thine, Jehovah, is the greatness and the might and the beauty and the permanence and the splendor, for all in the heavens and the earth 'dost Thou rule. By Thy presence are disturbed all the kings and nations.' Thine, Jehovah, is the kingdom, and Thou dost lift Thyself to be Head of all" (1 Chr. 29:11-12). Here we have a headship which consists of the unlimited lordship of the Creator over the creation. More and deeper David could not go in his day, for the complete revelation was not

given until Paul. He leads us back to the earliest beginning and reveals the actual origin of Christ's headship. When God transferred all out of Him into the Son, this involved the coronation of Christ over all. This headship is based on a deep, esoteric union with every creature and embraces ever so much more than mere outward authority over them. God brought the creation into a vital relationship to Christ. Sin has interfered and disturbed, but can never annihilate the living connection on which it is based.

Here we see the original relationship of the creation to Christ, free and untouched by sin. No opposition, nothing to disturb or sadden, was found there. All was subject to the Son, and submissively rested in His heart. By the vital connection with His own life He was able to determine the constitution and unfolding of every creation. What we now see in the heavens and the earth was once in Him, and is the model and preview of that which the future has in store. The ecclesia already possesses spiritual blessings that presage those which will eventually embrace all.

This first installation of Christ to be Head of all implies a future heading up, for even then it was far beneath Him. But, by being transplanted into Him, and created through Him, it was drawn up to Him, and this exaltation brought it to a position of honor and nobility.

THE RESPONSIBILITY OF THE SON AND THE FATHER'S TRUST IN HIM

The transfer of all by the Father into the Son made Christ responsible for the whole creation. Even among mankind it is understood that one who takes over the administration of another's possession assumes the responsibility attached to it. Here, however, we are concerned with far more. God did not create all first, and then transfer it to His Son, but created it through Him. He clothed Him with all the necessary rights and author-

ities to act independently. Should there be any failure, or anything be lost or robbed, it is His right and duty to retrieve it. Christ was well acquainted with His great undertaking. Even before the disruption of the world, even before sin entered, He was recognized as the flawless and unspotted Lamb, that is designated to be the sacrificial Victim (1 Pt. 1:20). Through David, Christ made it known that it was His delight to be the great Antitype of the Jewish sacrifices (Ps. 4:7-8). We may say that we have the cornerstone laying for the cross here, and that it became a reality long after it was already in God's purpose.

What an immeasurable confidence in His Son is expressed by this divine act! God must have found a perfect accord with His purpose in the knowledge and will of Christ, as well as complete competence to carry out His grand plan for creation and salvation, so that He could entrust all to Him so absolutely. He was sure of His obedience unto death, even the death of the cross. The Father had not the least fear that He would be disappointed, for He knew that He would emerge from the conflict with the adversary as more than Conqueror.

M. JAEGLE

INDIAN MISSION

Word has again been received from our Indian brethren in Oraibi, Arizona, concerning their progress in spreading the truth to their Indian friends. The work on the new church building is going forward slowly, as lumber must be hauled all the way from Flagstaff, over a hundred mies away. The foundation site has been dug out, and the Indian workmen are now busy cutting rocks and hauling them to the site to be used in the foundation itself.

Brother Fred Johnson, leader of the group, wants to thank all those who have cooperated in the past and feels sure they will not forget their Indian brethren during this critical period when so many additional expenses must be met. Your prayers in their behalf are appreciated. Contributions toward this work may be mailed to our office in Los Angeles and will be forwarded to Brother Johnson.

THE WILL IN GOD'S WORD

GOD'S WILL consists of the activity of His spirit in deciding the details planned by His love for His own glory and the blessing of His creatures. As He is love, He is not a cold and imperious despot, insisting on having His own way, with no consideration for the wills of others, but with warm and persuasive persistence, He seeks to win their will into perfect harmony with His own by the operation of His spirit and the mediacy of His Christ. His heart does not hunt for slaves whom He can force to do His will in opposition to their own, but longs for sons who delight to carry out His will because they are in hearty accord with it.

The material universe is a marvelous manifestation of the power and omnipotence of God's will. Everywhere the stars of space, immense and innumerable though they are, obey the laws He has laid down for them. Even the straying comets pursue the course prescribed for them in His wisdom. On the other hand, moreover, the tiny atom, yea, the very nucleus of this infinitesimal force, never oversteps the boundary of His decrees. Only at His command do they break their bonds in order to fulfill His intention. The winds and the billows on lake Galilee seemed to challenge His control when they threatened to swallow up the boat which held the apostles of His Christ. But when He arose and rebuked them, they obeyed His will. So His Father will yet stop the raging of eonian evil and bring about eternal peace.

GOD'S PURPOSE AND COUNSEL

God's *purpose* is the goal of His will or intention. This is well illustrated by Paul's journey to Rome (Ac. 27:9-12). As "Ideal Harbors" was not fit for wintering, the majority *counseled* to go to Phoenix. When the south blew gently they supposed this *purpose* to hold. This *purpose* of the navigator and charterer of the ship and the majority of the passengers was defeated. They never arrived at Phoenix. So it is with human wisdom. They knew nothing about the northeaster and the shipwreck, or they would have altered their *purpose.* On the contrary, however, Paul had often *purposed* to go to *Rome* (Ro. 1:13), and, as this was in God's *will,* nothing, not even the hurricane and the shipwreck could prevent it. He came to Rome. *God's purpose will be fulfilled.*

Intention or *resolution* is the effect of *counsel,* as shown by the sublinear, which is COUNSEL-*effect.* Like *will,* it is a determination, but it differs from *will* in that it is not the *direct* expression of the divine essence, which is love and light, but arises from the accompanying circumstances in carrying out His will, in which wisdom advises a temporary change of course. This is clearly illustrated for us by the soldiers who brought Paul to Rome (Ac. 27:43). Their *will* was to take him to the city, for that was commanded, but, as they thought he would escape when the ship was wrecked, they held a *counsel* (verse 40) and *intended* to kill him. Their *intention* was prevented by the centurion, who *intended* otherwise. The *will* of all was temporarily set aside, and the *intention* of the centurion prevailed. So, also, no one can withstand God's *intention,* and, eventually His *will* will prevail. Meanwhile He operates all in accord with the *counsel* of His will, that is, His *intention.*

As it is not easy for most of us to comprehend such an abstraction as the human will, it may help us to see it in action in this incident. At first all were agreed.

God had made known his will. He said to Paul, "you *must* testify in Rome also" (Ac. 23:11). Paul had said, "I *must* see Rome also" (Ac. 19:21). Agrippa and Festus sent him to Cæsar, and Julius, the centurion, had orders to take him there (Ac. 26:32, 27:1). Although it was God's *will* that he should eventually arrive in Rome, it was *not* His *will* that he should go immediately, or without incidents which would reveal His hand. So He sends evil. He alone controls the weather. He sent contrary winds (27:41, 7). Paul, being in the mind of God, warns the men to seek shelter (10), but *they do not believe.* They still *will* to go to Rome, but they make a mistake, or sin, for lack of faith.

So God sends more evil, not merely a wind, but a hurricane, so that they gave up all hope of getting to Rome, and expected to be lost. Their *will* was not changed, but they realize that they are not able to carry it out. Paul tells them plainly that they should have heeded him. Their sin, their mistake, will cost them dearly. Then, however, he gives them good news, a little cameo of his evangel. God had graciously granted salvation to all who sailed with him (24). Paul *believed* this, but the mariners were unbelievers, so they sought to save themselves and leave the rest to their fate. If it hadn't been a *gracious* salvation, they certainly deserved to die!

Not only the sailors, but the soldiers also, although they still *will* to bring the prisoners to Rome, are influenced by the circumstances to go against God's will. They fear personal punishment if they allow the prisoners to escape. This is a good example of how men are not controlled by their basic will, but by their soulish emotions. But, in this case, the centurion is actuated by higher motives, for he wishes to fulfill his duty in bringing Paul to Rome. Thus we see the *will* of *all* happily *united* and *fulfilled* at the close, but the intermediate *counsel of their wills,* or *intention,* causing a *continual*

clash. This is a miniature of His eonian operation of the universe (Eph. 1:11). At present God's *intention* prevails, but man's fails. Eventually the will of all will agree with God's.

OUR OBSCURING IDIOM

A clear apprehension of the meaning and force of the verb *will* is almost impossible in our decadent tongue for two reasons. First, the very same combination of letters is used to express three distinct ideas. "I *will* write," may mean either I am *determined* to write, or, I *propose* to write in the *future.* "I am *willing* to write" simply denotes assent, acquiescence. As there is no such confusion with the noun, we can say, It is my *will* to write. But that is a cumbrous expedient. Consequently, in the CONCORDANT VERSION we are forced to use *want* as an alternate. But this may express many things, such as a *desire* or *inclination* or *wish,* and, in some connections, a *lack* or a *need.* In German we have no such confusion. We can use *wollen* as the verb for *Willen* in every case, for the future is expressed without the use of this auxiliary.

We may be thankful that the noun, *will,* can always be used for the Greek *thelêma,* in English, or our effort to understand the subject would be almost hopeless. If we should use the word *want* as a noun, the effect might be disastrous. The "*want* of God" might give the impression that He is *wanting,* or *lacking* in some way, or even is *in want!* It was with a good deal of reluctance that we used the verb *want* for *will* in the CONCORDANT VERSION, for we realized to what false ideas it might give rise, but a *version* is not a literal translation. That we have in the sublinear. As it was, we overstepped the mark at times by using the participle *willing,* which *might* merely mean *favorably disposed,* rather than *determined.*

WORDS OF SIMILAR SENSE

The significance of the word *will* is of supreme importance to the saints, as it deals with an attribute vital to our knowledge of the Deity. One helpful method in attaining an accurate knowledge of God's Word, which is basic in the concordant method, is to distinguish it from other expressions with a similar sense. It is axiomatic that it does *not* convey exactly the same significance as its synonyms, such as *desire, wish, long for, resolve* or *intend.*

Desire enters into the realm of *feeling.* In fact, the original is ON-FEEL (*epi thum e ō*). This is very intense in the stem, which is rendered *fury.* God's fury will be manifested in dealing with the worshipers of the wild beast (Rev. 14:9). *Desire* is also rendered by its close synonym *yearning,* and, when evil, by *coveting, lust.* It is connected closely with the flesh, and is often opposed to the *will* of God. It belongs to the realm of the *soul,* while *will* is in the domain of the spirit.

Wish, in the Scriptures, is a higher thought than *desire,* as its elements (WELL-HAVE) *indicate.* Paul *wished* for the adjustment of the saints (2 Cor. 13:9), and John *wished* that Gaius be prospered (3 Jn. 2). We can never substitute *will* for *wish,* and should never water down the meaning of *will* to a mere *wish,* as is so often done. Neither of the apostles would think of using *will* on these occasions.

Long for is an even stronger *feeling* than *desire,* and is usually so rendered in the A.V., with an adjective as *great, earnest, vehement.*

STAND FIRM

That we are to exercise our determination is evident from other expressions also, which are used as exhortations in Paul's epistles. We are encouraged to stand firm (1 Cor. 16:13, Ga. 5:7, Phil. 1:27, 4:1). We are not

irresolute minors, carried about by every wind of teaching (Eph. 4:14). Figuratively, our Lord described a man with a weak will as having no root in himself, unable to stand affliction or persecution (Mt. 13:21, etc.) It is difficult to see how the panoplied warrior of Ephesians six could stand his ground against the spiritual forces of wickedness if he were supinely passive, and let the sword of the spirit hang idle by his side (Eph. 6:10-17).

It should be evident from these synonyms that God's *will* is not the fruit of His *counsel* or the effect of circumstances, but the expression of His inherent light and love. It arises from what He *is,* rather than any outward influence, and will accomplish His *purpose,* notwithstanding the failures and opposition of His creatures. As circumstances do affect human intentions, as all of us are continually learning, God is using them to expose the futility of man's will when opposed to God's, and also to bring their wills into harmony with His own. Eventually, soldiers, sailors, and all were saved and in full accord with God's will in regard to Paul, in his journey to Rome.

CHRIST WILLED TO DO GOD'S WILL

When Christ entered the world, He said, "Lo! I am arriving . . . to do *Thy* will, O God" (Hb. 10:7). He taught His disciples to pray, "*Thy* will be done" (Mt. 6:10). His spiritual food was to do the will of Him Who had sent Him (Jn. 4:34). Nevertheless, again and again, He speaks of His *own* will. When a leper came to Him saying, "Lord, if Thou shouldst be *will*ing, Thou canst cleanse me," then He said, "I am *will*ing! Be cleansed!" (Mt. 8:3). He fed the throng with the seven cakes and fishes because He was not *will*ing to dismiss them fasting (Mt. 15:31-39). When He prayed concerning His disciples He did not hesitate to appeal to His Father to carry

out His *will* that they should be with Him (Jn. 17:24). Only on one occasion did He so much as suggest that His *will* was not in perfect harmony with His Father's. He did not *will* to drink the cup of suffering set before Him (Lu. 22:42). But this only emphasizes the fact that He did not do God's will out of compulsion. At all other times it was *His* will, as well as His Father's.

GOD'S IMMUTABLE WILL

God's will is sourced in Himself, and is determined by what He is. As He is essentially Light and Love, it is His will to reveal Himself, especially His affection. As no other motives can change this, His will is constant and His purpose immutable. As He has all power, nothing is able to thwart His will. But, as He has all wisdom, and revelation is best accomplished by the use of opposites, He uses darkness to reveal the light, evil to give the knowledge of good, and hate to impart a comprehension of His love. These temporary intentions seem to oppose His will, but must eventually serve in fulfilling it. Then there will be no night and no more doom, and all will be reconciled to God.

Since Christ has such power over the raging elements, why did He not subdue His enemies with a word? Many legions of messengers were at His command. Why did He not coerce His enemies to become loyal subjects of His kingdom? Many times He *willed* to gather the children of Jerusalem under His wings, but they *willed* not (Mt. 23:37). Even one of His chosen apostles obeyed Satan, the Adversary, rather than His word (Jn. 13:2, Lu. 22:3). His disciples were not won by force, but by the constraint of love. Their *wills* were won to work in harmony with His own. *It is not God's will to reveal His power at the expense of His love.* His worship must be voluntary, not forced. His greatest power lies in the weakness and suffering of the cross. Through that He will gain the adoring allegiance of men's hearts.

Man's will is modified by circumstance. He is influenced by his ancestors, his environment, his associates, his health and his wealth. Unlike God, he does not commence life with a definite determination or a permanent purpose. In many men the will is very weak. They drift with the tide. In all mankind the will of the flesh, due to their dying, as inherited from Adam, inclines them to sin. Besides, as in the beginning, when Eve hearkened to the serpent, so, still, the sinister spirit of the air is operating in mankind to persuade them to go contrary to the expressed will of God (Eph. 2:2). As these influences are far stronger than man's will, it is enslaved until God's spirit displaces the evil spirit, and operates in us to will and to work for the sake of His delight.

There is nothing in the Scriptures to show that man's will is evil in itself, but only when in conflict with God's will. Indeed, our Lord told the people that, if anyone should *will* to be doing God's will *he shall know* concerning the teaching, whether it is of God (Jn. 7:17). Evidently those who do *not will* will *not know*. When our Lord went through Jericho, and two blind men begged for mercy, He asked them, "What do you *will* that I should do to you?" He it was Who put the word into their mouths. And immediately they received sight and follow Him (Mt. 20:32). Indeed, among the last words He spoke from the glory were these, "Let him who *will* take the water of life gratuitously" (Rev. 22:17).

THE WILL OF THE FLESH

Normally, the will should determine action. What we will we should do. It should be the central controlling function of human life. In a mortal, however, this is not so. Sin is in control. In the expressive language of Scripture, both the will and evil are *lying beside* the saint, while sin is at home *in* him, that is, *in his flesh* (Ro. 7:13-23). All of us once did the will of the flesh, but have been rescued from its domination by *grace*

(Eph. 2:5, Ro. 7:25). This seems to be the only power that can liberate. The law of God is good, but it also is impotent, infirm through the flesh. Only the grace of God in sending His Son enables us to walk in accord with spirit, and do that which accords with our will (Ro. 8:1-4).

"FULL SURRENDER"

For quite a long period, in my early experience as a believer, many of the most devoted saints were occupied with the slogan "full surrender." It was never very clear just what this involved, as the phrase was non-scriptural. But, in the Welsh revival, many followed the example of Christ, and said, "not my will," but they failed to add, "but Thine." They "surrendered" their will to any impulse that came to them, under the false impression that this must be the spirit of God. But, in many cases, it was the spirit which is now operating in the sons of stubbornness (Eph. 2:2), and led to demon possession, and spirit control and many unscriptural excesses. As I already had willed to do only God's will *as revealed in His Word,* and I found no instruction to surrender my will, I was saved this sad experience.

There are two directions in which this movement failed: in regard to God's will, and in regard to man's. The non-scriptural word "surrender" should have shown that the thing was not God's will, for it was not in His Word. Christ will *subject* all to Him, and will Himself be *subject,* and that implies *willing* submission, not surrender. Our Lord said, "If anyone should *will* to be doing His will, he shall know concerning the teaching, whether it is of God . . ." (Jn. 7:17). Some, however, think they must give up their will and open themselves to supernatural spirit-leading, not realizing that other spirits than the Holy Spirit could, in this passive state, obtain control of them. Paul prayed for the saints that they should be filled full with the realization of *God's*

will, in all wisdom and spiritual understanding (Col. 1:9). Then *God's* spirit will operate in us to *will* as well as to work. God does not want passive indolence, but *willing* cooperation.

There have been, and are today, many similar movements, in which God's written revelation, as revealed through His holy spirit, is displaced by an inner light, or unknown spiritual influences, under the impression that their apparent illumination and seeming goodness are proof that they are God's holy spirit. Few fully realize that the very *air* in which we live is under the jurisdiction of a spirit chief, who still operates as he did in Eden (Eph. 2:2). God's spirit says explicitly that, in these closing eras, some will give heed to deceiving spirits (1 Tim. 4:1). If these are not resisted, they may enslave the will. These are not dark and detestable devils, but appear as messengers of light (2 Cor. 11:14). Let us never surrender our wills to their influence, and believe only the spirit that speaks through God's written revelation.

THE WILL IN SALVATION

The will plays a vital part in salvation, both negative and positive. God locks all up together in *stubbornness* (willfulness), that He should be merciful to all (Ro. 11:32). Basically, it is not of him who is *willing,* but of God, the Merciful (Ro. 9:16). Yet God *wills* that all mankind be saved (1 Tim. 2:4). This is illustrated for us in the parable of the wedding feast when some of those invited *would not* come (Mt. 22:3) and the attitude of Jerusalem in the days of our Lord. He would have saved them as a hen assembles her brood under her wings, but they *would not* (Mt. 23:38). So, in the wilderness, their forefathers were *not willing* to be obedient under Moses. God does not save men contrary to their will. He first makes them willing. Our Lord told the

Jews, "*Not willing* are you to come to Me that you may have life" (Jn. 5:41).

Our wills were imparted to us by begettal, but who has any conscious recollection of receiving it? So also will Israel receive the will which will enable them to please God in the millennium. As a nation they will be saved by a new figurative begettal (Jn. 3:3-8).

But the higher truth for the present grace is illustrated by a much stronger figure. We are like Adam, into whose nostrils God blew the breath of lives (Gn. 2:7, 2 Cor. 5:17). That enabled him to will and to work. So was God's spirit imparted to us when we believed. Only by its power are we able to do anything to please God, or even to will what delights Him.

Just as God's spirit is operating in us to *work* for the sake of His delight, so with the *will.* Consciously, *we* are doing the work, and we speak of it as *our* work for the Lord. So, also, *we* do the *willing,* though the power is of God. It should not seem strange to us, for, in reality, even on the physical plane, we can do nothing apart from His power-imparting spirit. If He should withdraw the spirit of life from all flesh it would perish completely. As the spirit we obtain when we believe is like that which we already have in its functions, its impartation is explained to us by means of creation and birth, the two methods by which mankind has already obtained the spirit of life that they have.

WILL IN PAUL'S EPISTLES

Paul's will is mentioned in the Scriptures more often than that of any other man. Our Lord speaks of His will about ten times, but Paul refers to his more than twice as often. Besides more than a fourth of the occurrences of the word *will* are found in Paul's writings, although they are less than a fourth as long as the rest of the Greek Scriptures. That is, he uses it about twenty

times as often in presenting the truth for the present, as was necessary for other administrations. This accords with its importance in the truth for today. *The will in the believer* is discussed at length near the very beginning of his primary epistle to the Romans (7:15-21). It continues to be the most important element in *conduct* right through to the highest unfoldings in the perfection epistles (Phil. 2:13).

Romans five to eight corresponds to chapter eleven, and deals with *conciliation.* Justification dealt with the transformation of *sinners* to *saints,* but this deals with the transmutation of *enemies* to *friends.* From the fifth chapter on the subject is *peace* with God. From chapter six, verse fifteen, we enter a discussion of our relationship to the law, which is the expression of God's will to His covenant people Israel. Reason would say that we must keep it, but experience showed that, being fleshly, we cannot keep a spiritual law. The apostle comes to the startling discovery of a distressing contradiction. His *will,* being the product of God's spirit, is in accord with God's will, as expressed in His law, but the weakness of the flesh lead him to practice what he does *not will,* and do what he *hates* (Ro. 7:15).

It is important to note that there is *no* conflict between the *will* of the saint and the *will* of God, but the *flesh* of the saint and the *law* of God. Paul identifies himself with his will, and concludes that, not *he,* but indwelling Sin is controlling his conduct. The *will* is lying *beside* him, not *inside* him. The good that he *wills* he is not doing, but the evil that he does *not will* he puts into practice, and again deduces that, since he does what is contrary to his will, he is not the one effecting it, but indwelling Sin. This leads to the discovery of a conflict between the law in his members and the law of his mind, in which he is made a prisoner of the law of sin. A similar thought was expressed by our Lord when He said

to His disciples, "The *spirit,* indeed, is eager, yet the *flesh* is infirm" (Mt. 26:41).

What a wretched state to be in! Yet most believers, who have God's spirit, and by its power *will* to do good, find themselves unable to effect the *doing.* In their experience they have not yet arrived at the goal given in Paul's latest epistles, where we find that God is operating in us not only to will, *but also to work,* for the sake of His delight (Phil. 2:13). Meanwhile, in line with the great truths of justification and of reconciliation, of which this section of Romans treats, the saint is rescued from his captivity to the *law* of sin by *grace.* As he *himself* is in harmony with God's law, and is not *willingly* doing the behests of the flesh, there is no condemnation to those in Christ Jesus.

It is important to note, in this, the earliest introduction to the will of the believer, that there is nothing evil or sinful attributed to the will. On the contrary, while the flesh is as bad as ever, and, indeed, seems to be worse by contrast to the spirit, the mind and the will of the believer *himself* are altogether good. When the spirit of God is received and imparts life to the saint, this is limited to his spirit, his mind, his *will,* and does not affect the flesh directly until the deliverance of the body in Christ's presence. It does not *eradicate* his will, but *forms* it. Unwilling obedience would be most unacceptable to God.

Not only for salvation, but for walk, the will of the saint plays a part. It is the necessary precursor of *doing* (2 Cor. 8:10-11). God leaves it to *man's* will to act according to *His* will (1 Cor. 7:36, 10:27, 14:35). It plays the same part in doing well as in doing evil. The difference lies in the source of the will. If it originates in the flesh and our own comprehension, it will bring down God's indignation (Eph. 2:3). But if it is formed in us by God's spirit through His Word, it will be the in-

centive to do that which is His delight (Ph. 2:13). Mere work, without the will, cannot satisfy Him, for it is the spiritual activity of the will which delights Him. In fact, it pleases Him even if we are unable to carry out the determination with which His spirit has filled our hearts.

THE WILL OF THE UNBELIEVER

As the unbeliever's will is not formed by the spirit of God, this is not true of him. In Ephesians, the saints are now dead to the offenses and sins in which they once walked in accord with the eon of this world, *in accord with* the chief of the aerial jurisdiction, *the spirit* now operating in the sons of stubbornness. This spirit led us to do the *will of the flesh* and the comprehension, so that we were children of indignation before we were reconciled with God.

While the saint is no longer in flesh (Ro. 7:5), but in spirit (Ro. 8:9), the flesh is still with him, and we read of the *disposition* of the flesh, which is enmity to God (Ro. 8:7), and the *desires* or lusts of the flesh (Gal. 5:16), which still may affect his walk. But we never read in this connection of the *will* of the flesh, for it is the product of spirit, without the admixture of soul or sensation.

THE ADVERSARY'S WILL

In the realm of spirit there is a special danger in these last days that the saint do the will of the Adversary, rather than the will of God (2 Tim. 2:23-26). Since there is so little real knowledge of the Scriptures, many stupid and crude questionings arise, which generate fighting. These are a trap of the Adversary in order to get God's slaves to do *his will.* Instead of being gentle and bearing with the evil, and training those who are antagonizing, in accord with God's spirit, the spirit of the Adversary is evident in false charges and challenges and accusations.

This very subject is a good example. Almost all are ranged on two opposite extremes, when the truth lies in between. Some insist on a "free" will, uninfluenced by either God or the Adversary, and superior to circumstance. The others renounce all human will, leaving themselves open to every influence, because "God is operating all in accord with the counsel of His will." Both have an element of truth, but more of error. Man's will is due to the operation of spiritual forces outside of himself, either that which is now operating in the sons of disobedience (Eph. 2:2) or God's spirit, which is operating in us to will, for the sake of His delight. God does not eradicate the will, but uses it, for it is absolutely necessary in God's great purpose to bring about voluntary worship. Involuntary worship is hypocrisy.

HUMAN RULE

As human rule, especially its inspired record in the Scriptures, is intended to teach us the character of God's government, it will help us to see the part played by the will in human history. We are shown two extremes, both of which serve as a background to enable us to appreciate the rule of Christ and of God. Before the deluge there was anarchy. Everyone carried out his own will. The conflict and confusion was so great that God, in mercy, had to put an end to it by the flood. It is notable that nothing is said of God's will in this connection. Man could exercise his "free" will fully and thought he did so, to his destruction.

THE RULE OF THE NATIONS

The opposite is seen in the reign of Nebuchadnezzar, which was an absolute despotism. Yet here also, most significantly, we do not read of the king's *will* at all. In fact, he was degraded to the status of a beast for a time in order to learn that, even in such a despotism, the despot's will is not supreme, but God rules as *He will*

(Dn. 4:14, 23, 32, 5:21). Not only Nebuchadnezzar, but others in his class, notably the coming prince of the end time, show that such a rule may be much stronger and more prosperous than anarchy. Nebuchadnezzar's government was like a great tree that provided shelter and food for all. One will is certainly far better than many clashing determinations, so far as peace and plenty are concerned. But it is always opposed to God.

RULE IN ISRAEL

In between these two we have an example of God's rule in the reign of David, though, of course, it was only a shadow of Christ's millennial kingdom. Perhaps we may find the key to it in David's advice to his son Solomon, when he said, "And you, Solomon, my son, know the God of your forefathers, and serve Him with a peaceable heart and with a delighting soul . ." (1 Chr. 28:9). Here is something much more than mere determination. Not merely the *mind,* but the *heart* and *soul* are engaged. When we delight in God we need not worry about our will. David's name denotes *affection.* He was the darling of the people. They gladly agreed with him, concurred with his plans and came to be in accord with his ways, because both his will and theirs were formed in them by God's holy spirit. He was no despot, even though His will was law.

But when Saul and Solomon and Jeroboam and others were not subject to God's will, as expressed in His law, the evils of both anarchy and despotism, oppression and slavery, afflicted them. Obsessed by the spirit of the adversary, both ruler and ruled were lawless. This led to distress and deportation. Such an alternating kaleidoscope of doing the will of God and opposing it is the necessary textbook to initiate humanity, and through them the heavenly hosts, into the great truth that God's will alone is good, and blessing for the

creature lies, not merely in doing it against its will, but in willing and hearty cooperation with His. God could have forced all of His opponents to comply with His law, but that would have alienated their hearts. Only those whose *will* was in harmony with His could enjoy the blessings He provided. He hates hypocritical obedience.

During the millennial reign of Christ this lesson will continue. Some will render feigned obedience, because they are forced to comply. But that will not be acceptable. The very presence of the iron club shows that that eon is not the conclusion of God's dealings with mankind. In the new earth there is no such compulsion. One is tempted to think that God has at last eradicated the wills of His creatures. How else could there be such harmony and blessedness? Are not all *forced* to slake their thirst with the water of life? (Nu. 22:17). By no means! Undoubtedly all will do so because the lesson of the eons has been learned by God's ways and His Word, through His spirit. As now, so then, it is for him who *wills!* (Rev. 22:17).

WILLING AND WORKING

Willing is *not working.* This should be abundantly clear to the humblest saint, not only from the seventh of Romans where the wretched man *wills* to do the ideal, yet *cannot do* what he wills, but from his own experience. What a gulf there is between the two! Those in whom God's spirit dwells are most willing to please Him, but, until they are energized by His grace they are *unwilling* captives of the law of sin. Will is in contrast to work. They are by no means the same. That is why Paul, in his perfection epistles keeps them separate, and, after exhorting the saints to carry their own salvation into effect, assures them that God is operating in them *both* to will and to work.

Paul called himself and others *fellow workers* of God (1 Cor. 3:9). They coöperated, as master and servants,

in the evangel. The term here used, *sun erg oi* TOGETHER-WORKER, has been falsified by theologians, and used in a hazy sense of those who deny that all is of God, or teach salvation or sanctification by works, apart from faith. Such are called reproachfully "sunergists." In the Scriptures the term is never so used. We read that the eleven apostles, after our Lord's ascension, heralded the evangel everywhere, "the Lord working together with them" (Mk. 16:20). All of the apostles were "sunergists," and so are all of His servants. This is the divine usage of the word. May we not be guilty of falsifying it!

Even though all power is out of God, and nothing can be accomplished without Him, nevertheless He works *through* others. In fact *all* is *through* His beloved Son. And He also delights to use His lower creatures, even the worst of them, even persecutors like Saul of Tarsus, the foremost of sinners, to accomplish His work, in fact all to whom he has imparted a special measure of His spirit. He does not do this by compulsion or coercion, but by winning their will through the revelation of His love, so that they *want* to work with Him even when they have not grasped sufficient grace to work together with Him. They then are only *sunthelists,* TOGETHER-WILLISTS. However, when their experience of grace brings them into the eighth chapter of Romans, the spirit's law of life makes them a *sunergist* TOGETHER-WORKER.

Give the human will no place in God's great exposition of Himself, and there will be little left. To begin with, we could never apprehend what God's will is unless we had one of our own. Even the *stubborn* will is essential. If God had not locked all up in stubbornness, He could not be merciful to all (Ro. 11:32). God could have made a world of automatons, which would obey the slightest impulse, but without a soul, and incapable of affection. The evangel does not alter us into robots, which respond mechanically to His commands. It en-

gages our hearts with His love, and wins our will so that we are determined, not only to *do* His will, but *delight* in it with all our being.

The consummation of all at the close of the eons calls for *subjection,* which has conquered stubbornness. But it does not, therefore, denote apathy. What a world that would be, filled with indifferent, impassive, callous, will-lacking automatons! That is a sign of serious disease even in mortals today. Surely the Son will not take such a supine and abject place! He will also be subject, but, at the same time the center of universal acclamation (Phil. 2:11). We also will be *voluntary* subjects, who have such a regard for God's will that our own will will be completely attuned to His.

THE TWO EXTREMES

As with many another great truth, the saints are prone to go to two extremes. Some insist on the "freedom" of the human will, and that God must, perforce, submit to it. Others discard the will of man altogether. Both *reason from* the Scriptures, instead of *believing all* the passages and harmonizing them. In this essay we have tried to show that *both* have some truth, yet both overstress it so that it denies the whole truth. Sad to say, both hurl insolent epithets at the others, and both despise a full presentation, not realizing that such conduct itself is proof that they are walking in error. Truth does not need the support of vituperation and reviling. Indeed, the reviler should be shunned by the saints (1 Cor. 5:11). They are *not* to shun the one who is reviled.

In this study we have sought, first of all, to set forth what God has to say. Then, to help our brethren, even though they revile us, we have striven to acknowledge every atom of truth in *both* extremes. We submit to the candid judgment of truth seekers, the question: Is not this course far more likely to be right than either side?

Both are forced to ignore some passages or such contradictory views could not be upheld. But we use *all,* and emphasize those in the latest and highest revelation. May we lovingly implore all to consider and believe *all* that is written (Lu. 24:25)? A fragment of truth may be most misleading, because it rests on Scripture. Even our own expositions, when I stressed one aspect in the face of opposition, has been used to "prove" that we did not believe the rest. Some claim we teach one side, some the other. Here we have tried to show *all,* even though the result has been far from the perfection for which we strive. May our God be very gracious, and use it for His glory!

It would be a comparatively simple matter for God to force His will upon His creatures. The material universe, and even the lower forms of life cannot oppose Him. Could He not bring about the consummation, when all will be subject to Him, without the terrible tragedy of the eons, apart from sin and suffering, judgment and wrath? By no means! The vital and essential element of love would be lacking. The response would be mechanical, without feeling or affection. His *grace* would be unknown. The creation would be bound with hands of iron, rather than held to His heart by the golden links of love. Our wills must be melted together in the crucible of love before He can be our All.

A. E. K.

CORRECTIONS

In the September, 1949 number, page 236, kindly correct the following:

Septuagint.	Column 3 Years lived			Column 6 Year of death			
						alter to	
Peleg	(given as) 239	alter to	339	Peleg	3032	Peleg	3132
Reu	(given as) 239	alter to	339	Eber	3063	Eber	3063
Serug	(given as) 230	alter to	330	Reu	3142	Reu	3242
Nahor	(given as) 148	alter to	208	Serug	7285	Serug	3385
				Nahor	3333	Nahor	3433

Despite much care, we regret to find the ages of the Hebrew were given as those of the Septuagint. Our apologies are due to our readers, though we are pleased to assure them that these slips do not affect the statements in the reading matter.

OUR RELIGIOUS ALLOTMENT

MUCH ON EARTH seems to be but a shadow of that in the heavens. We read of the ritual of messengers (Col. 2:18). The divine service of Israel seems to have human imitations, copied from that carried on among the celestials. The holy places made by hands were only representations of the true, where Christ has gone (Heb. 8:23). We know that the popular idea of "heaven," where all is in harmony with God, and the "angels" are all holy and happy, is false. The blood of Christ's cross will bring peace to the heavens as well as to the earth (Col. 1:20). There is enmity there as well as here. It will be our precious privilege to broadcast conciliation to the heavenly hosts, just as it will be Israel's highest honor on earth to win the nations to the worship of God.

The glories of heaven are immeasurably greater than those on earth. This passes our comprehension, but it may help us to compare the two in other ways. Their physical features may be an index of the spiritual. God Himself appeals to the height of the heavens in order to show His superiority to man.

> "For as the heavens are loftier than the earth,
> So loftier are My ways than your ways,
> And My devices than your devices." (Isa. 55:9)

Who can measure the vast difference between the ways of God and man? Must not this also be an index of the distance between celestial and terrestrial glories?

Scripture speaks of the multitude of the stars. Abraham could not count them (Gn. 15:5). Their number seems to be infinite. Many years ago a hundred inch

telescope was set up on a mountain top within sight of my home. It greatly increased the quantity of stars visible to man. Lately another one has been erected not very far away, with a diameter of two hundred inches, four times as large. Although not yet in normal operation, tests have produced photographs of many more stars, never before seen by man. No doubt, with more powerful lenses even more stars would make their appearance. It looks as if they were numberless.

Man cannot number the stars, that is God's prerogative. He not only counts them, but all of them He calls by name (Ps. 147:4). What is on them all we are not told. But we know that there are sovereignties and authorities among the celestials (Eph. 3:10), just as there are on earth. Their messengers are greater than men in strength and power (2 Pt. 2:11). They are able to visit the earth, while we can hardly leave its surface, much less fly to other spheres.

The Scriptures contain many indications of estrangement and conflict in the heavens. Satan's sneering and slighting remarks about Job show what some of the celestials thought of God's relations to mankind. They know of the enmity between man and the Deity, and eagerly grasp the opportunity of stirring it up and widening the breach between the creature and the Creator. Our glorious privilege, the most precious part of our allotment, is to bring these trouble-makers themselves into tune with God and restore the harmony of heaven. Not only Job, but the saints of this administration suffer much from the attacks of these malignant spirit forces (Eph. 6:11-17). We do not attack them. All our armour is defensive, except the sword, which is a divine declaration. In the future we will turn them from foes into friends. Through us they, too, will be reconciled with God.

SPIRITUAL BLESSINGS

Our allotment is *spiritual.* Israel's is *soulish* and material. They will have food and shelter in the land as well as their political and religious supremacy on the earth. Why do not we also receive a portion to eat and a place to live? Of this there is no limit, and the reason is plain. *We will not need them.* Bodies that are spiritual and immortal will be sustained and protected by other means than those employed by mortals. Perhaps a crude illustration will suggest the solution. In my youth we used coal oil lamps, which needed to be continually supplied with oil, and the flame had to be protected with a chimney, and the wick trimmed of its ashes. If any of these were lacking it might go out. Now, however, we use electric bulbs. All they need is a connection with the power house. Yet they burn much brighter than the lamps.

Even in our present life, all energy is indirectly supplied by the sun. Indeed, we may sometimes warm ourselves and enjoy the direct benefits of the sunshine, so that we need very little or no shelter from the elements. Without sunlight no vegetation would grow, and no animal could feed upon the fruits of the ground. At the same time the earth hides the sun from us half of the day. Theoretically, if we could bask in the sunlight all the time it would double our vitality, and if we could by-pass all the mediums through which it provides us with interral fuel, we might be many times as vigorous as we are. The difference might be compared with the telephone and the radio. One needs wires to conduct the impulses, the other, by using waves, does without. Our bodies need not be spirits, to enjoy these advantages, but they must be spiritual, rather than soulish.

Once we are in close and continuous touch with the universal Source of power and life, the curse of Eden will be cured, and even the earth-bound frailties of the human race will vanish. Having no blood, there will be

no soul, no sensation, no suffering even possible, and no food could be assimilated if we had it. No cold or heat will affect our bodies, so we will need no house to shelter us from them. Our bodies will be vibrant with life because they will be spiritual. So it is that we are not promised a palace as a part of our allotment, or even a feast, for these things will be utterly unnecessary and unwanted, but would rather detract from the spiritual delight which will fill our hearts when we enjoy the riches of the glory of His allotment, embracing every spiritual blessing among the celestials.

CELESTIAL OPPOSITION

Mankind has many enemies. Because of our sentimental association of heaven with nothing but felicity and angelic beings we have well-nigh forgotten that all men's miseries originated there in the first place, and made us mortals and turned the earth and its life against humanity. Earth is indeed the stage on which God is revealing Himself, but the play is a tragedy written in heaven and directed from above. An angel it was that interfered and estranged us from our Creator, and so introduced death and sin and woe.

Until Satan came down and deluded Eve, there was no enmity on earth. Adam was not afraid of the animals he had named, and the ground gave freely of its bounty. But, as a result of the visit of the Adversary, the living creatures were estranged, and the very soil withheld its increase. The whole kingdom of nature, over which man was appointed ruler, revolted against his leadership. This led to his many miseries and disintegration and death. And it came because he hearkened to a heavenly rebel rather than to God.

THE CHERUBIM

When Adam was banished from the garden of Eden he was kept from returning by Cherubim and a flaming turning sword . It is generally supposed that these also

were celestial beings, but their name and composition do not seem to warrant that. Although Hebrew *words* are seldom a combination of other words, Hebrew *names* are usually made up of two or more. So it may be that *k-rub,* as cherub is spelled in the original, denotes AS (for *k*) and MANY, for *rub* (as in rabbi), and means AS-MANY, or representative of a multitude. Who these *many* are is evident from their form, for it combines the heads of all animate creation. They have nothing about them that connects them with the celestials. They seem to represent various forms of life upon the earth. These now are wild, and keep man from enjoying his allotment down here.

We do not read of messengers, or angels, as such, until the time of Abram. Then they are often sent to his descendants, especially the nation of Israel. Still it is remarkable that the first time one appears, it is to Hagar, the mother of *Ishmael* (Gen. 16:7). Next they came to *Lot* (Gen. 19:1). From these two sprang nations which were at *enmity* with the people of the promise. No messengers appeared during their sojourn in Egypt, but one was sent to call Moses to deliver them from its bondage. From then on until Malachi, which means "My Messenger," they are continuously active on behalf of the people of the covenant. In this prophecy John the Baptist and our Lord Himself are called messengers. They reappear during the ministry of our Lord and His apostles, practically vanish in Paul's epistles, and reappear in the remainder of the Circumcision writings. In the Unveiling they are all seen in myriads, and on many occasions.

The mission of messengers to the Circumcision was usually beneficial. They were ministering spirits, commissioned for service on behalf of those about to be enjoying the allotment of salvation (Hb. 1:13). They were sent to Abram and saved Lot from Sodom (Gen. 19). A messenger kept Abram from slaying his son Isaac (Gen.

22:15), and went before his servant to get a wife for Isaac (Gen. 24:7), and spoke to Jacob in a dream (Gen. 31:11), and again at Mahanaim (Gen. 32:1). A messenger of Jehovah appeared to Moses in the flaming thornbush (Ex. 3:2), and went with Israel in their journeys (Ex. 14:19, 23:20, 23, 32:34), and drove out the nations in the promised land (Ex. 33:2). Balaam was opposed by a messenger of Jehovah (Nu. 22). The Psalmist says,

> Camping is Jehovah's messenger around those who fear Him, and He is liberating them.
> (Ps. 34:7)

In the land Jehovah's messenger often appeared, to save the people from their enemies. One came to Gideon (Jd. 6:11), to Manoah, the father of Samson (Jd. 13), and Elijah, the prophet (2 Ki. 1:3). A messenger of Jehovah smote 185,000 Assyrians, when they came against Jerusalem (2 Ki. 19:35). A messenger of Jehovah often brought a message to the prophets, as to Zechariah (1:9). Later, even out of the land, Daniel was delivered from the den of the lions through their intervention (Dn. 3:28).

In later revelation a messenger of Jehovah appeared to Joseph, the husband of Mary, the mother of our Lord (Mt. 1:20, 2:19). A messenger announced the birth of John the Baptist to Zechariah, his father (Lu. 1:11). Gabriel was sent to Nazareth, to Mary, heralding the birth of the Messiah (Lu. 1:26). One came to the shepherds, along with a multitude of the heavenly host, to celebrate His birth (Lu. 2:9). In Gethsemane a messenger strengthened Him. At His resurrection an angel rolled away the stone before the sepulcher and made it known to the apostles (Mt. 28:2-7). The apostles were released from prison by a messenger (Ac. 5:19). Even after the nations had practically rejected their message and James was assassinated, Peter was loosed from his

prison chains by a messenger of the Lord (Ac. 12:5-11). One even came to Paul on the ship on his way to Rome, and assured him that he must stand before Cæsar (Ac. 27:23-24).

The Unveiling is characterized by the fact that as a whole it was dispatched to John by a messenger (1:1). The messengers of the ecclesias were doubtless human, so we will pass over them. But the others are celestial. A strong messenger heralds the opening of the scroll (5:2), many of them join in acclaiming the Lambkin when He opens the scroll of Israel's allotment. Four messengers hold the winds of the earth, while another one seals the slaves of God, before they injure the land and the sea (7:1, 2). Then all the messengers stand around the throne (7:11). The seven who stand before God sound the seven trumpets (8:2-6, 8, 10, 12, 9:1, 13, 11:15). Another one, standing at the altar, casts fire on the earth (8:3).

Then there is Abaddon, or Apollyon, the messenger of the abyss (9:11), besides the four who were loosed to kill the third of mankind (9:14). He is followed by the one with the opened scroll (10:1). Then Michael and his messengers battle in heaven against the dragon and his messengers (12:7). As a result Satan and his messengers are cast out to the earth (12:9). Then the eonian evangel is brought by a messenger (14:6), followed by one who announces the fall of Babylon (8) and by a third, who warns against the worship of the wild beast (9). Still another calls for the reaping of the harvest (15), whereupon one with a sickle appears (17), who is ordered to gather the vintage (18). The last seven calamities are poured out by seven messengers (15:1). One of these shows John the sentence of Babylon and explains it to him (17:1, 7). Another announces its fall (18:1), and still another shows how it will be (21). Then one invites the birds of prey to dine on the dead of earth's armies (19:17).

Finally Satan, the Adversary, the serpent who began the great tragedy of mankind by deluding Eve in the Garden of Eden, is bound by a messenger for a thousand years, and one of the messengers who poured out the last calamities on rebellious Israel, shows John the bride of the Lambkin, the new Jerusalem, which will have a messenger at each of its twelve portals (20:9,12).

The present opposition of the spiritual forces of wickedness among the celestials is apparent from the part they play in Paul's perfection epistles. Near the beginning of Ephesians, the chief of the aerial jurisdiction is the spirit which is operating in the sons of stubbornness, not in those who are obedient to the faith. Their stubbornness may be largely the effect of his influence. In the last chapter we are presented with a panoply with which to withstand these powers, and a sword in order to fight them (Ep. 6:10-17).

In Colossians we have an important passage which, because of its figurative form, has been a stumbling block to the earnest but immature student of the Scriptures. Having learned that the kingdom is *future* and on *earth,* and that we are *justified,* which is much more than mere *pardon,* it is quite a shock to read in Colossians that we have been transported into the *kingdom* and have the *pardon* of sins (1:13-14). If we would only consider everything in connection with its context! This is not the future kingdom of the Son of David or the Son of Mankind. It is a *present* rule under the Son of God's love. Israel will be delivered from the armies of the nations. We are already delivered from sinister spirit forces, called the jurisdiction of darkness. In spirit we already have a foretaste of our allotment in our rescue from the malignant spirit powers which hold all mankind in thralldom.

We are still subject to the superior authorities among men (Ro. 13:1). They have been set under God. Should we resist them we withstand God's mandate, and will

get judgment for ourselves. Human government is a divine institution and we should hear and obey. It is for our good, in suppressing evil. Even if it is such a failure, it is our duty to submit to it, in the Lord. Our own experience has been such that we have suffered some under unjust and unwise administration, but we have never been forced to violate our conscience. Although living through two wars in which conscription threatened to bring us into conflict with the authorities, God graciously arranged matters so that we could be subject without going contrary to God or man.

Not so with the spiritual powers, headed by the Adversary. Once we walked in harmony with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness (Eph. 2:2). Ever since Eve listened to the serpent, the spirit world has sought to obtain control in the affairs of mankind. Individually and nationally the race prides itself on doing as it likes, but both men and nations often stand aghast at what they have done. Their best efforts often recoil on their own heads. Civilized man is inclined to thrust such thoughts aside as mere superstition. Strange to say, the primitive peoples, who live close to nature, seem more sensitive to these evil influences than their sophisticated superiors. In their crude way they recognize not only that there are spirit forces, but that they are evil. In their ignorance they seek to propitiate them.

SPIRITISM

Nevertheless, even among advanced peoples, there has been a revival of belief in the spirit world. It is usually called "spirit*ual*ism," but it were better to call it *spiritism. Spiritual* always suggests something *good,* as opposed to the flesh. And this is the very thing in which men are led astray. They doubtless do contact the spirits, but they are *bad,* not good. They are free to operate in those who are stubborn, who do not obey God's spirit. They are the jurisdiction of darkness, not

light. They do not enlighten, but deceive. Some of those who have had definite dealings with them have discovered how deceptive they are. But the most of mankind are influenced by them, yet hardly realize that they exist. They are far too clever for mankind to cope with.

It is from this thralldom that we have been delivered. As this personal rescue out of the dark dominion in which we lived, into the light of God's presence, is so much like that which Israel, as a nation, will experience when the kingdom of Christ displaces the kingdoms of this world (Rev. 11:15), that it is also called a "kingdom." But the King is the Son of God's love, a title that recognizes His universal headship, over the celestial spirit world, rather than over mankind on the earth. This is our *present* allotment. We will not be associated with Him in His reign over all these spirit powers until we are vivified. Negatively, however, we are freed from subjection to them, a boon very few of the saints fully appreciate.

THE CHIEF MESSENGERS

Some sects in Christendom make much of the ministry of "angels." Indeed, nearly all consider that the place given them in the book of Hebrews is applicable today. Hence they rely on "guardian angels," and even pray to those of higher rank. Thus they put them between us and God, just as the Circumcision, who had many intermediaries, priests and prophets as well. Paul warns against this in his epistle to the Colossians. If we hold to our Head, we need no go-between apart from Christ (Col. 2:18). Indeed, there is a sense in which our Lord is also a Messenger, for He, above all, has brought us God's messages, and He is superior to every celestial power.

The one occasion when we will enjoy the ministry of a Messenger will come at the close of our career. When God calls us above He sends the *Chief* Messenger, Whose

voice will raise the dead and change and snatch away the living. While still on earth He went to Bethany with a message for Lazarus and his sisters concerning the resurrection, which is true of Him at all times. *He* is the Resurrection and the Life (Jn. 11:25). In His presence, those who die shall live, and the living will not die. But how could He deliver it to Lazarus, who was dead? All that He needed to do was to cry out, *Lazarus! Hither! Out!* Had He not limited it to Lazarus, He would have emptied all the tombs of their dead.

So will it be when He comes for us. Just what He will say we do not know. Lazarus means *helpless,* which would fit us very well, but might easily include all the rest of the dead, who must not be roused until after the thousand years. He could not even use the word *saints,* for then the saints of the Circumcision would hear and rise before their time, for they are not due until seventy-five days after His coming to Israel. What term He will use to exclude these and include all who are members of His body, we do not know, but we will all recognize it when we hear it, either alive or dead.

Neither will it do to call them *out,* for few of them will be laid away in tombs. Instead the command may be *Up!* for we will not merely be *raised,* so as to stand upright on the earth, but snatched away into the air in order to meet Him there. The central term, *Hither!* may well be used of us, for we all are to be drawn in His direction, into His very presence, not, however, bound in winding sheets, but free from every bond, even the gravitation which binds us to the earth. May it be the precious privilege of every reader of these lines to listen and to hear, even before he is laid to repose, the wondrous words that will waft us into His presence! Perhaps the shout we will hear will be, *Members! Hither! Up!*

Meanwhile, may we all join our apostle, in his inspired prayer for all the saints, that they may perceive what is the riches of the glory of the enjoyment of His

allotment among the saints . . . in accord with the operation of the might of His strength which is operative in the Christ, rousing Him from among the dead and seating Him at His right hand among the celestials (Eph. 1:15-23). A. E. K.

THE UNIVERSAL REVERSAL

INCLUSION AND REVERSAL are the keys to universal history. *All* was *in* God in the commencement, and He will become All *in all* at the consummation. All was *created in* the Son of His love and will be *recreated in* His Anointed, the Christ. *All* mankind was *lost in* Adam, through whom death and sin entered. They were countered on the cross by the Son of Adam and thus was *reversed* the course of events, so that *all* are *restored* in Him. By this means God's immanent love is revealed, and He receives the worship and adoration for which His heart hungers. God was the Origin and is the Object of all. Christ, His Son, is the Mediator of all, in the past and in the future. Creation is the beneficiary of all and mankind the means of blessing all.

This method of divine operation may be seen throughout God's written revelation as well as in the structure of all animate creation. There are always two complementary parts. Once this is grasped it is a marvelous help to comprehend His Word. Many a text in the Hebrew Scriptures has been restored by noting the parallelism. The inspiration of the Scriptures by the Creator of all the living forms on earth is apparent from their structure. Physical forms of life on earth are the same as spiritual formations that are lifegiving in His Word. May He give us grace to revel in all that He has done, and glorify Him for it. A. E. K.

UNSEARCHABLE RICHES, NOVEMBER, 1950
BEING THE SIXTH NUMBER OF VOLUME FORTY-ONE

FUTURE PLANS OF THE CONCERN

THOSE who are helping us in the various departments of our work, whether by actual participation in the research or literary labors, or in spreading the truth in their local circle, or by bearing a share of the expenses, all who are sufficiently interested to read our little magazine — all these are entitled to know something of our plans for the future.

First of all, we are concentrating on the version of the Hebrew. Genesis is in the hands of the printer. Exodus, Leviticus, Numbers and Deuteronomy can be prepared for him as soon as he can do the composition. We hope to get the predictive prophets—Isaiah, Jeremiah, Ezekiel, Daniel and the Minor prophets—ready for publication next. Just how fast the work will proceed cannot well be settled beforehand in these troublous times, so we ask all our friends to lay the matter before the Lord, that we may be in line with His will.

FIGURES OF SPEECH

We are making a card index of the figures used in the Hebrew, and, at the same time, entering them all in a concordance, so that we will have the best possible apparatus for the preparation of an interesting, instructive and comprehensive book on the subject. This is sorely needed by most of the saints, few of whom can grapple with the few learned tomes now obtainable. We hope to make the matter as easy and popular as possible, by noting the principal figures in the English version and in the Hebrew-English concordance, as this is a theme that

seems almost unknown, even among advanced students of the Scriptures.

TREASURY OF SCRIPTURAL TERMS

One of the greatest aids in getting a grasp of any language is a Thesaurus, in which all the words are arranged and classified according to their *meaning,* so that all words of like significance are thrown together, and their differences may be explained by comparison. Their general meaning becomes apparent by the very place they occupy, and the company in which they are found. The exact sense and usage is brought into sharp relief by differentiating it from its synonyms. We have had this in mind for many years. Now one of our associates is working on the words used in the Greek Scriptures. Such a work will show, as nothing else can, how much more accurate a concordant version should be than is possible in any other.

CONCORDANT BIBLE PICTURES

When in Europe we planned a series of pictures in which every important object named in God's revelation will be illustrated *correctly,* or as nearly so as possible. We made a list of all the objects and gathered them into groups, such as could be put into one scene, as, for instance, the wild animals. A friend of the work made a beautiful painting, in colors, of lake Galilee, showing all the different modes of fishing. It was sent to London, and destroyed during the air raids. We had to flee from Europe when the war started. Nothing has been done since. Anyone who has lived in the holy land for any length of time cannot help regretting that so many Bible pictures are so unlike the reality, and hope that, some day, such illustrations will help the Lord's people to understand the Bible better. Missionaries in foreign lands, and translators sorely need such a help.

GEOGRAPHY OF THE HOLY LAND

We have mounted a large map of Palestine (4½x12 ft.) which gives every mile an inch of space and indicates all of the physical features, heights, depths, rivers, water courses, wells, cities, villages, ruins, etc. etc., so that we can visualize every location, and hope to trace on it in colored ink every major movement, so that we can check the text, and especially the Hebrew connectives, which indicate such matters. Other maps will be used also, as well as the writings of those who have checked these things on the spot. Added to this, when we lived in Jerusalem and Tiberias and Carmel, we made investigations of south, central, and northern Palestine from these points, so we hope to avoid the usual blunders and carefully conform our version to the physical conditions of the land of promise.

THE GERMAN VERSION AND CONCORDANCE OF THE HEBREW

Although this may not directly interest all of our readers, it is a very practical part of the work of translating into English. We have found that a version made in only one language is apt to be influenced and colored by the idioms and peculiarities which taint all human tongues. Those who use only one do not notice this, and have no way of avoiding it. But, like fixing a point in space, two lines crossed will easily do it, but it is impossible with a single line, so two languages help toward accuracy in a version. We hope to fix the finer nuances still farther in the Treasury of Scriptural Terms.

The greater part of the German vocabulary has been fixed and entered in card index form and in the sublinear, the version is tentatively done in Genesis and part of Exodus. But the Swiss magazine translations and correspondence take almost all of the available time, so the version is proceeding at a slow pace. Nevertheless,

we hope to check all of the English version by it before publishing either one.

THE MAGAZINE

We appreciate the help of our loving friends in making known the magazine and hope to coöperate more fully in the future. Of course its continuance is dependent on gifts, as we do not wish to raise the price to fully cover the cost, and desire to furnish it free to all who are not in a position to pay. A considerable amount seems to have been diverted by our friends to support other publications which seek to tear down rather than to edify. So we cannot think of enlarging it at the present time. This makes it impossible to publish all contributions sent in because there is not room for them. As the magazine is issued for the benefit of its readers, rather than to air the opinions of the writers, we give priority to themes that are calculated to fill the needs of the saints. Not mere quality or interest come first, but edification. We apologize to those whose contributions we have not used for lack of space.

PROPHECY

We hope, before too long, to be able to present a series on prophecy. But, until the passages bearing on this theme are concordantly and accurately translated, it is useless to add to the present confusion merely to exploit the excitement which is due to current events. Almost all that has been written, based on the signs of the times, has been unsupported by the Scriptures. The present return of the Jews to Palestine is far from fulfilling the promises of restoration when Christ has come. Now they are being hunted everywhere by hunters, and some of them are chased to the land of promise, but the real return will come after Christ's advent, and they will not be driven, but escorted to their land with every courtesy and mark of respect.

THE SERIES

A continuous series of articles on some great theme seems to bring much blessing, so we hope to keep up this method. The series on Praise and Prayer will probably continue to a close in the next volume. We will consider great prayers of other eras, such as Solomon's and Daniel's petitions, and our Lord's wonderful prayer at the close of His ministry. There are many instalments still to come in Bro. Jaegle's series, which has been very well received. We will start a new series dealing with the early chapters of Genesis in the January issue. All who have no copy of "The Battle for the Bible," containing the concordant version of the first four chapters of Genesis should send for one, for use with this exposition. It is free.

SPECIAL ARTICLES

The magazine is published for the edification of its *readers*. The wishes of contributors and the desires of the editors are only secondary to this. But there is usually some theme, such as *Repentance,* or *The Human Will* in the last issue, which is exercising many of the saints, and calls for immediate attention. Though there will be little room left, we will seek to serve the saints in clarifying such matters as soon as possible. We will not debate or give any "side" of any controversial subject, but seek to cover *all* sides, and exhibit the *concord* which all the facts in the inspired original present. We will shun all futile reasonings from isolated texts, and the controversies which these occasion. Yet we are thankful for these deflections from the truth, for they are the incentive to many of our most helpful expositions. Even with us opposition helps to spread the truth.

UNITED MEETINGS IN ENGLAND

We have received an encouraging report of the last conference for this year. Next year, the dates were fixed for Sheffield, May 6; Blackheath, June 24th; Beeston, Aug. 19th; Mansfield, Sept. 23rd. All brethren visiting England are heartily welcome.

THE KINGDOM EVANGEL

What is the *evangel* of the kingdom? Perhaps the reader is like the writer, who received the impression from reading the Authorized Version, "the kingdom of heaven is at hand," that the *gospel,* or good news, consisted in the mere fact that there will be a kingdom," for this word is first, which makes it emphatic by position. When revising the version, however, the first word of the sublinear, HAS-NEARED for THE KINGDOM OF-THE heavens, showed that the emphasis should be placed on the word NEAR, which was emphatic by position. Just then there was great excitement in Germany, where I was, over the fate of the Saarland. In their fervor the Germans, who seemed not at all conscious of emphasis, instead of saying, "The *Saar* is German," reversed it and said, "*German* is the Saar!" This helped me to see that the point of the passage, and the kingdom evangel, was far better expressed by "*Near* is the kingdom."

Another passage was on my mind for years, that is Gen. 1:1, which the A.V. renders, "In the beginning God created the heavens and the earth." At first I thought that the phrase, "In the beginning," was very fine as the opening words of God's revelation, and I still think so. But the *titles* of the books of Moses are often confused with their first words. As I wanted to get rid of the uninspired, misleading "Genesis" which shuts out *creation,* I tried IN THE BEGINNING as the divine title, and was delighted to see that it fitted perfectly, for the whole book is a record of beginnings, not only *creation,* in the first chapter to 2:4, but also of *generation,* from there to the end of the book. Then I felt that it should begin with *God,* rather than creation, as I wished to put Him first wherever possible. But the Hebrew would not allow this, for it reads, CREATES God the heavens and the earth.

Then it dawned upon me that this, the divine order of the words, placed the point of the passage on the word *create,* for *this is the subject* of the first section, to 2:4, even as "These are the *generations*" reveals the subject of the rest of the book! I so enjoyed this new light that I resolved to keep the divine order at all costs, even though I realized that the price might be very high. Ordinary folks do not like to have their sacred fetishes disturbed. Worse than that, as I would have to reverse the grammar in order to keep this order, I would expose myself as an ignoramus of the first water, not only to accomplished scholars, but to every tyro who has had a few lessons in Hebrew.

The importance of emphasis depends on the place and weight of the sentence in which it appears. The first sentence and the first word in the whole book certainly should be reflected in translation, although I know of no version that even attempts it. That is why I start with the word *create,* and insert the word "by," in order to conform to English idiom. Though this superficially seems to reverse the grammar of the Hebrew, it preserves the *sense* and does not destroy or pervert the *emphasis,* which, in my humble opinion, is of paramount importance at the very portal of divine revelation. It now reads, "Created by God are the heavens and the earth." And, as to the reviling which it will surely entail, thank God for the privilege of enduring it for His sake!

IS YOUR SUBSCRIPTION RENEWED?

This issue marks the end of volume XLI. As every subscription has been extended so that it runs with the calendar year, about 90 per cent of them will expire with this issue. Unless you paid for more than one year when you last remitted, it is now time to renew again.

In accordance with the policy of the magazine, your name will ***NOT*** be removed from the mailing list and

you will *NOT* receive an expiration notice until sometime next spring. This will allow you to renew at any time during the next month or two without fear of missing any issues. However, because of the holiday rush, the sooner you send it in, the more liable it will be to get prompt, efficient action.

If you live in any of the countries where you are unable to remit money to the United States you may find it convenient to renew through one of our agents (as listed on the back cover) who is authorized to receive payment for your renewal.

If for any other reason you are unable to pay for next year's issues of UNSEARCHABLE RICHES, and you still wish to continue getting them, please write a post card or letter expressing your desire, so that we may place your name on the free list. Even though you may already be getting the magazine gratis, you must reaffirm your desire to receive it annually to help us comply with postal regulations.

GIFT SUBSCRIPTIONS

This month is the last month to send in gift subscriptions to be sure that they will be in time to use for Christmas gifts. On all gift subscriptions please stipulate whether you are paying the subscription for *ONE* year only, or whether you plan to continue to be responsible for its payment when it expires.

If you gave gift subscriptions to your friends last year, you may extend them for another year now, and remit for both their and your renewals at the same time.

It costs you nothing to be prompt in renewing your subscription before the holiday rush, and it saves us considerable time and money which would be spent sending you reminders. We are sure you would much rather have us spend this on the more vital and beneficial aspects of the work. If so, help us by mailing your renewal in today.

THE PROPER PLACE OF REPENTANCE

REPENTANCE is entirely a matter of the *mind.* In Greek it is literally an *after*-MIND. It affects the *spirit,* not the *soul.* Regret (*after*-CARE) refers to the feelings. Repentance is *not penitence* or *penance,* and is always in contrast to the works which must follow it when it is genuine. It is an essential feature of God's evangel for His earthly people. Jehovah called upon Israel to repent. It was the burden of the heralding of our Lord and His apostles. It will be the key to blessing in the future (Rev. 2:5, 16, 21, 22, 3:3, 19). Those who do *not* repent will be severely judged before the kingdom comes (Rev. 9:20, 21, 16:9, 11). While it is not a part of the *evangel* for today, it is much needed among the *saints* (2 Cor. 7:9, 10, 12:21), especially by those who antagonize the truth, being in the trap of the Adversary (2 Tim. 2:26).

REPENTANCE, PENITENCE, DO PENANCE

Twelve groups of words combined with the word MIND (*nous*) are used in the inspired Scriptures, all of which denote some mental process or attitude. They are: *mind, apprehend -sion, -ingly* (MIND-*effect*), *admonish -ion* (MIND-PLACE), *provide -sion* (BEFORE-MIND), *consider* (DOWN-MIND), *hard to apprehend* (ILL-MIND), *thought* (IN-MIND), *notion* (ON-MIND), *comprehension* (THRU-MIND), *cogitation* (THRU-MIND-*effect*), *suspect, suspicion* (UNDER-MIND), *folly, foolish* (UN-MIND), *humor* (WELL-MIND) and *repent-ance, un-*(WITH-(*after*)-MIND).

All of these are acknowledged to be clearly mental processes except the last. Because they insist on having a hand in their own salvation, the Protestants have

changed *repent* to *be penitent,* for the reason that a man must *feel* his guilt. The Catholics go further, for they argue that a man must *do* something to merit salvation, hence they make it *do penance.* The same is seen in the popular gospel of today. All is directed to stir up soulish feeling, rather than provide spiritual truth for faith.

REPENTANCE AND SALVATION

Paul, in connection with his kingdom heralding in the book of Acts, charges mankind everywhere to repent in view of the *judgments* coming on the inhabited earth (Ac. 17:30). Before King Agrippa he said that he reported to Jerusalem, to Judea, and to the nations, that they are to repent and turn back to God, and engage in acts worthy of repentance (Ac. 26:20). At Miletus he tells us what he said to the Ephesians when he was with them. He certified to both Jews and to Greeks *repentance* toward God and faith toward our Lord Jesus Christ (Ac. 20:21).

Paul tells us that repentance produces salvation (2 Cor. 7:10). In his first epistle to the Corinthians he made them sorry because of their conduct, and this made them change their minds. We should always be ready to repent of our deeds when shown that they are wrong. Paul mourned for many who sinned and did not repent. Let us make sure that we repent of our sins after we have believed. There is much need for this even among enlightened saints.

In connection with the repentance of believers we read of salvation. This word is not confined to our experience when we first believed. The first and basic salvation should be followed again and again by a new one, whenever we find ourselves in need of deliverance. Paul speaks of our future salvation (Ro. 13:11). He exhorts the Philippians to carry theirs into effect with fear and trembling (2:12). He speaks of things that may even-

tuate in salvation for himself (Phil. 1:19). The Scriptures recognize salvation of many kinds in a variety of circumstances, in some of which repentance is helpful.

REPENTANCE IN PAUL'S EPISTLES

Why does Paul practically drop repentance in presenting the evangel in his epistles? With the background of present day preaching, one would expect to read much about it in Romans, which discusses this theme exhaustively. In dealing with the conduct of mankind he charges men with ignorance of the fact that the *kindness* of God is leading them to repentance. Yet, in accord with their unrepentant heart, they are hoarding for themselves indignation in the coming *judgment* (Ro. 2:4-10). Later, however, when he comes to the exposition of the *evangel* in the sections on justification (3:21-4:25), and conciliation (5:1-8:27), *he never mentions repentance.* Why is this? There are two reasons: *Judgment is not in view. Grace itself induces a change of mind* far greater than is produced by repentance. The evangel today includes and outshines and supersedes repentance. It does not condemn it, for it is still necessary for the saints.

NO JUDGMENT—NO REPENTANCE

Judgment is not in view in the evangel today. God is *conciliated* to the world through the death of His Son (Ro. 5:10). He is not reckoning their offenses to them (2 Cor. 5:19). True, everyone has sinned and offended and come short of the glory of God. But it is the very heart of the evangel, its very essence, that these things are *not* in view for those who *believe God. Faith* brings the believer far beyond the place to which repentance led. That secured *pardon* or *forgiveness,* which might be retracted, but the present evangel dispenses justification from sin (Ro. 8:1) and the forgiveness of offenses *according to the riches of His grace* (Eph. 1:7). *Faith*

does not merely *change* our mind, but *vivifies* our spirit and *revolutionizes* our thinking.

KINDNESS *vs.* GRACE

God's *kindness* should lead men to repent. But they are ignorant, and despise the riches of His kindness and forbearance and patience (Ro. 2:4). Like the law of God, which brings death instead of life, it is infirm through the flesh.

But *grace* demands nothing, not even repentance or regret, or the conduct which accompanies a genuine change of mind or feeling (though this is by no means working for salvation). A revolutionary change of mind will *follow* faith, but it is not a condition of salvation, as it was in the evangel of the kingdom. It leads to a *renewing* of our minds (Ro. 12:2), a *rejuvenation* in the spirit of our minds (Eph. 4:23), which far transcends a mere *change* of mind, as in repentance.

Although God called me through the reading of the book of Romans, I was later persuaded by my elders that damnation and repentance were essential elements of the evangel. But later, when I was convinced that my presentation of the evangel was not scriptural, I studied Paul's epistles afresh, especially Romans and Corinthians. I found that Paul, after presenting the just judgment of both Jew and the nations, does not call for repentance and "fruits meet for repentance" (Mt. 3:8), for all men's doing has only made them subject to the just verdict of God. Nothing they can do can save them, not even repentance.

Men are, as a rule, more impressed by their practical experience and environment than by the Scriptures. Those who come to believe God through the popular preaching of judgment and repentance, followed by the gospel of Christ's sufferings and death for their sakes, and see many others moved by this method, have much

to make them think that repentance is essential. Even those whom God calls through the evangel Paul preached to the Corinthians, that Christ died for our sins and was entombed and roused, according to the Scriptures (1 Cor. 15:3), omitting repentance, are inclined to think their case was exceptional. Besides, their minds *were* radically changed, or rather rejuvenated, afterward.

THE TRANSITION

The striking differences between Paul's course, as recorded in the book of Acts (where it is related to the kingdom of Israel), and his teaching in his epistles (which prepare for the present secret administration), although these cover the same time, should help us to see that this era was transitional. It included the closing of the kingdom and the commencing of the present grace. These overlapped. Paul *wrote* of these things to the *saints* in Rome long before he *expounded* the matter to the foremost of the *Jews* in Rome. As usual, the spiritual apprehension of this radical change in God's dealings outstripped its practical application. Let us not mix them or confuse them. Romans is for us, not Acts. The change was not instantaneous, but gradual. It took a whole administration.

During the period when Paul was penning his preparatory epistles, Romans, Corinthians and Galatians, and when he was firmly defending the evangel against the Judaizers, he himself was still preaching repentance, according to the record in Acts. He not only opposed the false evangel which demanded circumcision and law keeping (Ac. 15:5-11, Gal. 5:1-5), but withstood Peter to his face when he severed himself from those who did not keep the ceremonial law and the traditions. This was *not* a different "evangel," for it was not good news at all. Repentance was never denounced, even though it is ignored in Paul's evangel, for it continues to be a vital

element of the kingdom heralding, and will be part of it in its future revival.

Justification is gratuitous by *God's* grace. The only thing that man can "do" is to *believe.* It is of *faith* that it may accord with *grace.* A change of mind without "fruits worthy of repentance" is a sham (Lu. 3:8). Real repentance involves self-betterment and must be certified by works. This is contrary to the grace of the evangel for today. It would lead to *self*-justification, rather than *divine* justification. It has its place in the walk of the saint, not in the conciliation of the sinner. Like the law, it is good, but impotent through the flesh. Only after the spirit of God has been received, and the mind *renewed* (Ro. 12:2), can the saint be transformed by repentance.

Of special interest for us at this time is the reference to repentance in Paul's second epistle to Timothy, for it is urgently needed (2 Ti. 2:22-26). In these last days, when there are innumerable divisions and stupid and crude questionings, it is of prime importance to heed his instructions. As to *fellowship,* we are to pursue righteousness, faith, love, peace, with *all* who are invoking the Lord out of a *clean heart.* This will keep us from destroying the unity made by God's spirit (Eph. 4:3) by separating from everyone who does not see eye to eye with us on every doctrine, such as, for instance, the proper place of repentance.

We are not required to enter the lists against every antagonist, but are to avoid contention. Most of the debating about the Bible is stupid, composed of crude questioning. These we are to *refuse,* for they generate fighting. (I have been interrupted while writing this. A local radio preacher claims that he has challenged me again and again, but I am afraid to meet him. His continued reviling (1 Cor. 5:11), together with this passage, gives me divine warrant for refusing. I will not engage

in disgraceful defamation and fighting, even though I may be gifted along such lines). The slave of the Lord *must not* be fighting. If he does so he shows that he is the slave of another, not the Lord Jesus Christ. Our warfare is with the celestial spirit powers, not with flesh and blood. As soldiers we *suffer,* not fight.

Amidst the vast confusion of these last days, some will ask, "How can we know who is right, when both claim to cleave to the Bible?" The answer is simple, for the *spirit* which actuates each one is apparent from his *conduct.* The one who seeks to conform to the course laid down by the apostle in this passage is actuated by the spirit of *God.* The one who fights and insults his brother is in the trap of the *Adversary.* The soldier of Jesus Christ uses his sword against the spiritual forces of wickedness among the celestials. He does not wrestle with blood and flesh (Eph. 6:12). He suffers evil himself (2 Ti. 2:3). He does not inflict it on others.

But how can we help those who are trapped by the Adversary? First of all, not by futile debates, or by excommunication (unless other scriptures demand this), but by being gentle, by apt teaching, by bearing with evil, by meekly training the antagonists, for at some time *God* may be giving them *repentance* to come into a realization of the truth. We should look beyond them, and sympathize with them, for they are caught in the trap of the Adversary. They will probably resent such a charge and seek to refute it by further challenges and debates and reviling, instead of following the course laid down by God for these last days. But this will only serve to prove beyond doubt, to the spiritual saint, if not to them, that they are serving the Adversary. May God graciously give them *repentance!*

Does not the history of the church show how error operates? When it lost the great truths of justification and conciliation, the church fell back to the kingdom

evangel of forgiveness and pardon, and with it returned to the preaching of repentance. Luther and the reformers saw the error of indulgences and penance, and that faith, not works, is the basis of salvation, but they never saw the tremendous difference between justification and forgiveness. In fact Luther never really grasped justification or conciliation, so he could hardly get along without pardon. A lawyer would never seek to get a pardon for a man who is just, nor would he ask him to repent. A theologian might, who does not know that our righteousness is God's, not our own. God has proclaimed a temporary amnesty now, for those who believe it. No pardons are issued. *Believe,* and your mind will not only be *changed* but *renewed.*

NO PLACE OF REPENTANCE

One passage concerning repentance has troubled the saints unnecessarily (Heb. 12:17). Esau despised his birthright and sold it to Jacob, but later on, when Isaac was about to die, he changed his mind, and tried to make his father give it to him nevertheless. There is no doubt that *he* repented, and the statement, "he did not find a place of repentance," could not possibly apply to him. The allotment blessing did not depend on *his* mind, but on *Isaac's. He* was the one who did not change his mind. Instead, he insisted that Jacob, despite his trickery, should get the blessing, and Esau could not change it. The American Revised Version reads "he found no place for a change of mind *in his father.*" We might render this passage, "he did not find a place of repentance [in his father] even seeking [the blessing] out with tears." This is indicated by the grammar of the Original, but difficult to express in English.

One who has merely changed his mind may change it again. This seems to have been the case with some who were reached by the kingdom evangel. The essence of

that good news was the *nearness* of the kingdom. It *was* near, but, being rejected by the *nation* as a whole, some individuals who had changed their minds on that account, changed it again when the kingdom did not arrive. It was impossible to be renewing those who fell aside to repentance (Hb. 6:6). What a contrast to the present evangel! Some who *merely* repent today may fall aside also, but for all who really *believe* the evangel of grace there is no condemnation and no separation from the love of God in Christ Jesus (Ro. 8:1, 35)!

This article is an effort to help my fellow saints by teaching the truth without any attempt at answering opponents. It is written at the request of friends in a distant land, some of whom think that repentance is the Galatian apostasy, the different evangel which is not another, against which Paul directed his anathema, and that it leads to the worship of the Antichrist. I now see that I have chosen the wisest course, for, though I had no others in mind when writing, I am told that it is helpful also for those who think that it is essential for the gospel today—the very opposite extreme. In this way I hope to be helpful to all, without offending anyone. I have striven to present all the facts in their contexts, so that everyone who wishes to escape his own bias, may do so by believing what is written, and become established in the truth, and not carried about by every wind of teaching.

A. E. K.

PROPHECY

Although we have not been able to publish the book on Daniel's Prophecies which ran in this magazine from 1940 to 1945, we have on hand a sufficient supply of the issues which contain this series to supply our newer readers who may wish to inform themselves on this timely topic. There are 23 issues in all, which would come to $5.75 at the regular price of 25c a copy. We will send you the entire series for $4.00 postpaid.

QUESTION: I feel called upon to do something which will help the Lord's people, but I will have to go into debt for a large sum. Is it right to do this in faith?

ANSWER: God says, to no one owe anything (Ro. 13:8). It is not faith, but unbelief, to go into debt. Even Samuel could say, to hearken is better than sacrifice (1 Sa. 15:22).

THE GREAT COMMISSION

As a companion to "Correct Cutting," in the first number of this volume, we hope to publish an exposition of "The Great Commission," as soon as there is space. It reflects the many facets of the truth in a very helpful way, and may assist our friends in presenting it to others.

THE EXHAUSTIVE CONCORDANCE

The best tool I have is the typewritten concordance which gives in full all the texts which are only indicated in the complete edition. Segregated under each stem every Greek word family is found, arranged according to grammar, with a much fuller context than usual. It has no peer as a lexicon, to determine the meaning and nuances of expressions in the Greek, or for furnishing material for articles on any given subject. It should be in the hands of every student of the Scriptures. For many years I have looked forward to this. But, as yet, there is no prospect of publication, although, by means of photography, it is now a much easier task, and less expensive than ever before. It would give me great pleasure to be able to share this most helpful tool with my fellow students of God's revelation. Meanwhile we are loaning parts of it to those who wish to study any word exhaustively.

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*CON*CORDANT *vs. DIS*CORDANT

Few seem to really understand what a concordant version is, so we have printed a four-page leaflet for free distribution, which seeks to make this clear. Include as many as you can use with your next order, and use them freely along with your letters commending the Concordant Version. Don't forget our new folder advertising the Version. We depend on our friends for making the work known.

THE ENTRANCE OF EVIL

GOD'S GREAT PLAN, in its broad outline, cannot well be considered without our becoming obliged to include the crisis introduced by Satan, the Adversary. In view of such a well thought out plan and such thorough preparation, indeed, with the definite determination of the consummation, the question arises, How was it possible that a single creature could bring about such a staggering crisis, which would continue throughout the eons? After God had placed all into the hands of His Son, the Christ, and He became responsible for it, it is not of so much moment whether all entrusted to Him by God would be saved, but rather whether, at the close, He would be forced to the shameful confession before the Father that a great part has been lost through the machinations of Satan. This failure would actually be a fact if the doctrine of eternal damnation were in accord with the Scriptures. Here we stand before one of the most serious of all problems, and we cannot evade it, for the honor of both Father and Son are at stake.

SATAN CREATED IN THE SON

The question whether the entrance of sin into paradise could not have been hindered, is far too late in time. We must consider it long before, at Satan's beginning, when he was still in God or in His Son. He also was included in the great transfer of all out of God into the Son, and created in Him. Even at that time this mighty one was definitely designated. In the catalogue of all that were created in the Son we find sovereignties and

authorities. Here is a clear indication of Satan, for he is the chief of the *authority*, or jurisdiction, of the air (Eph. 2:2), and the jurisdiction of darkness (Col. 1:13). (This, of course, also includes the celestial beings who were not involved in his apostasy.) Along with all other creatures, Satan, as such, was modeled as he later came into conscious existence. God it was Who made him beforehand and exactly as he was to be in his later life.

The Son, in His supreme place as God's image and likeness, was then already Satan's Head, and the latter was fully subject to Him. When the counter-worker, or adversary, was still unconscious, he was recognized by Christ. In the days of His humiliation, Jesus perceived from the beginning who it is that gives Him up (Jn. 6:64). How much more must He have known in the glory which He had before the world was, with the Father (Jn. 17:5), that He carried in Himself the deadly enemy who would later lead Him to the cross! How easily could He have eliminated this tendency from Satan before the adversary himself knew anything about it! And now, how is it possible that this celestial creature, notwithstanding his inferior position, could, out of his own mind, that is, out of himself, originate the opposition to God, cast off the headship of God and His Son, take up the warfare against the Christ, alienate many of His creatures from Him, and radically alter God's entire plan? Yes, and with all this, how could he force God and His Son into a conflict, against Their will, that They will never be able to end? What almighty power would he need to have? One who could engage in such a battle with God would be fully the equal of God Himself, if not His superior.

When one of two contestants was fully at the mercy of the other at the beginning, yet was able, by means of wiles and artifices, to free himself and deliver blows which damaged his opponent beyond recovery, and was

then able to reduce the latter's success to a minimum, then he really deserves admiration, the other, however, a severe censure, because he allowed his inferior opponent to do so much damage.

It is a pity that a tradition has crept into the sects of Christendom which actually teaches just such an outcome of the work of Christ. He is represented as impotent, because He has not succeeded in carrying out the Father's plan according to His will. God is supposed to be like a man who turned over his business to his son too early, and he, because of his unfitness, brought it so near bankruptcy that both father and son had to struggle to save what was left. According to orthodoxy it looks like this in God's creation: Because the Son could not hinder the interference of Satan, He had to come down to earth in order to rescue some of the great number who were lost. Could it not be said that, in such a case, it would have been better had the Father kept the creation in His own hands? Of what use were all the thorough preparations and definite determinations, if these could not be attained? Should we seek to explain this failure, by saying that God foreknew all this, yet was compelled to do so in order to preserve the freedom of the creature, we still could not help asking if God, in wisdom, could not have found some other way, which would not demand the eternal damnation of many of His creatures. As He must have known about this, it looks like malicious indiscretion. But the teaching of the Scriptures (God be thanked!) is essentially different.

THE CONQUEST OF CHRIST ACCORDING TO THE SCRIPTURES

How thankful are we when we are allowed to find the way out of all the false maze of human reasoning, which leads to the true goal of God for His creation! When we follow the way from the cross to the highest

heights, we discover the object which God has in view in using evil.

Satan began by leading astray some of the celestial host and came down to Eden, where he drew down Adam, the head of mankind, into the abyss of sin. He sank *down* into distance from God. The words *up* and *down* are often used figuratively to express the effects of sin and its opposite. God will eventually head *up* all in Christ (Eph. 1:10). In the same chapter we read of the disruption (literally casting *down*) of the world when it became waste and void (Eph. 1:13, Gen. 1:2).

Satan's deception never succeeded in making an absolute severance of the creation from God and Christ. He was never able to accomplish that. The deepest roots, which lie in its inclusion in God and later in His Son, could never be disturbed. That is the testimony of Col. 1:17: All has its cohesion (literally HAS-TOGETHER-STOOD) in Him. Not that it once stood in Him and was torn out of Him by the intrigues of the Adversary, but today, in the condition in which it is now, it stands in Him. He is still the All-mighty, the *Pantokratōr* (ALL-HOLDER), the One "carrying on all by His powerful declaration"

Sin is able to make children stubborn and rebellious toward their parents, yet it cannot destroy the vital bonds that hold them together. Notwithstanding disobedience, the child still remains, in many ways, naturally as well as legally, the offspring and possession of its parents.

After the breach in the creation, Christ, as the responsible One, was in duty bound to do all in His power to win it back. That does not necessarily imply that the way of the cross was the only one. It would seem, from Jn. 10:17-18, that there was another possibility. He had the right to go about it as an owner who has been robbed of his possession. The creation belongs to God, but had been transferred to the Son. Satan unrighteously usurped

some of it, so that Christ had the right, due to His responsibility for the creation, to take it back by force.

According to the parable of the strong one (Mt. 12:27-30), He, as the Stronger, could have used physical power to bring it back. That He was able to do this He often proved by driving demons out of those obsessed by them. At the very beginning He could have sent a messenger to bind Satan in the abyss, as He will do in the future (Rev. 20:1). He had the authority to put Satan in his place immediately when He was about to undertake his very first attempt to deceive. But such a deliverance would never have brought creation to His feet in adoring love, so it must not be done by physical strength, but only through the might of God's invincible affection.

And so Christ Jesus, God's Son, emptied Himself of His inherent, divine form of equality with God and took the form of a slave and the likeness of humanity, and became obedient unto death, even the death of the cross (Phil. 2:6-8). This He did, not merely as the One who was responsible to God to bring back that which had been entrusted to Him, but because of the great unselfish love which He had toward the creation when it was still included in Him.

When Adam was tested he found himself in a position without contention or opposition, yet failed. Christ, however, agonized until His sweat was bloodlike, because the will of His Father was all to Him. Then He yielded up His life on the accursed cross. In this deed of love His mediatorship reached its fullest expression. We can already see that He wrought this great deed for the creation so that every creature might be assured of blessing. But He also acted on the cross as the One in Whom God had created all, and to Whom He had entrusted all. So He prepared the way on which the entire creation will return to the Father's heart. We are enabled to perceive and comprehend this truth only when we see Him

on the cross, as the Head of the universe. On the basis of this authority and His esoteric union with every creature He took the old humanity, with its stubbornness toward God, not as separate units only, but as a whole, with Himself on the cross. The world was crucified with Him there, so that, through resurrection, He might bring to light a new life for all. As the sin of Adam, the head of all, involved the disobedience of all mankind, so, also, the obedience of all was involved in Christ's obedience, because He is the head of all. Headship operates the same in Him as in Adam.

These firstfruits of His death and resurrection are already enjoyed in spirit by the members of His body, for they know and experience in their lives that their old humanity was crucified together with Him. They reckon themselves to be dead to sin, yet living to God (Ro. 6:6, 11). Paul judged thus, if One died for the sake of all, consequently all died (2 Cor. 5:14). Because all were partakers in Christ's death, they will all partake of His life. When Christ, on the cross, cried out "It is accomplished!" (Jn. 19:20), He did not think merely of the end of His sufferings, but of the attainment of the goal foreseen by God for the whole creation. For Him its return to God was a fact because of what He had accomplished on Golgotha.

HEADING UP ALL IN CHRIST

For the ascent of all out of its distance from God back to Him by union with Christ, the spirit of God, through the apostle Paul, has used a special expression. The decisive passage reads as follows: "making known to us the secret of His will (in accord with His delight, which He purposed in Him), to have an administration of the complement of the eras, to ***head up*** (***anakephalaiōsasthai***) all in the Christ—both that in the heavens and that on the earth—in Him . . ." (Eph. 1:9-10).

Notwithstanding that this expression conveys the exact sense of the Original, it is almost unknown. Such new words are apt to create distrust. Of course all may and should be tested, but always in an honest and upright attitude toward the truth. When it really concerns an expression found in the inspired text, as in this case, we should accept it and recognize it as correct. If we incorporate it into the vocabulary of faith, it will be found to contain an overwhelming divine force of expression and reveal a transcendent treasure of divine thought. As a matter of fact, this one word indicates the whole victory and triumph of Christ. It shows the way in which Christ will bring back the creation to Himself, in that all will recognize Him willingly as their rightful Head. And that will be the grand fulfillment of the promise which was involved in the creation of all in Him.

As the understanding and appropriation of such a word means a great enrichment of faith and knowledge, we will examine more closely the only other occurrence, in Romans (13:9): "and if there is any other precept, it is summed up (UP-HEADING *anakephalaioutai*) in this saying, in this: "You shall love your associate as yourself." Before this was said, some laws were cited: "You shall not commit adultery . . . murder . . . steal . . ." etc. It is law on a lower level which speaks in this fashion, but no one could keep it. In reality, however, it *aimed* at the greatest: love. (The Hebrew *thorah,* law, means AIM. Corresponding to this, men did not "break" the law, as we say, but MISSED the target, or sinned.) In this connection it is doubly emphasized that love is the fulfillment and complement of law (8, 10). But the power to fulfill it the law could not give, yet God can, in that He pours out His love in the hearts of believers through the holy spirit (Ro. 5:5). In this way they may gain the great goal. And, as this love is on the highest level, the

laws which only *aimed* at it, which are fulfilled by it, are raised to this level, as the Scriptures put it, UP-HEADED! In the same manner all will once again become united into one in Christ.

Such a union of the celestial and the terrestrial, under Christ, the Head, was not revealed until the ministry of the apostle Paul. That is why Paul speaks of this truth as the secret of God's will, which was first made known to the acclesia to which he ministered. Up to that time much had been revealed of God's plan of salvation, but Paul was the first to teach a final and finished, a consummate and universal reconciliation of all, in the heavens as well as on the earth, and that only in his last revelation, in the perfection epistles. The foundation of this he lays in Colossians, where he sees a reconciled universe (1:20). In Philippians he shows the Christ acclaimed by all (2:11). This truth he teaches in Ephesians, when He says that all in heaven and on the earth will be headed up in Christ (1:10). This esoteric union of all in Him was predestined by God and was His delight. Like the administration of the secret of the present ecclesia (Eph. 3:9), this purpose was then hid in God.

Indeed, right after His ascension God installed Him as Head of the heavenly hosts (Eph. 1:21, Col. 2:10). That, however, was the operation of His *might,* an installation over and *above* all. But Eph. 1:10 speaks of a heading up in the complement of the eras, in the last administration, and not till then. Besides it will consist of the entrance of the creation into a vital love relationship, for it is twice explained by the use of the connective *in*—"to head up all *in* the Christ . . . *in* Him." Now we cannot take this as if all will return into Christ in the same unconscious condition as it already was in Him in the past. Paul gives us a fine explanation how we are to understand this. Twice he mentions those whom he

has in his heart. First it was the Corinthians. When he bids these believers to "make room for us," take us up in your heart (2 Cor. 7:2), he is able to assure them that, "I have declared before that you are *in* our hearts." In genuine love Paul had taken up these believers *in* his heart, although this was not the case with them.

A different relationship existed between Paul and the Philippians. To these believers also he could testify: "according as it is just for me to be disposed in this way over you all, because, having you *in* my heart . ." (Phil. 1:7). But in this case the wonderfully beautiful esoteric relationship was mutual. As Paul wished the best for the Philippians, because he had them *in* his heart, so were they disposed toward Paul (Phil. 4:10), because they had *him in their* hearts.

Paul says of Philemon that he was his very compassions (literally, intestines, or entrails, verse 12). Everyone understands what it means to have someone in your heart. It is a love relationship, in which self is overlooked and forgotten. That is the normal relationship of every communion. See Jn. 6:56, 14:10, 11, 21, 15:4-5, 17:21, 1 Jn. 3:24. As soon as the word "in" is used of such a union, we may be sure that it involves a mutual love relationship. And such a one it is which will lead to the heading up of all *in* Christ.

Today the majority are much more indifferent or antagonistic toward Christ than the Corinthians were toward Paul. Christ has demonstrated, by His love sacrifice on the cross, that He has taken all into His heart, as Paul did the Corinthians. Now He prays, through His ambassadors, "Be conciliated with God!" (2 Cor. 5:20). In other words, Receive Me into your hearts as your Saviour and Lord! To be sure, this grace is granted only to the elect in this administration, but the heading up will eventually open all hearts for Christ, because the ideal normal condition of the creation as originally in

Him will then be reached and perfected. The "in" is the keyword, before which the "through" must give way. A similar contrast is found in 1 Cor. 15:22: "For even as, *in* [not *through*] Adam, all are dying, thus also, *in* [not *through*] Christ, shall all be vivified." This universal vivification, in which all mankind receives justification of life (Ro. 5:18-19), is a complementary aspect of the heading up of all, and will occur in the complement of the eras. It is much more than the universal resurrection at the end of the thousand years' reign, when all the rest of the dead are raised and stand before the great white throne.

The Father and the Son combine in bringing about the heading up of all in Christ. According to Ephesians, it is the Father Who accomplishes this achievement. In accord with this we read in Hb. 2:8, "All dost thou subject underneath His feet." God, the Father, "subjects all under His (Christ's) feet" (Eph. 1:22).

In 1 Cor. 15:27 and Phil. 3:21 it is Christ, the Son, Who subjects all to Himself. In John's account our Lord Jesus expresses this coöperation in a wonderful way: "No one can come to Me if ever the Father Who sends Me should not be drawing Him" . . . "Everyone, then, who hears from the Father and is learning the truth, is coming to Me" (Jn. 6:44-45). Yet, "No one is coming to the Father except through Me" (Jn. 14:6).

In the present administration of grace we have the same precious coöperation. According to 1 Cor. 1:9 we were called into the fellowship of His Son. And it is through the Son that we have the access to the Father (Eph. 2:18, 3:12).

The heading up of all in Christ displays the weighty character of the salvation which is in Christ. The raising of heavy loads out of deep depths demands a tremendous expenditure of power. And the elevation of a universe sunk in sin and death to the highest height will

display to all what Christ has accomplished (Is. 53:11).

However, the elevation of all is not accomplished by a single act, but by steps, according to a definite divine plan. Among the first to enjoy this restoration are the members of the body of Christ, as His select. In spirit we have already attained to this goal, for our position in Christ is in the spirit which He has imparted to us. We are already headed up in Him, for He is the Head of His body, which He has united into a single corporation. One who loves Christ above all, who serves Him, and lives in Him, already presents a miniature of the grand goal.

After the present ecclesia, in the great affliction, a select company out of Israel will follow, the start of the kingdom ecclesia, which had already commenced at Pentecost. Then Christ will have two eons at His disposal, in which he will bring back every sinful creature to Himself. What Satan has dragged down, He will raise up.

Even if, in this eon, the darkness becomes more dense, evil increases and ripens, the apostasy makes gigantic strides towards antichrist, and he succeeds in bringing almost all over to his side, yes, even if Satan, at the end of the thousand years again deceives all nations and turns them against God and His Christ—nevertheless, *upward the cause of Christ now wends its way!*

This upward movement has commenced, in Christ, and will yet include all and take all with it. Fulfilled will be what is written: "Wherefore, also, God highly exalts Him, and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God, the Father" (Phil. 2:9-11).

When the heading up of all in Christ is fully accomplished, then God's great goal to be All in all will be practically attained. When the acclamation of all,

"Jesus Christ is Lord!" is heard, it will require no great effort to turn the hearts of all to God in submission and love. God then receives all, who once were in Him, without the slightest loss, back from Christ, with the great gain that Christ has won all hearts for Him. Then the Son Himself also, with all of whom He is the Head, is subject to Him, a sign that His work has been done, in accord with the Father's will and has fully succeeded, and now is presented to Him crowned with grace and glory. This sublime conclusion will celebrate the great homecoming of all into the Father's house. Joy and jubilation will fill every mouth. A blessedness beyond words will grip every heart, and praise and thanksgiving to God and the Son of His love will never end.

A. JAEGLE

GIFT SUGGESTIONS

Do you have a friend whom you wish to remember during the holiday season? Although some of our publications are a bit too specialized for those who do not already have a groundwork of truth, others are quite suitable, and will serve the double purpose of solving your gift problem and helping your friends to better understand God's glorious plan and purpose.

Of course the Concordant Version is the ideal gift, and the International Edition at $3.50, postpaid, should not make it prohibitive for most of our readers. For a little less, Adlai Loudy's "God's Eonian Purpose" is very fine, for it gives the reader a birds-eye view of the entire plan of creation. It is priced at $3.00, bound in blue cloth. If you wish a name inscribed in gold on the cover, of any leather or cloth bound book, allow at least a week for this work, add 50c costs. Please write plainly.

Items lower in price which should prove especially helpful would include "God's Perfect Plan" by Bro. T. J. Silva. This sells at 2 for 5c, or 50 for $1.00. Many have used this fine 16-page envelope size summary of God's Plan to enclose with their greeting cards. "The Object of Creation" might be suitable for some who are uncertain as to why God allows so much suffering and evil in the world. This pamphlet is 10c. "The Bible in Brief" is a very fine summary of the entire theme and scope of the Scriptures, written by William C. Rebmann. It is tastefully prepared on fine heavy paper, with a heavy gray paper cover. Sixty pages, 20c per copy. "Heaven" is a 16-page pamphlet written in story form by A.E.K. It is an interesting discussion between an old man who has just lost his daughter, but is not bitter about it, and the fictional writer who cannot at first understand his attitude but learns a great deal about the Scriptures, and gains a glimpse of heaven, during the course of the discussions. It is priced at 10c. Although our stock of wall texts is running low, we can still supply a few of the sets of nine texts at $1.00 per set. There are also a few bundles of assorted texts, not quite as attractively printed, at 25c per bundle. All texts from the Concordant Version. Look over our list of publications for other suitable items, and order early to avoid the rush. Send your renewal to the magazine at the same time. We will gladly ship gift items direct to any address in the world, enclosing your card. No charge for postage or packing.

THE DISCIPLES' PRAYER

THE DISCIPLES of our Lord were taught much concerning prayer while He was with them on the earth. They felt their ignorance and asked Him to teach them to pray (Lu. 11:1). In response He gave them what is usually called "the Lord's prayer," but in reality it is the *disciples'* petition. On other occasions He instructed them how to pray and what to pray for. Usually all of this is taken as if it were intended for us, so that the formula He gave to them is almost universally used in christendom today as a model for our practice or imitation. And, indeed, some of the gracious spirit that pervades His words is in harmony with ours, yet it falls far short of that which should actuate us today. In view of this popular misconception it will be wise to stress the contrast with what is ours, rather than seek to apply it to the present.

It seems that John the baptist had taught his followers to pray, so a certain one of our Lord's disciples, after He had ceased praying, requested and said, "Lord, teach us to pray" (Lu. 11:1). Then He not only told them what to say, but encouraged them to persevere, by the parable of the "importunate" friend and a likeness in which He compared God to a father who gives good gifts to His children. As these refer to certain parts of the prayer we will consider them in connection with it. Our Lord gave the disciples the prayer on two different occasions (Mt. 6:9, Lu. 11:2). The wording is almost the same, but His accompanying remarks are very different, and correspond to the character in which He is set forth,

the King in Matthew, and the Man in Luke. We will consider Luke's account first.

The prayer is plainly divided into two parts. First we have God and His glory, and then man and his misery. His glory here is that of *Father,* and this name is to be held sacred, and is declared to be so by the disciple. This is a marvelous commencement, and the principle should be followed in all prayer. It first gives God His proper place, and then reveals the attitude of the petitioner toward Him. As the prayer is for provision and pardon and pity, how good it is to give God the place of Father! On earth children look for these things from the one to whom they are related by filial affection, not from strangers. And likewise, especially in the Orient, the father demands and receives the highest consideration and honor. His name is his most precious possession. In many eastern lands there is nothing so jealously guarded and protected as the "face" or reputation of the head of the house. All this the disciple transfers to his Father in the heavens.

While this prayer falls far short of what we have today, it also is far beyond of what was known before. As has already been shown, God had not revealed Himself to the nation of Israel as their Father, nor did He do so, even when His Son was on earth. This prayer is not for the *nation,* but for the *disciples.* There had always been two classes in Israel, those on the side of Jehovah and those against Him, those who clung to His worship and His temple, and those who served other gods and forsook Jerusalem. But there never was the distinct cleavage which was brought about by the presence of their Messiah among them in His humiliation. In their spiritual relationship to God the disciples went far beyond the nation as a whole. In figurative terms, this was expressed in the language of the future, when Israel will be born "again." They experienced an in-

dividual new birth and could claim God as their Father in heaven.

This expression "in heaven," is very striking when compared with the past and the future. In Israel their immediate fathers and their early forefathers had a very prominent place in their religion. In a sense their fathers *on earth* were essential to their whole religious outlook. They inherited their promises and place as God's priestly people from their fathers, and would lose it all if they could not establish their physical descent from them. The clause, "our Father who art in heaven," implied a great deal that we cannot well appreciate. It was no clean cut with their earthly place and blessing. By no means did it even hint that their place was in heaven, or that they would go there in the resurrection. It is very striking to note that Paul, in writing to the nations, never uses such a phrase, although we will rise to a place among the celestials and are already seated there in spirit. Our blessings are spiritual, with no earthly, physical allotment. We are in contact with God everywhere in prayer. Our earthly fathers play no part, as such, in spiritual relationship to God, so we need not add "in heaven" to our prayers.

THE FATHER'S KINGDOM

The kingdom of the *Father,* like the kingdom of God, expresses a much wider and higher and more permanent conception than is generally associated with the term "kingdom." "The kingdom of the heavens" seems to be strictly limited to the reign of Christ during the day of the Lord, or Jehovah, in the millennium. Even at that time it seems that the kingdom of the Father includes only those begotten by His spirit, the faithful who recognize and appreciate His care and provision. During the eons the kingdom of the Father embraces a continually increasing company including those alone who seek to do

His will. But at the end of the eons, when death is abolished and all are reconciled to God, then it is that the kingdom is given up to God, the *Father,* and all creatures will come under His benificent, paternal rule. The prayer our Lord taught His disciples was not an appeal to place Israel in power over the nations, a kingdom such as the unregenerate Pharisees desired, but for that higher spiritual rule that will gradually grow until it embraces the whole race.

THY WILL BE DONE

The kingdom consists essentially in doing His will. In fact, there is no need of any rule where there is unanimity. That is how it should be in the case of all who are led by God's spirit. And that is how it will be when all sovereignty and authority and power are nullified at the consummation (1 Cor. 15:23-24). The disciples were instructed to pray to that end. We might ask, why should they pray for this, when God had already determined that it should be so, and will certainly carry out His intention at the proper time, but in the far future? Their prayer certainly was not "answered"! Perhaps not, from their viewpoint. But it is being answered already in their case, for their prayer itself, and the desires which it awakens in their hearts, will lead them to do the Father's will. And it will be fully and perfectly fulfilled in their future experience in resurrection, when they see the kingdom gradually expand to include all Israel, and all mankind, and finally every spirit in the universe.

The phrase, "as in heaven, on earth also," presents a superficial difficulty. From Job's day (Jb. 1:6-12), until Satan is cast out of heaven with his messengers (Rev. 12:7-9), it would seem that God's will is *not* being done in heaven, hence there seems to be little point in asking for the same on the earth. But this prayer was given at a time when the kingdom had drawn near, and the proper outlook of those who accepted the evangel of

the kingdom was its coming without much delay. This very prayer opens with this thought. So that the context supplies the proper modification, that is, (*when the kingdom comes, then may*) thy will be done, as in heaven, on earth also. This is in full accord with the facts. After Satan and his messengers are ejected, before the kingdom is set up, then we may assume that God's will will be done in heaven. The prayer is that this may be true of the earth also. And this will gradually be the case, more and more, especially after Satan's final insurrection, and fully after the consummation.

THE DAILY DOLE

Some of us may not relish the idea, but, as a matter of fact, we are all "on the dole." Apart from the ability given us by God, we could never earn the food needed to sustain our bodies. No doubt this will be clearly manifest in the kingdom, for then God will control the natural forces that produce food, so that all will know Whom to thank for their fare, and praise will go to Him for every good gift. The word here used, which we render "dole," is *epiousion* ON-BEing. The A.V. translates it "daily," but there is no hint of time in it. Perhaps our idiom, that which is *dealt out* to anyone, will best convey the idea. From the verb *deal* we get the noun *dole,* which, in its wider usages, described a *share* or *lot.* It seems especially fitting in this prayer, where the supplicant goes to the eventual Giver of every good thing for his portion for the day.

This petition was most fitting when used by our Lord's disciples, especially those who went about heralding the kingdom, as they lived from hand to mouth, as it were. They were not even to carry the usual beggars' bag (Mt. 10:10, Mk. 6:8, Lu. 9:3). Of course, even if our barns are full to bursting, that is no guarantee that it will not all be destroyed before we are able to enjoy

it. In that sense there would be nothing out of place in praying this prayer. But usually this formula is repeated thoughtlessly, when the petitioner has plenty in the refrigerator and may have a supply of preserved food for months, or the wherewithal to purchase it. Then its use seems little short of irreverence and hypocrisy. There is no harm in *thanking* God for such stores, but to beg for a day's rations when we have a week's reserve laid aside cannot be very pleasing to Him. That is *saying* your prayers, not *praying* them.

FEATURES OF FATHERHOOD

The greatest gift that God can bestow is His holy spirit. In Matthew, with its narrower outlook, our Lord mentions all good things, in place of this essential one. Yet both agree, for all good is involved and included in the holy spirit. Now that the disciples know God as their Father, our Lord encourages them to act accordingly, in their prayers to Him. Even an earthly father can be relied upon to give good things to his son. If a child asks for bread, for food, he will not, instead, hand out a stone, which will not nourish his body. For a fish he will not substitute a serpent, which might bite and harm him, a scorpion, which could sting him and cause excruciating pain, or even death. Wicked as mortals are inherently, few are so lacking in natural affection as to do such things. If, then, God establishes a like revelationship with the disciples, they may rest assured that He will not take advantage of their requests to harm them. He will not, instead of the dole of bread, supply them with food lacking in nurture, or a dangerous or deadly diet (Lu. 11:11-13).

THE FAILURE OF FRIENDSHIP

Our Lord *contrasts* their heavenly Father with a mere friend who refuses to be inconvenienced in order to do

his friend a favor. Often this parable is interpreted as though God were like this lukewarm friend, and the conclusion drawn is, that we must keep on pestering Him if we want Him to do as we wish. He will eventually do it to get rid of us. But this is just the opposite of the prime object of prayer. God *wants to commune* with us, but He does not want us to think Him niggardly and unkind, unwilling to be put out to fulfill our wishes. The opposite is true, even though it may not seem so sometimes. All should approach Him with confidence that God will always give what they request. All shall find what they seek. He will open to those who knock. But all in due time. The saints will find every prayer fulfilled when they are vivified. And all the rest will be satisfied when they are made alive at the consummation.

But even with the Circumcision, it must be the prayer of faith. James, speaking to the twelve tribes, the nation from the physical standpoint, says to them: "You are requesting and *not* obtaining, because you are requesting evilly, that you should be spending it on your gratifications" (Ja. 4:3). The unbelieving nation of Israel has prayed fervently for nearly two thousand years for the kingdom. They have tried to establish it by force, even as they are doing today. They will succeed in setting up a counterfeit kingdom by means of their wealth in Babylon. But such prayers and such efforts of the apostate nation are based upon their desire for power and pleasure, with a hypocritical and formal acknowledgment of Jehovah. Such prayers will not be answered during the eons. Those who say them will not be satisfied until the consummation. Let us note that the prayer in the parable did not want anything for himself, but for another.

THE PARDON OF SINS

Pardon is the proper word for the kingdom, for it is the prerogative of the political power. But how far short

it falls of justification! It is not gratuitous by His grace, but deserving, based upon conduct. If the grace which comes to us in Christ Jesus were measured by that which we show to others, how restricted it would be! There could be no *riches* of grace, or *transcendent* favor, for we are in no position to show this to others. Few of the saints would even deserve pardon, for they are not noted for this trait. And among the disciples of our Lord some *did* fall away. Judas was the most notorious example. The epistle to the Hebrews speaks of others. Let us never pray for a pardon conditioned upon our own conduct! No matter how kind and gracious we may consider ourselves, it is nothing compared to the fullness of favor which is ours in Christ Jesus.

BRINGING INTO TRIAL

"Mayest Thou not bring us into trial" is a strictly kingdom prayer. When it has come, the evil eons will be past. Under Christ's beneficent rule, good will be the order of the day. Those who abide in Him need fear no evil. But what a contrast is the experience of our apostle, Paul! He suffered much indeed. Alexander displayed to him *much* evil. The Lord did not deliver him from it. All he could do was to warn the saints to guard against him because he had withstood Paul's words. Paul does not say that he prayed to be kept out of this severe trial. He suffered much weariness and blows and flogging and stoning and fasting and thirst and famine and cold and nakedness and in solicitude for all the ecclesias (2 Cor. 11:23-28). When he was given a splinter in the flesh, a messenger of Satan to buffet him, he did entreat the Lord thrice, that it should withdraw from him. But the answer was *no!* The Lord protested to him, "Sufficient for you is My *grace,* for My power in infirmity is perfected." He was a marvelous healer, even at a distance (Ac. 19:12). But, in this administration, he himself was not healed!

RESCUE FROM THE WICKED

The disciples will be rescued from the wicked in the kingdom. But we are protected against spiritual forces of wickedness in quite another way. Just as God uses evil for our good, so we are open to attack from spiritual powers, and can shield ourselves only by means of the panoply of truth and righteousness and peace, and must defend ourselves by faith and God's declarations (Eph. 6:10-17). Yet we are confident that the evil which does come to us by this means, like Paul's splinter in the flesh, will be used by God for our good, and is necessary in order to fit us for our future mission among the celestials. Nevertheless, let us don all this protective armor and stand, not merely to gain a name for ourselves, but to bring glory and honor to Him under Whom we have enlisted.

PARDON FOR PARDON

The one part of this prayer which should not be our petition under any circumstances, is the prayer for pardon. It is *conditioned on human conduct,* which is perfectly fitting in the adjudication of the earthly kingdom, but is utterly contrary to the grace of God in this administration, which imparts God's righteousness to *the believer,* and *on the ground of the death and resurrection of Christ.* Although I pardon freely those who owe me aught, I would shudder to use that as a ground of God's pardoning me, or the measure in which God absolves me from sin. The vain repetition of this part of the prayer may be the cause of the fearful ignorance of God's transcendent grace, and the almost utter disappearance of the evangel of His righteousness and reconciliation.

THE PARDONED NATION

When applied to the whole nation of Israel, this principle was the underlying cause of their apostasy. In the parable of the ten thousand talent debtor (Mt. 18:23)

our Lord foretold the course of events in Israel. He prayed for them on the cross, "Father, forgive them, for they are not aware what they are doing" (Lu. 23:34). So, instead of destroying the nation for the crucifixion of their Messiah, pardon is proclaimed once more on the day of pentecost. But the Jews would not tolerate the extension of this blessing to the nations. When Paul spoke to reverent proselytes in Pisidian Antioch (Ac. 13:14-52), the Jews were filled with jealousy, and contradicted him. Their accumulating debt, due to their rejection of Jehovah and the murder of His Messiah, did not lead them to pardon the much smaller sum owed by the nations for their apostasy from God. Consequently, the pardon of Israel, as a nation, was withdrawn, and now they are still suffering and paying instalments on their enormous debt.

A striking feature of this prayer is generally overlooked. Although given to His disciples, it is all in the *plural*: *Our* Father . . . Give *us our* daily dole . . . pardon *us* . . . for *we our*selves . . . owing *us* . . . bring *us* not . . . rescue *us*. They were still Israelites, still members of the favored nation, and their prayer was not each for himself as an *individual,* but for their whole *nation.* The kingdom did not come because only a few accepted their Messiah. It will not arrive until the *nation* repents and looks upon Him whom they pierced. No one can pray this prayer intelligently on his own account, for the plural includes others. It is very difficult for us, of the nations, to grasp this fully. If we should pray that the kingdom should come, we would pray, not for *us,* but for *Israel.* The kingdom will be given to *them,* not to us.

We can say part of the "Lord's" prayer today, but other parts of it are out of place. "Our Father" is suitable at all times, when a child of God is seeking paternal aid or communion. But we need not locate Him in the heavens, for, in spirit, in which alone we find our bless-

ings, He is with us everywhere, "Hallowed be Thy name" may be said today, but we should rather rise higher and bless Him as the God and Father of our Lord Jesus Christ. "Thy kingdom come" is in tune with His purpose at all times, but the particular application which the Circumcision disciples would have in mind, the millennial kingdom on the earth, is not in accord with our expectation, which is to be caught away from the earth and enjoy our blessings among the celestials. "As in heaven" is not true now, but will be when the kingdom on earth is established.

The second part of the prayer, concerned with the disciples themselves, has far less that is pertinent now. Few of us live day by day as they did, so need not pray for our daily dole of bread. We do not pray for pardon of sins when we have God's righteousness. Nor do we base anything upon our treatment of others. We pray for endurance to bear the trials God sends us, rather than to be relieved of them. And we are equipped to stand and defend ourselves from the spiritual forces of wickedness. How thankful we should be that our prayers are so far beyond those of the disciples! As our place in the heavens is high above the earth, so should the spirit of our petitions transcend those of the favored nation. Glory be to God for the *grace* which is ours in Christ Jesus! A. E. K.

THE SCOPE OF "ALL"

This question is fully set forth in an article, page 269, vol. 29, which shows that the scope depends on the actual context.

THE HOLIDAY RUSH

Kindly send in your orders and subscriptions either before or after the holiday rush. We should always consider and relieve the lot of others as much as in us lies.

Now the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, meekness, self-control: against such things there is no law. Now those of Christ Jesus crucify the flesh together with its passions and lusts. If we may be living in spirit, in spirit we may be observing the elements also. We may not become vainglorious, challenging one another, envying one another (Gal. 6:22-26).

To avoid the charge of neglecting to help our readers in their perplexities, we may republish extracts from our early numbers from time to time, as the need arises, and the Adversary seeks to wreck their faith in the great verities of Divine revelation. There are times when an elementary knowledge of the original is helpful in solving apparent contradictions. The following is one of them.

OUT OF GOD AND *NOT* OUT OF GOD

The following is adapted from an article in the March, 1925, number of the magazine. In order that we may found our faith on the facts of the inspired Original we give below the sublinear of those passages, some of which say that all is out of God, and others which say that some things are *not* out of God. Note carefully that, in one set, the verbs *are, is, was* are present, in the others there is no verb.

1 cor. 11:12, THE YET ALL OUT-OF-THE God
2 Cor. 5:18, THE YET ALL OUT-OF-THE God
Rom. 11:36, OUT-OF-Him . . . THE ALL

NOT OUT OF GOD

Jn. 8:47, that OUT OF-THE God NOT YE-ARE
1 Jn. 3:8, "*one*-DOING THE missing OUT OF-THE THRU-CASTer IS
1 Jn. 3:10, *one* NO DOING JUSTice NOT IS OUT OF-THE God
1 Jn. 3:12, CAIN OUT OF-THE WICKED-*one* WAS

In one case the verbs ARE, IS, WAS are used in the Greek. Superficially, it looks like much WAS not and IS not out of God. The Jews, the unjust, and the wicked ARE not out of God. The sinner IS out of the Adversary.

The careful reader of a sublinear or a version which indicates what is not in the original will note that the verb of mere existence (*was, is, will be,* and its other forms) is seldom used in the inspired Greek. In the Authorized Version they are printed in *italics.* The International Edition of the Concordant Version puts them

in light face letters. No other word is supplied nearly so often by the translators. The same is true in the Hebrew. This verb is seldom necessary in the statement of mere facts.

Had Luther realized this, he never would have allowed himself to thunder, "This *IS* My body," in support of the error of transubstantiation, which he had learned when a Catholic priest. Such teach that the bread and wine are actually and literally turned into the flesh and blood of our Lord. Zwingli was right, though he does not seem to have known that the presence of *is* was in his favor. Its presence often indicates some special aspect, which we seek to express in English by the phrase "in a sense."

The figure metaphor, which says that one thing *is* another, as "we *are* the circumcision" (Phil. 3:3), when hardly any of us are literally circumcised, *must have a verb*. The Jews, as their history shows, *were* out of God. The Adversary created no one. The unrighteous and the wicked all originated in Adam. Not only that, but all were in God's Son. Of the Word we read, "All came into being through it, and apart from it not even one thing came into being which has come into being" (Jn. 1:3). Peter charged the Jews with the crucifixion of Christ (Ac. 3:15) even though they fulfilled the specific counsel and foreknowledge of God (Ac. 2:23).

All is originally, absolutely, causatively, out of the Creator and operator of the universe, both as to fact and act. Only derivatively, relatively, effectively is it out of the creature, in order to demonstrate his helplessness, depravity, and rebellion apart from God. One man will seek to unsurp His place, demonstrating that he himself is God (2 Thes. 2:4). We all have the same tendency, to be all in ourselves. May God preserve us from robbing Him of His deity and enable us to be subject to Him, that He may become All in us! A. E. K.

From the Field

Lynchburg, Va. 2278 Otey St.
September 7, 1950

Dear Mr. Knoch:

I have been daily a student of Concordant truth for about two years. I grew up with a Schofield Bible. As a young person I was a member of a fellowship club, attended conferences, graduated from a Bible Institute in 1946, and attended another assembly while in Chicago. Then I worked as a missionary to the Jews in Chicago. For two years I was teacher trainer and director of child evangelism in Virginia. While here I met Colonel and Mrs. Sweet who introduced me to the Concordant Version and taught me to rightly partition the Word.

When I was in my teens I suffered constantly the fear of hell. I worked frantically for salvation. In many a prayer I promised God that if He ever revealed the way of salvation and I came to have assurance, I would "forever after" give my energy to teaching others who lack peace with God. When God revealed to me the gospel (1 Cor. 15:3, 4) and I realized I have foolishly been pleading for a gift He had already provided, I wanted to tell the wonderful news to everyone I knew. I was sixteen then and now that I think back I have told thousands (literally) and I have seen hundreds of these come to know the peace that I found. I have told this good news, not because I promised God, not because of reward, but because I remember how much I suffered because I didn't know it, and because it means so much to me now to know Christ. It seems that love demands that we pay this debt to our fellowman for whom Christ died.

I often heard missionaries tell of the lost condition of the heathen. In Chicago I came into contact with hundreds of religious Jews, many of whom I learned to love. For the first time I *realized* there were multitudes of sincere people, people I loved, who would not listen to the good news which meant so much to me. I began to visualize these and the millions the missionaries had talked about being in an eternal hell. The longer I stayed in Christian work the more the burden increased. I had learned from experience that my fervent prayer and effort was not the thing that caused a person to receive Christ. Everything depended upon God. Yet God was allowing the millions to go to hell in spite of all I could do. I'm so thankful that God sent someone to me at that time to teach me that God wasn't a helpless failure. It's so much easier to work without having this burden and the confusing problem of a defeated God.

I was very cautious in accepting these new truths. I studied many months before I was fully convinced. After you've been to Bible school, and have taught doctrines yourself, you can't change overnight. I read all the books I could find on the subject of eternal punishment.

Right at this time of mental confusion when studying was so important to me, I began to have stys on my eyes which made reading impossible. I thank God for those stys now, for I had a friend read to me. He also came to believe as I did. I gave him a Concordant Version and it has been his constant companion ever since. He was a Baptist minister. You no doubt remember him, since he has written you a number of times

I was bitterly opposed to the truth that there is a difference between the gospel of the Uncircumcision and the gospel of the Circumcision. Moody had explained away the distinctions. Now I consider the knowledge of this essential in understanding the Scriptures. Most of the confusion in the churches today is because of the lack of knowledge about this.

I was still doing my work of child evangelism as I studied these things. I was completely overworked though I loved my work greatly. I began to wonder if I would have to give up this work I

loved because of my new truths. Then I began to wonder where I should go to continue in full time service. I felt I could not leave the work there that I loved. When a rumor of my new beliefs was spread, my salary was cut off. Not knowing where to do I stayed where I was, keeping the work going. I was having trouble with my feet and eyes and found it impossible to get secular work. My board and room was raised to $80.00 a month. I didn't know where to go or what to do. My friends told me that I was being chastened by the Lord. They thought it was because of my new "heresy." I constantly prayed for guidance, but I could get neither secular nor Christian work. I finally went home extremely ill. At home there was no one to read to me, no one to understand what my problems were, and so for a while I had a genuine but not too serious, nervous breakdown. The greatest desire of my heart was to be in full time Christian work and now it seemed that this would be impossible.

I was untrained for any kind of secular work. Besides I hated the thought of wasting all my years of training just making a living while the need of mankind is so great. I went to get a secular job and was referred to the state rehabilitation program. To my astonishment they offered to pay my way through school (seminary). I was eligible because of my past breakdown. (Thank God for the nervous breakdown!) It made possible further training in voice, piano, methods of teaching, organizing, etc.

I graduated from Theological Seminary last May. Please don't think I enjoyed sitting through the Bible classes. It was heartbreaking. In some of the classes I gave the teacher my views. The teacher called it RUBBISH. I continued to study the Concordant Version while at the seminary. What I learned at the seminary wonderfully re-assured me that Concordant truth is right.

I prayed every day that God would open a door somehow, that I might be more faithful as an ambassador since I had these new truths, than I had been before I knew them. I constantly wondered what I could do after I finished Seminary. I talked it over with my friend, Charles Spangler, 100 miles away in Waco. We decided that we might be able to begin a work together in Waco where 6000 students attend this university.

I went to Waco. After weeks of searching for a job I obtained one at the ten-cent store. I started a Bible class for students and we had no opposition. They had confidence in me as a teacher, for anyone who has been to this seminary is O.K. I ate in the school cafeteria and began to get acquainted with many students. Individually I daily taught them. Sometimes I'd have to start with justification by faith alone, for most of them believe it is by repentance, faith, etc. During the summer about forty-five with whom I talked individually apparently came to see justification by faith in the gospel of the grace of God. All of these did so after I had given up my job at the store and had given my full time to the teaching work. I wish I had time to write you about the experiences with individuals, their gratitude and joy for the new found peace. I'd like to write about the Scripture study fellowship group I organized made up of young people who had just come to assurance of life in Christ.

I am now home visiting my mother and family. I want to go back to Waco in a week or so. I want Charles and me to start home Scripture study classes. I want Charles to teach the men, while I work with young people, and women, and maybe children later on. I have had much experience in organizing home Bible classes, and there are more openings than there is time to teach. Waco is such an important city because of the leadership that goes from the University to the whole world. I am hoping this work might become self-supporting.

In the meantime I am trying hard to think of some possible means of getting support enough to exist until a work can be established. After working all day at the store I was usually too tired to plan classes, visit, invite, teach them. One class was all I had, and there could be many more.

I wish that someday there might be a place in Waco that will become a training school for these wonderful truths. I want to give my life, my youth, to see that at least some will know these things. I know there is suffering and opposition ahead. Pray for us that we might have strength to keep fighting anyway.

I am anxious to hear from you. Everyone tells me of the impossibility of the task ahead, the opposition and suffering that's coming, and there is little encouragement. I am very conscious of the obstacles, for work among the Jews was hard, too.

THANK YOU for giving us the Concordant Version and the notes. THANK YOU for the fight for truth you have fought all these years.

Sincere love in Christ,
DORIS BLANKS
2 Cor. 2:14

The preceding letter speaks for itself. Here is an opportunity for those of us who have been blessed with a knowledge of these truths, but are not in a position to do home missionary work ourselves, to help establish a witness in these last days when the time for this work is surely short. The letter was read in the Los Angeles Ecclesia, and a small offering sent to encourage these young folks. Please pray for their work, for we feel sure that the Lord can and will use it to His glory. We have sent a good supply of "ammunition" as well as a supply of Versions and larger books, and pray that many of them can be placed by these two young folks, in hands and hearts which will be receptive to the precious truths they contain.

E. O. K.

MISSIONARY ACTIVITIES

Many of our readers are praying for the work of Bro. W. L. Rodriguez in the Philippine Islands, hence they will be interested in the following excerpts from a recent letter received from him.

"I have now a pamphlet and a series of Bible studies in the form of questions with the appropriate Bible texts after each question for self study with notes for our church services, reproduced from the writings of your father [A. E. Knoch]. They were written by me in Visayan which is the common dialect in these islands of the Southern Philippines. The pamphlet is . . . written to meet the mind of our common people. It is on universal reconciliation. It will soon be published for free distribution to our . . . people who do not understand English . . . The Tropical Press is charging me $25.00 per thousand copies for the tract."

"The more I study your work the more I come to a better understanding of the Scriptures . . . Wherever I go I take with me some of your pamphlets on "The Grandest Truth in the Scriptures" and other tracts, and give them to interested ones, and mail to our friends in other islands."

"I am studying all of your father's work. I do not merely read them, but I go with them to the Scriptures and read and study the Scriptures for myself . . . I am going to review all of his work until I can see the truth for myself and intelligently be able to present it clearly to our people."

"Regards to the brethren who have lovingly contributed for our work in the Philippines. May God bless them all for the blessing of all mankind. We hope to see them all very soon, at His coming."

Contributions for Bro. Rodriguez' work should be sent to the Concordant Publishing Concern at Los Angeles for forwarding, since most forms of remittances cannot be cashed by him locally.

There is a constant demand for early numbers of the magazine, especially up to vol. 10, as these contain some of our best expositions. If anyone of our readers has some to sell, let us know, so that we can use them to fill our waiting list.

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