Unsearchable Riches

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For God and His
Word

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No correspondence, please. Too busy.

NO CORRESPONDENCE

We sincerely regret that the strenuous work on the Hebrew version makes it physically impossible for me to conduct a correspondence, or reply to questions, at the present time. However, we have such a comprehensive literature, dealing with most questions which are not satisfactorily dealt with elsewhere, that we can usually supply an article, a pamphlet or a book on any desired scriptural subject. Send to the business office for a list of publications, or an index of titles which have appeared in our magazine.

UNSEARCHABLE RICHES, JANUARY, 1953
BEING THE FIRST NUMBER OF VOLUME FORTY-FOUR

EDITORIAL

SUBJECT to submission to God's will, we seek to serve the spirits of the saints in this publication. Although this number of our little magazine was already in the printer's hands, so many of our faithful friends asked us what we thought of the new Revised Standard Version of the Holy Bible that we postponed the continuation of our studies in Acts and Genesis, in order to examine it and report to our readers just what there is to the great flourish of trumpets acclaiming the new translation, on the one side, and the caustic condemnation, on the other.

We regret that so many earnest, zealous champions of God's Word, with whom we are in heartfelt sympathy, have been led to ill-considered and unfounded criticisms, which, we fear, will only do disservice to the cause of Bible translation. A version which retains all the vital passages bearing on the virgin birth of Christ should not be utterly repudiated because, in one passage, it follows the inspired text more closely, and so *seems* to stand against it. It may be that some of the translators do not believe this doctrine—we do not know—but *they* are not on trial, so long as their translation is in accord with the inspired Original.

If we were *translators,* like the committee which made this revision, we would have no right to give any judgment as to their work, for we do not pretend to possess the scholarship or reputation which they enjoy. Therefore we seek to limit ourselves to *facts* and leave the decisions largely to our readers. Our work is really not in the same category. In their case the result is

based on learning and personal opinion, which is always moulded by the traditions and tendencies of the times. We base ours on the laws of language, the fact that the contexts, near and far, determine the meaning of a word. *It must occur in the same contexts as in the original manuscripts in order to convey an equivalent meaning in English.*

The use of a *uniform, exclusive,* standard expression for every word in the inspired text automatically makes the vocabulary much more exact than is otherwise possible, not only because it must be differentiated from its synonyms, but because its meaning is clarified and adjusted to that of its original by continual usage in the same contexts. This is difficult to comprehend, so must be tested by concrete examples, some of which will be given in this essay.

The sins of commission, in this new version, have been slight indeed, compared with those of omission. Innumerable opportunities of correcting contradictions, inconsistencies and discordances have been overlooked. We would be ashamed to call attention to this if those associated in making the Concordant Version had not spent a large part of half a century in compiling concordances, lexicons, sublinears and versions, in more languages than one, in which these grave defects have been eliminated. These have been made public, as far as completed, and will be made accessible to all.

In general, we have found comparatively little in the new version to be excited about. The dire, discordant defects of the "King James'" version have not been corrected. So discrepant are both of them that they confuse, rather than enlighten, the humble reader on many vital themes. Soul, spirit, and life are inextricably entangled, leading to such misleading ideas as that the *life,* not the *soul,* is in the blood.

THE REVISED STANDARD VERSION EVALUATED

THE CRITICISMS and commendations accorded the recently published Revised Standard Version of the English Bible seem almost all to be largely an expression of *prejudice,* not of sober consideration of the *facts.* In general, the so-called "modernists" eulogize it to the skies, while the "fundamentalists" hurl it down to hell. The present attempt to evaluate it, strenuously seeks to avoid such extremes, and gives a *scientific* exhibition of the facts as we find them in this revision as compared with the so-called "Authorized," or "King James" version, using, as a standard, the consistent renderings of the CONCORDANT VERSION, as they appear in the published "New Testament," and the unpublished manuscript of the Old, for we know of no other which publishes concordances and standards on which these can be based.

The compiler of the CONCORDANT VERSION has, with the help of his associates, spent a large part of the last fifty years in producing these concordances, card indexes, and other apparatus in order to provide the means for making both a literal word for word, uniform *translation,* as well as a consistent, idiomatic *version,* in both English and German, and to form the foundation of a Research Institute for continuous investigation of the facts and their publication, so that the version will be subject to constant revision and improvement. For this reason his friends demand that he write and publish this review of the Revised Standard Version. Although he leans toward fundamentalism, he also sympathizes with modern attempts to correct the inconsist-

encies of our revered "Authorized" version, so is not prejudiced in either direction.

We use the word *scientific* in its true sense, as denoting orderly, classified facts, which never, in any way, clash with divine revelation. For instance, each plant or animal is given a single, uniform name throughout. We cannot call one of them (*thnin*) by four names, whale (Gn. 1:21), serpent (Ex. 7:9), dragon (Dt. 32:33), and sea monster (Lam. 4:3), as in the A.V. The Revised Standard (R.S.) has the same variety, but drops "whale," and uses "*sea* monsters" in its place (Gen. 1:21), and "jackal" twice, probably because the names are nearly alike in Hebrew. But why *sea* monsters? None of the contexts call for *sea,* and in some of them it seems improbable. When Moses came before Pharaoh, did Aaron's rod become a *sea* monster? The A.V. "whale," would hardly suit either. There are sea monsters in the ocean yet, and the early translators limited the word to these, probably because they did not know that there also once were enormous *land* monsters. We now have the skeletons of several extinct terrestrial species and these also must have been created. The translators probably were misled by the A.V. rendering of Gen. 1:21, which should read, "And God is creating great monsters, *and* every living ranging soul with which the water roams" (C.V. Gen. 1:21).

Would true science translate the stem usually rendered "atonement" (*kphr*), as the Authorized Version, pitch (Gen. 6:14), appease (Gen. 32:21), forgive (Ps. 78:38), merciful (Dt. 32:43), pacify (Pr. 16:14), pardon (2 Ch. 30:18), purge (Ez. 43:20), put off (Is. 47:11), reconcile (Ez. 45:20), cleanse (Nu. 35:33), disannul (Is. 28:18), village (1 Ch. 27:25), bribe (Am. 5:12), satisfaction (Nu. 35:31), sum of money (Ex. 21:30), and mercy seat (Ex. 25:17)? Is not the real meaning better expressed by *shelter?* And should all

these words not be confined to their own Hebrew equivalents? No wonder that confusion reigns on such themes as this!

"SOUL" IN GENESIS

It would be tiresome to compare the renderings in all of the occurrences of *nphsh* SOUL, so we will confine our study to those in Genesis and a few others which are especially enlightening. The Concordant Version, of course, translates it uniformly "soul," so we need not include this in our comparisons. The A.V. renders it *creature* seven times, R.S., the same. A.V. has *persons* twice, R.S. eight times. A.V. has *life* eight times, R.S. ten times. Only R.S. has (once each) "man became a living *being*" (2:7); "my *life* may be *spared,*" for "my *soul shall live*" (12:13); *willing* for A.V. *mind* (23:8), *members* for A.V. *persons* (36:6), al*together* for A.V. all the *souls* (46:15), and R.S. alone omits *soul* in 17:14 (that soul shall be cut off), and in 46:27 (born to Joseph in Egypt, two *souls*). As a result of this confusion, who knows what the soul is?

All believers in the inspiration of the Scriptures should rejoice to see that this R.S. has corrected the miserable mistake of the previous R.S. from "All scripture inspired by God is also profitable" to "All scripture is inspired by God, and is profitable," even though they leave it in the margin (2 Tim. 3:16). That one statement sickened many of us, it was so *un*scholarly and apostate.

NATURE

In the A.V. the stem *nature* is used for *generating* (*genesis*), *soulish* (*psuchikos*), *genuinely* (*gnêsiōs*). That is why it is almost universally misunderstood. By misplacing it on *soulish,* it has given that word a false nuance, and has itself lost its true meaning. Now the R.S. version adds *seed* (*sperma* 1 Jn. 3:9), which only contributes to the confusion.

"REDEMPTION THROUGH HIS BLOOD"

The R.S. version omits the phrase "through his blood" in Col. 1:14. It is assumed, therefore, that they prefer a "bloodless religion." This is hardly warranted, as it is not claimed to be omitted in its many other occurrences. We have carefully collated the three most ancient manuscripts, and find that it is omitted in all of them. The old "received" text had them, but all later ones omit them, so the R.S. should be commended for this omission. We do not want any human addition to God's revelation, even if we agree with it. Objection should be taken, rather, to the rendering *redemption* here. They themselves translate it *deliverance* once. So it should be always, for it is a reinforced form of redemption. We have far more than redemption now. Indeed redemption was limited to the jubilee. It was not by blood, but *ransom* was.

The first words of a book are important. They usually give us a key to its contents. Hb. 1:1 literally reads MANY-PARTly (*polu-merōs*) AND MANY-mannerly—By many portions and many modes (C.V.). The A.V. renders this "at sundry times and in divers manners." Whence come the *sundry* and *divers*? The word *many* includes no such thoughts. Is not this adding to the Word of God (Pr. 30:6)? And whence is the word *time*? They themselves have translated the word *meros* (PART), *behalf, coast, course, craft, particular, part, piece, portion, respect, side, some sort, somewhat.* And here they add *time*? And then they add another *time* which should simply be *of old* (*palai*). The R.S. correctly changes to *many* for *sundry*, but omits the second occurrence. It also completely blots out the idea of *parts* and changes manners to ways, with much the same sense.

ATONEMENT IN THE NEW TESTAMENT

One of the important themes of the Hebrew Scriptures is "atonement," let us see what the revisers have accomplished. To begin with, to most men it suggests doing something good as satisfaction for something bad. In theology the whole is enveloped in a fog of words. We checked the R.S. in the books of Moses and find it much the same, but they add *expiate* (Dt. 32:43). So there is little change for the better, apparently.

As no one word could possibly cover so much ground, and scholars generally gave it the root meaning COVER (almost the same as *kphr* in sound), we tried this as our standard at first. But another word, *kse,* claimed this, so we examined the contexts once more, and discovered that it is always a *protective* cover, a SHELTER. This we use *always,* often along with the Greek equivalent, *propitiatory.* This gives a clear, unclouded picture of its true essence, and connects it to its occurrences in the later Greek Scriptures, and replaces the misleading "mercy seat," when used of the lid of the coffer in the holy of holies.

In the Greek Scriptures the A.V. uses *merciful, reconciliation, propritiation, mercy seat, be far.* Five expressions for eight occurrences of the four forms. The R.S. has reduced this by one, as it has a new word, *expiate* in four passages (Ro. 3:23, Hb. 2:17, 1 Jn. 2:2, 4:10). As the dictionary "defines" *expiate* by *atone,* and *atone* by *expiate,* it is not clear why the change was made. It may have been some new "theory of the atonement." To the normal, unsophisticated mind, the simple word shelter seems to give the clearest possible picture, as the word is literally used of a village shelter (1 Sa. 6:18).

The word just (*dikaion*) is limited in the A.V. to four words, *just* (33 times), *meet* (2), *right* (5), *righteousness* (41). The C.V. finds *just* or *right* fitting for

all contexts. But the R.S. has added *sincere* (Lu. 2:20). But this word (*eilikrinês*) is needed in Ph. 1:10, 2 Pt. 3:1, so we cannot commend the change.

The word *will* is a good test of any translation, especially in the Greek Scriptures. English idiom demands that it be rendered *want* or *would* occasionally. It should always be *will* otherwise. Both the A.V. and R.S. add *desire* and *mean*. The A.V. has also *disposed, forward, so, had rather, intend, list, love,* etc. The R.S. has *wish* ten times, and *refuse, decide, choose, prefer, prevent, like, impulse,* etc. The insertion of the word *wish* so often makes a bad impression, especially when used of God, as if He were like a human, unable to execute what He wills. But the word *desire,* which is in both versions, is almost as bad. Moreover, *wish* belongs to another word (*eu-chomai* WELL-HAVE, 2 Cor. 13:7 etc.) and *desire* (*epithumeō* ON-FEELing, 1 Tim. 3:1). Who could commend this confusion?

EVERLASTING OR ANCIENT

The A.V. version renders the end of Mic. 5:2 *everlasting,* entirely omitting the word *days* of the Hebrew text. The R.S. renders it *ancient days*. Elsewhere the A.V. also uses *ancient* to translate the word *oulm*. In fact they have *always, ancient, any more, continuance, eternal, ever, everlasting, evermore, lasting, long, old, old time, perpetual, anytime, old time, world, beginning of the world.* I doubt if the R.S. version can do much worse. This very text states that Israel's Ruler's goings-forth were "of old" in the A.V. What is the difference between that and "ancient" time? The Hebrew here (left out by the A.V.) says it was in *time,* not eternity. There is nothing said here of Christ's "origin," as R.S. has it, any more than of eternity, for the word is *plural,* and speaks of His various appearances on the stage of time. It does not affect "the Person or deity of Christ."

The word *oulm* must be, and is, translated in terms of *time* in *both* versions. As it occurs at least ten times in the plural, it is difficult to see how it could be expressed in terms of endlessness. Eternity does not leave room for more than one. The C.V. sidesteps all these contradictions by simply using the English form of the Greek word. When our Lord spoke, He did not use English, saying "have *everlasting* life," but "may be having life *eonian*" (Jn. 3:16). The word *eon* is in the dictionary, and, if we put it in all its contexts, as well as that of its Hebrew equivalent, *oulm,* then the contexts will define its meaning for us far more safely and accurately than any lexicon and dictionary which records the meaning not according to the divine contexts, but the human, which are not only fallible, but corrupt.

"KISS THE SON"

The word *son* in Hebrew is *bn,* usually written *ben* when transliterated into English. It is prefixed to names, as *Ben*jamin, (son-right), just as *son,* or *sen,* is added to many names today, such as Johns*on* (John's-son). But in Aramaic son is *br.* This means PURE in Hebrew, In Ps. 2:12 and Prov. 31:2 the A.V. translates *br* son, as if Aramaic. As these passages are Hebrew, not Aramaic, this rendering is most questionable. The very oldest translation, made about three hundred years before Christ, renders the sentence CLUTCH *discipline* (*draxasthe paideras*). *Clutch* never elsewhere represents kiss, but the change of a single letter (from *nsh*q to *nsh*a) spells *bear,* which has about the same sense. They did not find *kiss* in the text, so it is also questionable. It has suffered in transmission.

In thousands of places the Hebrew text can be rectified by the early Greek translation, for we have no old manuscripts (except the recently discovered Dead Sea scrolls), while we have good ones of the Septuagint,

which is about a thousand years older, and these are well preserved. When one word goes wrong it often affects the next one. So here with a little adjustment, the Hebrew may also read *discipline.* The Concordant Hebrew text has been compared carefully with the Septuagint throughout. By this means, and by many other "detective" methods the text has been restored much closer to the inspired Original, and a record kept of these for further research.

The best test is the skeleton of the whole psalm, in which the beginning corresponds with the end. The subject is the opposition of the nations and their kings to Jehovah and His Christ in the great time of God's indignation against the nations. The exhortation to bear discipline is fully in line with the context. We can understand how His *own* people might be called upon to kiss Him, for it is a token of affection. But that these nations whom He is smashing with a club of iron should be asked to kiss Him seems out of place. But the advice to *bear discipline* is exactly in line with the occasion.

We hope that no one will use this textual improvement to prove that we do not accept the Sonship of Christ. In this very psalm, verse seven, we say of Him, "My Son art Thou!" Here the word son is correctly spelled in Hebrew, which is another proof that the other occurrence is wrong. And the context concurs fully with His place and glory.

JOHN THREE SIXTEEN

This popular text is used so much that it really ought to be well translated. First, the word *so* is composed of *two* elements in the Greek, and stresses the vastness, as well as the manner of God's love. It would perhaps be better expressed by *thus.* Second, both the verbs *loves* and *gives* have letters to indicate *both the*

past and the future, E-gapê-S-en, LOVES and *E-dō-K-en* GIVES (irregular). He lov*ed* in the past, but He also *will* love in the future, that is He *loves.* It would be most distressing if these versions were accurate, and God no longer will love. But the word *perish* is in an entirely different grammatical form, *ap-olluêtai,* SHOULD-BE-BEING-FROM-destroyED—no sign of the past or future, but an action going on at a given time. And *have, echê* is MAY-BE-HAVING. Unlike the "loves" and "gives" it is not a timeless fact, because it is limited to the eons, while death is still operating. After death has been *abolished* (1 Cor. 15:26 destroyed, a different word from Jn. 3:16—and 2 Ti. 1:10), *then* the life will no more be eonian, during the reign of sin and death, but endure after the eons are past. This indeed makes the life "everlasting" for all practical purposes. but that is not the point in John three sixteen. All will be made alive at the consummation of the eons (1 Cor. 15:24), for, even, as in Adam, all are dying, thus also, in Christ, all shall be vivified (1 Cor. 15:22, A.V. and R.S. made alive).

God has many sons. Christ calls them brethren (Hb. 2:10-12). Why then, does the R.S. translate repeatedly (Jn. 1:14, 18, 3:16, 18, 1 Jn. 4:9, etc.) as if the Christ is His "*only* Son"? The word mono*genês* clearly indicates that our Lord is His Son by actual, physical birth, not only by spiritual generation, as we are. In the East a son may be adopted, and it is absolutely necessary, in His case, to add the inspired "begotten," or at least indicate the omission. The A.V. is preferable.

With so many departures from the exact sense of the Original in one single, but precious verse, do you blame us if we are not enthusiastic about either version?

Many words of the original tongues have no exact equivalents in modern languages, because our surroundings and customs differ from those of old. Is not

the only practical way of giving our expressions the exact meaning they have in the original, to use the nearest available term *in all of its contexts,* if possible? The *contexts determine,* not only the broad *sense,* but the fine *nuances* in God's inspired word. This is done *uniformly* in the Concordant sublinear, and *consistently* in the readable version, where English usage demands that we change to close synonyms occasionally. But *none of these terms should be used to translate any other word in the original,* or the image conveyed will be hazy and distorted, if not misleading. This is the chief fault of our great "authorized" versions. Many of the most important terms of the inspired vocabulary are translated by a number of words, and these again are used for many others. The human brain is unable to untangle this inextricable cross wiring.

We hoped that the Revised Standard version would remedy this serious defect, but the examples shown herewith seem to prove that they have done very little, if any. It is usually claimed that a concordant version cannot be made. And, indeed, it is a very tedious and trying task. But now *it has been made* and the "New Testament" is open to the inspection of all. This work on the Hebrew Scriptures is also practically finished, and waits only for checking and revision. Having accomplished this enormous task, we feel that we are privileged to check the work of others by it, without in any way claiming any personal superiority. This lies only in the *scientific method* used. It enabled us to *evade* our own opinions, and made it a *public* version, which provides all the data, so that anyone may test each part for his own satisfaction. Without a concordance this is difficult to do with the new version.

The various forms which the *title* of the Deity (*Al,* DISPOSER) takes, are not distinguished in either the Revised or "King James'" version.

THE SONG OF THE CELESTIALS

Both A.V. and R.S. have "Glory to God *in* the highest" (Lu. 2:14). But the plural, *highest-ones,* should change *in* to *among* in English. Yet the R.S. has correctly altered "*toward* men" to "*among* men." The A.V. "*good will* toward men," the R.S. makes "among men *with whom he is pleased.*" The Original is simply *among men delight.* The last word occurs elsewhere in Mt. 11:26, Lu. 10:21, Ro. 10:1, Eph. 1:5, 9, Phil. 1:15, 2 Th. 1:11. The A.V. has *seem good, good will, good pleasure, desire.* The R.S has *good will, gracious, desire, purpose, resolve.* The C.V. has *delight* always. This word fits everywhere, and all these contexts give it the proper nuance here. Both other versions change the grammar and miss the sense. This grand chorus sets forth the ultimate goal of the Saviour's birth, first from the divine and celestial side, His glory among the highest of the heavens, and then the terrestrial, its effect upon humanity. It is a complex parallelism, of which the second line has a secondary parallel, in which "on earth peace," is repeated and amplified by "among men delight!" There are hundreds of such parallelisms

The discovery of the Dead Sea Scrolls has shown conclusively that the modern Hebrew "vowels" are not inspired by God, but late Jewish tradition, and that the original vowels are in the text itself. The "reconstruction" of this text demands the omission of the vowel points. The Revised Standard is based on the points added long after the time of Christ, by unbelievers, enemies of later revelation. They were spiritually in a class with the Pharisees and Sadducees condemned by our Lord, and more concerned with their talmudic interpretations than with the sacred text. As the "consonantal text" rejects the inspired vowels, and puts those of these men in their place, we cannot commend its use, although we do not object to the masora.

The term "Authorized," having become the standard name for the "King James'" revision, will create confusion. *All* revisions are "authorized" by someone. As this one is opposed by a large section of earnest Bible students, it would have been more considerate to avoid this term. Will it not give offense also to others, such as the non-Protestant denominations?

The American Bible Society, in their book concerning Bible translations, once denounced us drastically, and we were threatened with the law, because we had used the name "Standard Version," before we had heard of theirs. As we, unlike any of the versions, actually base our renderings on uniform standards, in our sublinear, we had a good basis for the name. What their claim is based on we do not know. We changed ours to avoid giving offense, but cannot recognize them as our standard.

In view of their drastic denunciation, that the concordant is a *"literal"* type of translation, which *"distorts"* the facts of a language, may we ask them to graciously consider the evidence as presented and marked in the accompanying pages of the version? And may we even hope that, in later editions of the book, they will modify their statements to conform with the facts? We will greatly appreciate whatever they may do in this direction.

REVERENCE

Those of us who are prejudiced in favor of the solemn form in addressing Christ and God should not criticise those who do not use *Thee* and *Thou,* for *there is no such distinction in the inspired Original,* and it cannot be used in languages which do not have such special forms. However, if we use these forms, we should apply them to the Son, the effulgence of His glory, as well as to the Deity Himself, for He is His Image. Honor paid to One is for the Other also.

ITALICS IN THE A.V.

The "Authorized" Version has italics for words not in the Original. This is missing in the revision. Putting them in *italics* (as though to *emphasize* them!) was misleading to ignorant readers, but the spirit of the matter was commendable. This is carried to the limit in the C.V. where there is not only lightfaced type for all not in the Original, but many signs to show other unavoidable deviations due to modern idiom. The compiler deemed it his duty to acknowledge every departure, and warn his readers to consult the accurate, uniform sublinear for the facts. A really unbiased version should do everything possible to acquaint the reader with all that is or is not in the Original.

"THE" AND "A"

The A.V. says that the Roman centurion and those with him at the crucifixion, when they saw the quake and the occurrences, said "This was *the* Son of God." The C.V. also rendered it so in its first edition. But there is no *the* in the ancient text. Only one manuscript added it later. When we remember that the centurion was not a Jew, so probably was a polytheist, we should not expect him to speak as we would. When we revised the C.V., we avoided such false prejudice by making it, "God's Son" (Mt. 27:54). Besides, the evangelist in this passage simply *records* the words of this heathen witness of Christ's death, without any *doctrine* being involved. Should we reason from the fact, that, in Jn. 8:48, the beloved apostle *records* what the Jews said about Jesus having a demon, that he *teaches* that He had one? In Rev. 1:13 Christ is *like* a son of humanity. He is not *like* Himself, but *is* Himself. Of course we prefer to give honor by making all pronouns referring to Him begin with a capital letter, and spell it Son, rather than son. But there is no evidence for this in the Original. There the letters are all capitals.

CONTRADICTIONS

Some ardent believers in Christ, who earnestly seek the glory of God have been sore distressed by the apparent contradictions in our venerable Authorized Version. They have felt certain that these were not inspired, and were due to human misunderstanding, either in interpretation or translation. By correctly cutting (2 Tim. 2:15) the word of truth, especially by deriving the truth for this administration of transcendent grace from Paul's epistles, especially the later ones, and leaving that for the Circumcision to them, much confusion has been cleared up. But some of the most serious and solemn questions, such as the eventual outcome of God's operations as they affect humanity and all creation—these are most contradictory in the old version. Let us see what the new has to offer.

There is a crass contradiction in Paul's epistles and other portions of Scripture on the final fate of the human race. Paul speaks boldly and plainly: "God our Saviour, Who *will* have all men to be saved, and come to the knowledge of the truth" (1 Tim. 2:4). This is emphasized and established by repetition: "We *trust* in the living God, who is the Saviour of all men, especially of those that believe" (1 Tim. 4:10). Let us see what help we can get in the new version. Aha! They alter *will* to *desire,* and *trust* to *hope.* Here is a clear case of adapting a passage to the translator's theology, for the word "will' here used is seldom rendered otherwise. They themselves translate to the effect that this is *sure* and *worthy* of *full acceptance.* Why then *hope?* Why not *trust?* Why not *rely* on the living God, as the

C.V. has it? Is this not a serious anticlimax? Why should we reject this wonderful declaration?

The reason is clear, and we heartily sympathize with all who are troubled by it. *Another passage in the Bible makes it impossible to believe this glorious revelation.* Christ Himself is quoted as saying: "These shall go away into *everlasting* punishment: but the righteous into life *eternal*" (Mt. 25:46 A.V.). The Revised Standard has changed this to *eternal* in both cases, which, in itself is to be commended, for no ordinary reader of the A.V. would suspect that both words are the same in the Original. Nevertheless they are mere variants with the same sense. Those of us who love God earnestly desire to believe His every word. To be sure, unless we are totally callous in regard to the fate of our fellow mortals, our hearts are sore the second we stop to fathom the fearfulness of such a future and its reflection on the character of our loving God, and we instinctively wish that it were not so.

This becomes even worse when we try to reach our unbelieving friends and neighbors by warning them of their fate. Even if many are reached, yet oh! how *comparatively* few of all mankind! Then, if we come in contact with other religions, even the darkest and most degrading, none of them have such a horrible hell as the Protestant, with *eternal* torment. Many hapless people suffer so much in this life that we instinctively hope that death will *end* it for the poor unfortunates. But, alas! according to part of the Bible, it is only the entrance into a helpless, hopeless existence in a horrible hell for many miserable mortals who never had the slightest opportunity to escape the sin inherited from Adam or to hear a single word about God or the evangel of His Christ.

What a terrible reflection it is on Christendom and its "orthodox" churches and creeds, that they do not

investigate to see how this colossal contradiction can be corrected. Instead they counteract the repeated assertion of a much later and fuller revelation concerning *all* mankind, by one whose context confines it to a comparatively *small class* at a *single crisis,* when the Son of Man shall come in His glory, and all (then living) nations are gathered before Him (Mat. 25, Joel 3). This can be largely rectified by correctly cutting the word of truth (2 Tim. 2:15) leaving the versions as they are, but even then the contradiction remains, for the twice repeated "*all* men" cannot allow even the goats to go into "*everlasting* fire" (verse 41). How can we account for this?

A missionary friend of mine was using the Greek-English word *eonian* (aiōnion) in place of "everlasting," in John 3:16, in teaching the Indians. His board heard of it, and a member came out to remonstrate with him, saying, in effect, "Jesus did not say that those who believe would receive *eonian* life, but *everlasting* life." The missionary patiently explained that our Lord did not speak English to the people, but Greek, and in fact did say exactly that—spelled aiōnion—and even pronounced almost the same in modern tongues. The board member could not answer him.

When we study *all* of the occurrences of this word and its equivalent (*oulm*) in Hebrew, we will find many in which it *cannot* denote endlessness. The A.V. itself renders it *ancient, long,* and *old,* in some places and the revision is charged with doing this in others. Because the noun—*eon*—is prefixed by *unto* and *from,* and appears in the plural, it cannot mean eternity, either past or future. Close consideration shows that it is a period of time in which God uses a special world, or system of things, in order to reveal Himself. The only way to learn this is to put the word in place of the popular renderings wherever it occurs. But as they have often

translated it "world," and the phrases "eon of the eon," "eon of the eons," and "eons of the eons" by various questionable variants, the only safe way is to consult a version which uses the same word that was used by our Lord, throughout. The Revised Standard has in fact made the renderings more uniform, but this is no practical help when a given word or a synonym cannot be applied to all occurrences in the Original. It is just a little too much to carry out their method consistently, and render *the eons of the eons* (the last two of a series of five) as "the everlastings of everlastings."

The key to this phraseology is found in the tabernacle in the wilderness. There the whole camp of Israel was holy, the court still more, the first holy place more yet, and beyond the curtain was the most holy of all. Therefore the two compartments in the tabernacle were the holies of the holies.

We will not tire and confuse our readers with many more examples of the inconsistency of the two versions, as those who wish more evidence along this line can find an abundance in concordances such as Strong's and Young's and Wigram's, which certainly are not prejudiced. These give only the old Authorized Version readings, but there seems to be little difference in this regard between it and the recent Revised Standard Version. We have given only a few samples of very important terms, without giving all the references. These show why our knowledge about them is so hazy. Complete lists of all the words in the Greek Scriptures are to be found in the English and German Keyword Concordances, to which we refer inquiring truth seekers.

Isn't it a pity that the great bulk of Christendom, which champions the name of Christ and claims to uphold the glory of God, should stubbornly refuse to believe the greatest and grandest predictions of God's ultimate success in bringing *all* His erring creatures back

to His bosom, through the sufficient sacrifice of His beloved Son? Instead, they distort temporal and limited judgments in order to make Him appear a more malignant and implacable tormentor than any of the false gods of "heathen" religions! For this our translators are partly responsible. Yet we must give them credit for translating many passages, that plainly teach the truth on this theme, quite correctly.

The A.V. did not succeed in altering these much. Let us see how the R.S. version has dealt with them. We have already had 1 Ti. 2:4: who *desires* all men to be saved (*wills*). Ro. 5:18 "as one man's trespass (*offense*) [led] to condemnation for all men, so one man's (*Man's*) act of righteousness [leads] to acquittal and life for all men." 1 Cor. 15:22: "For as in Adam all die, so also in Christ shall all be made alive." 1 Co. 15:28: "when all [things] are subjected to him (*Him*), then the Son himself will also be subjected to him (*Him*) who (*Who*) put all [things] under him (*Him*), that God may be every[thing] to (in) everyone." Col. 1:20: "through him (*Him*) to reconcile to himself (*Himself*) all [things], whether on earth or in heaven, making peace by the blood of his (*His*) cross." The words in square brackets are not in the original, yet we are intensely thankful that, through these few passages alone enough of His excellent glory shines forth, to show God's final goal, when the hearts of all mankind, as well as the celestials, will be satisfied in His love.

THE PROPHETS

A PROPHET does not merely *fore*tell the future. He tells *forth* God's mind for all times. The popular view, that he is one who predicts what is coming, is far too narrow, for he also reveals God's thoughts as to the past and the present. That part of God's Word which is called THE PROPHETS, in the Hebrew Scriptures, embraces the inspired historical record preserved in the books called Joshua, Judges, Samuel and Kings, as well as Isaiah, Jeremiah, Ezekiel, and the Minor Prophets. The historical prophets do not give a fallible, human account of what occurred while the nation of Israel was in the land, but an inspired treatise from the standpoint of Jehovah. Whatever prophet or scribe pushed the pen, the dictation was done by the Deity. No other history can compare with it, in truth or dependability in value or importance.

In order to intelligently understand any passage in the Scriptures we must consider its context. We should get a grasp of the grand subject of God's whole revelation, and of every one of its principal parts, so that we can place each portion and perceive its relation to all the rest. To help the reader to apprehend the place of each particular passage, we have published a skeleton which points out its place in relation to the whole.

In the interpretation of prophecy it is of paramount importance that we consider the setting of each pertinent passage before determining its proper application or final fulfillment. We must ask ourselves, What is the subject under discussion, and of what larger subject is this a part? This can be found in the skeleton. This gives the subject of the whole book and its place in the Scriptures as a whole, as well as each subdivision of the

book in which a prophecy is found. Knowing all this will be a tremendous help in interpretation, as well as a sure safeguard against the vagaries of our own imagination.

We have already published all of the Greek Scriptures, miscalled the "New Testament," and they are available in the original Greek, with the variants of the principal ancient manuscripts, a word for word uniform sublinear, and an idiomatic version. Also an exposition "Revelation," and Daniel's prophecy in the back numbers of our magazine. At present we seek onlyy to give the background for the "virgin birth," and the significance of the divine names connected with it.

JAH, JAHU, JEHOVAH

The name *Ieue,* "Jehovah" in English, denotes "Who is and Who was and Who is coming" (Rev. 1:8). After He *has* come, it will be shortened to "Who art and Who wast" (Rev. 11:17). So, in the Hebrew, the name was sometimes shortened to *Ie,* Jah (LORD, Ex. 15:2), which makes it all *"future,"* as "He-will-be." This is often added to names in Hebrew, *Isho-Ie* (Jesa-iah, 1 Chr. 3:21) (Salvation-He-will-be). Others as *Isho-Ieu,* Isaiah, Salvation-He-is-and-will-be, indicates both the present and future, but omits the past. This is most appropriate, for the historical prophets recorded what was past, but the predictive prophets foretold the salvation of their own day, as well as that of the far future. It is difficult to express this in Greek and English, so the word *coming* is added for the future, although it is not in the Hebrew. These marvelous tokens of inspiration are entirely obliterated in ordinary versions.

The Hebrew forms *Ie, Ieu,* and *Ieue,* the time names of the God of Israel, are full of *meaning.* This is obliterated when all is transmogrified into LORD, which belongs to *Adonai.* This significance is too cumbersome

in English, but it can be indicated by Jah (He will be) and Yahu (He is and will be), and Jehovah (He was and is and will be). The sign miscalled "the virgin birth" had its germinant fulfillment in Isaiah's day. It lasted from the time it was made known to the prophet until the lad knew of the evil of the two kings, and it was removed, when the Assyrians conquered and deported them.

As the title Lord is a good equivalent for *Adun,* it should not be used for *Ieue* also. The spelling and the pronunciation are important, but not nearly so much as the mean*ing*. The Revision of 1901 made a vast advance when it distinguished these two, by using Jehovah, even though they used it for Jah also. Why go back to the old confusion? We would like to introduce the spelling *Ieue,* with the pronunciation Yehweh, and *Ie* (Yeh), and *Ieu* (Yehuh). But English mispronounces almost all foreign names, including those in the Scriptures, so nearly all of them would have to be changed, which would cause much misunderstanding. We will introduce such things first in our lexicon and concordance.

It is generally known that Jesus is the same in meaning as Joshua. Isaiah also is composed of the same components. Isaiah is *Isho-Ieu* (Salvation-is-He'll-be) and Joshua is *Ieu-Shuo* (He-is-'ll-be-salvation). The difference lies in the emphasis. In Isaiah the stress is on *salvation.* In Jesus the point lies in the fact that *He* is the Saviour. In each case there is no salvation in the past, but both a present and a future one. So Isaiah prophesied a salvation from the enemies of his day and another to come through the Only Begotten Son of God. Jesus, as a man, saved when He was here, but His great work of saving all humanity is still future.

THE SALVATION OF JAHU

THE SCROLL OF THE PROPHET ISAIAH, whose name means *Salvation-of-Jahu* . . is the first of the Predictive Prophets, and deals with the salvation of Judah and Jerusalem from the divine standpoint, with special reference to the future, when it will be accomplished. As shown in the skeleton index of subjects, which follows, it commences and closes with *Expostulations, Reproving* the people and *Promising* amendment under Messiah's rule. The second concentric subject is *The Voices,* the first from the *Temple,* foretelling the *Forsaking* of the land, and its corresponding voice, near the end, from the *Mountain,* bringing *Consolation.* Within these are *Historical* and *Predictive* sections, dealing with the days of *Ahaz* and *Hezekiah.* The central sections are concerned with *the Nations,* their *Loads* and their *Woes,* in contrast to *Israel's Blessings* and *Jehovah's Glories.* The following skeleton shows this at a glance.

1:2-5:30 Reproof	Expostulations		Promise 40:12-66:24
6:1-13 Temple Forsaken	Voices	Consolation, Mountain	40:1-11
7:1-12:6 Ahaz	Prophecies—Predictions		Hezekiah 36:1-39:8
13:1-27:13 Blessings—Loads	Israel—Nations	Glories—Woes	28:1-35:10

A study of this table of contents and the concentric arrangements of the subjects, so that each one is repeated in reverse order, will show that the very division of the scroll into two corresponding parts, constitutes it one organic, living whole, from which no major part is lacking or displaced, but each is vital and indispensable. The smaller sections also are constructed on the same plan, so that its structure corresponds closely to that of a human skeleton, in which each half is comple-

mentary—two eyes, two ears, two nostrils, two arms, two legs and two feet and hands. To understand any part it is always well to consider the corresponding member also.

The modern division, between the section on *Hezekiah* (Is. 40:1), and the second *Voice* from the Mountain amputates two vital members. It is as if we cut off one of Isaiah's arms and legs, leaving him an impotent cripple. The last *Voice* and the last *Expostulation* are needed to balance the first. In what a pitiful plight it would leave Judah and Jerusalem if Isaiah had *reproved* them, but failed to *promise* them anything in his later expostulations! And if he had foretold the *forsaking* from the temple, and omitted the *consolation* from the mountains! Or even if he had left this to another and later man, who would, on that account, be much greater and more popular than he. Let us not mutilate or maim God's living revelation. It is spiritual mayhem.

The name of Isaiah (Salvation of Jahu. .) gives us a summary of his ministry. In it he shows that the salvation of His people depends on Jehovah alone. Although in reverse order (Jahu . . is-Saviour) Joshua has the same significance. Their ministry is parallel. Joshua brought Israel into the land and saved them from their enemies by the hand of Jehovah. Isaiah brings Judah into the promised land again, in spirit, by the hand of Messiah. A greater than Isaiah or Joshua, Jesus, Whose name is the Greek form of Joshua, signifies the same. Isaiah's Antitype is He, Who will bring His people into the promised land in the day of Jehovah. He will fulfill the predictions of Isaiah, for He is the true Salvation of Jahu . .. He is the burden of Isaiah's scroll. In accord with the prophet's name, the verb *save* occurs nearly thirty times, and *salvation* about twenty times.

We are first introduced to Isaiah, the prophet, in

the second book of the Chronicles (26:22), where we read, "Now the rest of the annals of Uzziah, first and last, behold! They are written by Isaiah, the son of Amoz, the prophet." This shows that this prophecy includes a supplement and an amplification of the divine comments on Israel's history of this period. Indeed, although it finds its place among the Predictive Prophets, Isaiah contains considerable historical matter, concerned with the kings who reigned in his days, especially Uzziah, Ahaz, and Hezekiah. Isaiah is again mentioned in the Chronicles, near the end of his life (2 Chr. 32:20, 32). When Sennacherib, the Syrian, threatened to destroy Jerusalem, King Hezekiah joined Isaiah in an appeal to heaven. And once more the prophet is included in the narrative, as follows: "Now the rest of the annals of Hezekiah, and his kindness, behold them written in the vision of Isaiah, son of Amoz, the prophet, and on the scroll of the kings of Judah and Israel."

Perhaps the most startling fact connected with the commencement of Isaiah's ministry is that it was preceded by the long reign of a good king. For half a century Uzziah had done that which was *right* in the eyes of Jehovah. He sought God in the days of Zecharia (not the writer of the book of that name) who had understanding in the visions of God. As long as he sought Jehovah God made him to prosper. He did much building and mustered a large army, and loved husbandry. He was marvellously helped, till he was strong. The land seldom enjoyed such a long period of prosperity. Jehovah was lavish in His blessings. We are tempted to deduce from this that all was well in Judah, or Jehovah would not have blessed the nation so. There is much internal evidence of a high level of life, along with riches and extravagance (2 Chron. 26:5).

But alas! Blessings oft make men forget God when their souls are surfeited and their bodies recline on beds

of ease. Luxury leads to licentiousness. Laxness leads to idolatry. So Isaiah is chiefly concerned with the past sins of Judah and the future blessings under Messiah.

The historical background of Isaiah's prophecy is found in Second Kings, chapters 18-22, and Second Chronicles, chapters 26-33. He prophesied during the reigns of Uzziah, Gotham, Ahaz, and Hezekiah, over Judah, and during those of Pekah and Hosea, and a number of lesser ones, in Israel, the northern kingdom.

It is evident, from the contents of Isaiah's scroll, that he records much more than what he *saw*. Even a casual reader observes that much was *heard,* and some does not seem to fit into either of these common means of communication. The word in the sublinear is PERCEIVE, which literally denotes to gain knowledge by any of our physical senses. This is also the sense of the word *vision,* or PERCEPTION, for which English does not seem to have any accurate expression. Much of Isaiah's scroll evidently came to him as a prophet of God, by the supersensory intuition which comes through an extraordinary outpouring of God's holy spirit. It is as if his sight, his hearing, his touch, his taste, and his smell were all engaged in discriminating that which is set before him, which he was to convey to the readers of his scroll. But these senses are replaced by far keener spiritual faculties, to which our spirits respond when the impressions are channeled to them through God's inspired words.

ISAIAH, SON OF AMOZ

The father of Isaiah is usually mentioned together with his son. Probably there were other Isaiahs, and his father's name was needed to distinguish him from the rest. It is easily confused with that of the prophet Amos, who came some time before him. In the Hebrew, the name of Isaiah's father was *Amutz,* with the meaning *resolute.* In the A.V. it is rendered Amoz. Amos, the prophet, however, is *Omus,* denoting *load.*

"THE VIRGIN BIRTH"

WE HEARTILY SYMPATHIZE with all those who resent any change in the Bible which appears to deny the virginity of Mary, the mother of Jesus, the Christ. It seems that *both* of the "auhorized" versions are clear on this theme in the Greek Scriptures, so the fact is as clearly authenticated in the Revised Standard Version as in the "King James'." So far this seems to have been ignored by one side, which appears to be unfair. Whatever the members of the revision company believe, they did not change sufficiently to deny the generation of Jesus Christ by the holy spirit of God, so that He is the Son of God (Lu. 1:35). But in the book of Isaiah they altered the word virgin to "young woman." This seems to be the main charge against their revision, so we will examine this matter thoroughly.

To really understand a word we must view it in all its contexts, as is done in the Concordant Version. And to get a good grasp of any passage we must know its full background, not only the close context in which it occurs, but the subject of the section, and of the book and of the part of the Bible in which it appears. Only then can we be confident that we perceive the point of the passage, and are able to judge of the propriety of its translation. This seems to have been neglected hitherto, in considering the passage concerning the virgin birth (Is. 7:14), because it is supposed that, since it seems to be quoted in Matthew's account (1:23), the two should not only agree, but be exactly the same. The A.V. itself has changed "conceive" to "with child" and "bear" to "bring forth," and omits "they" and

spells the name *E*mmanuel in place of *I*mmanuel. But this is overlooked, as a rule.

Instead, the R.S. is blamed for changing "virgin" into "young woman," although the Hebrew does *not* use the usual term for a "virgin."

From the ordinary Bible reader's viewpoint, the Revisers seem to be wrong, but from one conversant with the Hebrew Original or a Jewish Rabbi, the "King James'" version is incorrect. The instincts of a spiritual mind may be a better guide than mere scholarship, so it cannot be ignored. We hope to consider the matter so thoroughly that the present deplorable conflict will disappear, and a more accurate translation than either will compose the differences.

In order to provide the proper background, we give an introduction to the book of Isaiah, and to the section Thus we hope to shed a multiple beam of light on it especially the second son, Emmanuel, and the signs connected with each one. We also give a number of skeletons to bring out the subject of the book and of the section and subsection in which this passage appears. and bring it into sharp focus, to enable each one to determine for himself whether "virgin," or "young woman," or "damsel" is the closest and most nearly correct rendering of God's inspired Word in this passage.

AHAZ—EVENTS AND *SIGNS*

(7:1-12:6=36:1-39:8)

7:1-9 Syria and Israel.....	Confederacy.....	General 8:9-10
7:10-8:8 Frustrated		Frustrated 8:11-9:7
9:8-10:10 Jehovah's	Confederacy.....	Deliverance 10:33-12:6

As shown in the above skeleton, the background of this section concerns the *confederation* of the two kings of Syria and Israel against Ahaz, which is typical of a confederacy of all peoples against the throne of David

in the future. These all are the black background on which God portrays the power of His Spirit in bending the enemies of Israel to carry out His intention. Even their failures in faith, as in the case of Ahaz, shows that He can save them even when they are fearful and unbelieving.

Two corresponding sections in Isaiah are concerned with contemporary events. First, in the reign of Ahaz, (7:1-12:6), and, later, in the time of Hezekiah (36:1-39:8). In both, the rising power of Assyria is brought into contrast with the might of Jehovah, as a test for His people, and to display His wisdom and power. Ahaz was blind to this, so was led into subjection to Assyria by the failure of his faith. He feared that Jehovah could not deliver him from the two neighbor nations, Israel, here called Ephraim from the largest of the ten tribes, and Syria. His fears regarding these proved groundless, as both these lands were themselves overrun by the Assyrians before they could conquer him. Before this, when Rezin, king of Syria, and Pekah, king of Israel, sought to fight against him, they could not do so, for Jehovah stopped them.

Ahaz did not do right in the sight of Jehovah, his God, but imitated the kings of Israel. He even made his son pass through the fire, like the nations which has been cast out of the land, and sacrificed on the fane heights (2 Ki. 16:1-4).

It was Jehovah who sent the king of Syria and the conspirator king of Israel, against Judah. And He it was Who kept them from fighting. They succeeded only in frightening. Bad as Ahaz was, he belonged to the house of David, and, as such, was under the divine protection. Hence the word comes to the house of David that the kings were stopped. Nevertheless, their faith was so feeble that both the king and the people were swayed with fear.

In order to quieten the timid king, Isaiah first reveals the plan of his two enemies in order to show that God knew all about it. He likens them to the smoke of a wooden poker, the flame of which was gone out, for the king of Assyria had already put Israel under tribute (2 Ki. 15:19), and was about to put an end to both of these kingdoms. Within sixty-five years they both ceased to be independent nations while Judah still continued until the time of Nebuchadnezzar and Babylon's world-wide empire.

SYRIA AND ISRAEL CONFEDERATE

The king of Syria and the king of Israel combined their forces to besiege Jerusalem. When the Syrians came as far as Israel, to rest there in preparation for the assault, Ahaz and the people of Judah were greatly perturbed, for the Syrian king had carried away a great number of captives, and Israel had slaughtered many of them (2 Chr. 28:5-6). Then it was that Isaiah, the Salvation of John was sent to bolster his faith. All of the revealed circumstances connected with this meeting are in accord with the message itself. In anticipation of this prophecy, Isaiah had given his son a notable name, Shear Jashub, which means, "Remnant-is-returning." The place, where Isaiah, with his boy, met Ahaz at the pool may also be significant, for water was very important and scarce, especially in case of a siege, and the king may have been inspecting the pool and its trench, in place of relying on God.

CONFEDERACY FRUSTRATED

7:10-8:8

:10-17 Em-manu-El .....Signs..... Maher-shalal-hash-baz 8:1-4
7:18-25 Pests .....Assyrian Invasion..... Water 8:5-8

In order to encourage Ahaz, Jehovah proposes a sign, but Ahaz is too stubborn to admit his lack of faith, so

7 And [b]coming is it, in the days of Ahaz, the son of Jotham, son of
Uzziah, king of Judah, up goes Rezin, king of Syria, and Pekah, son
of Remaliah, king of Israel, to Jerusalem for the fight [on]against it.
2 [a]Yet [7]they[e] cannot [t] fight against it. And it is being told the house of
David, [t] saying, "[r]Resting is Syria on Ephraim." 2Ki15[25 37] 16[5-9] 2Chr28[5-6]

And swaying is his [r]heart and the [r]heart of his people,
As sway the trees of the wildwood from facing the wind.
3 And saying is Jehovah to Isaiah. "Fare forth, pray, to meet Ahaz,
You and Shear-jashub [Remnant-is-returning], your son,
To the end of the trench of the uppermost reservoir,
To the highway of the field of the launderer.
4 And say to him, Beware and quieten down.
You must not be fearing, and your [r]heart must not be timid, *1-4- = -4-9*

[f]Because of these two [r]tails of wooden poker smoke,
[i]By the [h]hot anger of Rezin, and Syria and Remaliah's son,
5 Forasmuch as counseling evil against you is Syria, Ephraim and
[Remaliah's son,
6 Saying, "Up are we going into Judah and [c]making an end of it.
And causing a king to reign in its midst are we—[']the son of
And [r]rent we cause it to be to us. [Tabeal."']"
7 Thus says my Lord, Jehovah [7]of hosts.[e] "Not [']confirmed, is this
And it is not [b]coming to pass. [counsel.[e]
8 For [r]head of Syria is Damascus, And [r]head of Damascus is Rezin.
And in further sixty [a]five years is Ephraim being cracked as a
[people.
9 And [r]head of Ephraim is Samaria, and [r]head of Samaria is
[Remaliah's son.
If you are not believing, [tt]then not [']faithful are you."
2-4- = -4-9 11-9 = 9s-10[22]

10 And proceeding is Jehovah to speak to Ahaz, [t] saying:
11 "Ask for yourself a sign from [wi] Jehovah, your God. 38[7]
Deepen the asking, Or elevate it toward that above." *10-11 = 13-16*
12 And saying is Ahaz, "Not asking, am I, nor am I probing Jehovah."
13 And saying is He, "Hear, pray, house of David! Mt1[9] *12-13- = 17*

A little thing is it for you to tire mortals
That you are tiring [mr]even [7]Jehovah,[e] [']my God?
14 Wherefore, giving is [7]Jehovah[ss] Himself to you a sign.
Behold! The damsel is [']pregnant and is bearing a son,
And you shall call his name Em-manu-El [With-us-Deity]. 8[s] Mt1[22]
15 Clotted cream and honey shall he eat [7]before[e] he knows to reject
[t] evil and choose [t] good
16 For [t] ere the lad is knowing to reject [t] evil and choose [t] good.
Forsaken shall [']be the ground, which is irritating you, [f]of the presence
[of the two [7]Kings.[s] *10-11=13-7*
17 Bringing is Jehovah on you, and on your people,
And on the house of your father,
Days which came not [t] from the day Ephraim withdrew from [on] Judah—
The king of Assyria!

pretends not to heed it. So Jehovah foretells events in the near future which will substantiate His promise that neither Rezin nor Pekah will conquer the kingdom. Ahaz will not be saved by might or power, but by spirit. A helpless little child, still unborn, shall be named "With-us-Deity." That is the faith which will protect the kingdom. And it will be confirmed by the fact that both Rezin and Pekah will be out of the way before the little child is conscious of their evil.

THE SIGN—EM-MANU-EL

A *sign* is a significant occurrence, which conveys a meaning *beyond* and *different* from that which lies on the surface. The *rainbow* is a beautiful sight, but it has very little physical resemblance to a *covenant*. Yet, like any sign written in letters, it should remind us of God's contract with the whole race. So circumcision, to a devout Israelite, speaks of Jehovah's special covenant with him quite as clearly as the letters *brith* (covenant), and more impressively (Gn. 6:18, 17:10-11).

A sign must be readable *at the time*. Ahaz could not have considered the virgin birth of Christ as a sign, for he never saw it. He needed assurance in his day that God is with him. The sign was not at all limited to the boy's birth, but extended over the period in which the lad was not conscious of the impending evil. Then it was that God showed His presence by removing the evil.

JEHOVAH'S WIFE

God's earthly people are often symbolized by a woman, as the wife of Jehovah, and Messiah and the believing remnants are represented as her son. Hosea (Ehu-saves) prophesied about the same time concerning Israel's *deportation* as Isaiah of Judah's *salvation*. He had to take a prostitute for his wife, because Israel had committed this sin by consorting with other gods. Her name, Gomer (LAPSE), fitted the nation exactly. Her first son, Jezreel (Sowing-is-Deity) signifies

HOSEA [SAVED?]

1 The word of Jehovah, which [b]came to Hosea, son of Beeri, in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah, and in the days of Jeroboam, son of Joash, king of Israel. *1¹⁻¹⁴ˢ*

The start of the word of Jehovah [i]by Hosea:
And saying is Jehovah to Hosea

2 "Go, take to you a wife of prostitutions [=]And children of prostitutions.
For [p]verily, to prostitution is the land going, from after Jehovah."
[Pressed-Drieds]

3 And going is he and taking 'Gomer [Lapse], the daughter of Diblaim
And pregnant is she becoming, [=]And is bearing for him a son.

4 And saying is Jehovah to him: "Call his name Jezre-El....
[Sowing-is-Deity]
For still a little and I [nt]visit 'the blood of Jezreel on the house of Jehu
And I cause to cease the kingdom of the house of Israel.2K9¹⁶ ²⁴

5 And it [b]comes in that day, [a]then I break 'the bow of Israel in the vale
[of Jezreel.2K18¹¹ *4-5=8-9*

6 And pregnant is she becoming again, [=]And is bearing a daughter.....
And saying is He to him: "Call her name Lo-ruhamah [No-compassion]

For I am not continuing further having compassion on 'the house of
Seeing that [b]verily I am bearing [t]with them. 2K10³² [Israel

7 [a]Yet on the house of Judah am I having compassion.
And I save them [i]by Jehovah, their God.
[a]Yet not saving them am I [i]by bow, [a]or [i]by sword.
[a]Or [i]by battle [7a]or [i]by chariots[7], [i]by horses [a]or by [i]horsemen."

8 And weaning is she 'Lo-ruhamah,
And is becoming pregnant [7]again[o] [=]And is bearing a son.

9 And saying is He: "Call his name Lo-ammi [Not-My-people],
For you are not My people, [=]And I am not becoming yours.Dt27⁷

10 [a]Yet become shall the number of the sons of Israel as the sand of th
Which is not being measured nor numbered.Gn22¹⁷ [sea
And it [b]comes, in the place in which 'was said to them: 'Not My
[people are you'
[7]There[o] is it being said to them, "Sons of the living Deity." 9²⁶ *10=1*

11 And convened are the sons of Judah and the sons of Israel together,
And they place [t]over them one [r]head,

And up they go from the land,
For great is the day of Jezre-El [Sowing-is-Deity]. *10=1*

the *deportation* of the ten tribes. Her next child was a daughter, named "Lo-Ruhamah" (No-Compassion), Jehovah would *not have compassion* on them, but He would on Judah. Next came another son, and he was named "Lo-Ammi" (Not-My-people) to show that they were *no longer His people* (Hos. 1:2-11). Here we have symbolism very similar to that found in Isaiah. His wife, however, represented Judah and the house of David, instead of apostate Israel. Her three sons were named to indicate various phases in the *salvation of* Judah.

ISAIAH'S WIFE

There is a spiritual significance to every minute detail connected with the mother of Isaiah's lads if we can only perceive them. In connection with her first child, Remnant-shall-return, the mother is not even mentioned, so we should attach no special significance to her. But With-us-Deity's mother is called *"the* damsel." This term elsewhere seems to denote rather a young woman, the nearest to a virgin, although she already had a son. It suggests a younger woman than she actually was, and thus points quite clearly to a virgin in the fulfillment. According to the Hebrew, she was already pregnant, and Remnant-shall-return was already old enough to go with his father. The third son, (Hastening-loot-hurries-plundering) was not even conceived (7:3, 8:3). In connection with him, she is called a "prophetess." Though she seems only to have been the wife of a prophet, yet, in her *action,* she took part in these "signs," so *acted* out a part of this prophecy, rather than put it into words.

Just as Hosea's wife clearly represented Israel, so Isaiah's stands for Judah. We must remember that God's covenant was with the house of *David,* which ruled over *Judah,* and His worship was centered in the *temple,* which also was in *Judah.* When Israel, the ten

tribes, was severed from Judah and Benjamin, their kings did not want them to go to the yearly festivals in Jerusalem for political reasons. However, many who were faithful to Jehovah left the territory of the ten tribes and settled in Judah, and therefore were also called "Jews." This took on a religious significance, and was applied to a *remnant* out of all the tribes who were faithful to Jehovah. So that Jehovah signified the *deportation* of Israel through Hosea's children, but the *salvation* of Judah, especially the remnant, by the sons of Isaiah.

ISAIAH'S SONS

Not only is the name of Isaiah (Salvation of Jahu), significant, but those of his sons are also symbolic. We are expressly told, "Behold! The *boys* whom Jehovah God gives to *me,* are for *signs,* and for miracles in the house of Israel, from Jehovah of Hosts, Who is tabernacling in mount Zion" (8:18).

He had three sons, whose names tell us of Jehovah's dealings in the *salvation* of Judah. They are Shear-Jashub (Remnant-is-returning, 7:3), Em-manu-El (With-us-Deity, 7:14), and Maher-shalal-hashbaz (Hastening-to-loot-hurries-plundering, 8:1). Together they illustrate the course of the salvation of Jehovah. Each one suggests a disinct phase of Judah's salvation. They are:

REMNANT-IS-RETURNING

Till the coming of Christ's kingdom, salvation is confined to *remnants.* Under Joshua (Jahu-is-Saviour), almost the whole generation, except Joshua himself, failed to enter the promised land. But in Isaiah's days the nation is divided more equally. Soon after this the ten tribes of Israel, or Ephraim, were carried away, so that Judah and Benjamin were only a remnant. When they also were carried captive, however, after seventy years, a *remnant returned.* When Christ came, to this remnant, they rejected Him and were deported again,

and are still scattered among the nations. The *remnant* who are *returning* now are mostly unbelievers, and of these only a *remnant,* the overcomers, will be saved. When Christ comes and sets up the kingdom, then the *remnant,* including all who are faithful, resurrected or living, will be saved. Salvation in Israel is only for the faithful *remnant* who *return.* This is signified by Shear Jashub. This son of Isaiah was sent with him as a sign, first of all, that the remnant that had recently been carried away to Syria shall return. Instead of being slaughtered, like many of their brethren, they still had life. When they returned the *sign* was complete, and is the background which foreshadowed all the future returns.

WITH-US-DEITY

The salvation of the remnants depends entirely on the presence of the Deity in their midst. When He should come, then their salvation would be assured. This also is signified by a *sign,* which corresponds with its fulfillment. One feature of it is the *time.* Shear-Jashub was already old enough to accompany his father, for the sign was already being enacted. The remnant had been taken to Syria. But the other two signs pointed to the future, as the second son was still unborn and the third not even conceived. Messiah Himself was still in the seed of Judah, in the house of David, yes, in Ahaz himself (Mt. 1:9). As Judah, the wife of Jehovah, was generating Em-manu-El, so the wife of Isaiah, the Salvation of Jahu, was bearing his own son, at the time.

The A.V. is lamentably careless in translating, "A *virgin shall conceive* and *bear.*" All of these words are inexact, if not misleading. The C.V. has it, "*The damsel is 'pregnant* and *is* bear*ing.*" Not only did the translators write *virgin,* which belongs to another Hebrew word (*bethule*), but they render *ere* (*pregnant*) *conceive* when they themselvs almost always render it *with child*

elsewhere (Gn. 38:24, 25, Ex. 21:22, 1 Sam. 9:19, 2 Sa. 11:5, 2 Ki. 8:12, 15, 16, Is. 26:17, Jer. 31:8, Am. 1:13). They translate *ichm* conceive. Moreover, there is nothing to show that it is future, "shall." It is in the form which demands -ing in English. The C.V. cannot express that by saying pregnan*ting,* so it is shown by the short upright stroke before it. This is true also of the word bearing, which can take the -ing. Finally, they omitted the *the* before damsel, which shows that *a certain* damsel *at that time* is meant, which other passages prove to be Isaiah's wife, for the *signs* given then were *his* sons (Isa. 8:18).

The early English translators could hardly help conforming in some degree to ecclesiastical tradition, for some of them were burned at the stake even then. But today there is no such excuse, unless it be the flames of zealous but ignorant traditionist's, following the early translations, especially the so-called "Authorized," or "King James' version." But now the honest translator is led to the fire by the "authorized" and "fundamental," organizations, who consider their traditions the truth. Even Bible societies go so far as to condemn a concordant version by putting it in the list of translations which are made to set forth the translator's opinions. As ever, even now, the organized religion persecutes those who would bring the truth to the people.

Yet the so-called "virgin birth," or, as the Scriptures put it, *pregnant virgin* (Mt. 1:23) is clearly implied in the sign given to Ahaz, indirectly, by the *omission of a conception,* and positively by the *name,* "With-us-*Deity.*" It no more insists that the unborn lad was God than Isaiah's name proves that he was Jahu. But, in a sign, he must *represent* the Deity, and the fulfillment demnds no less a One than the Only Begotten of God. Many foreshadowed Him and His glories, but He is the *Only Begotten,* so that the son of the dam-

sel in Isaiah was not literally begotten by God, as Jesus, the Messiah, actually was. Let us not dim His *exclusive* excellence, by making Him one of a number of virgin-born sons of the Deity. This is done by those who mistranslate *olme* (the Hebrew spelling) by a *virgin* in this passage.

If the damsel had been a virgin, then the one word meaning virgin (*bethula*), would have been used. God says what He means. But, if it had been used, then there would have been a very serious clash with later revelation, for Christ was not merely One of *two* begotten by God, but the *Only* Begotten of the Father. He *alone* had God for His Father. Mary was the only virgin who bore a Son apart from a human father. If Isaiah's son was one also, or, rather, the *first* one, then he has the precedence, and ranks higher than Mary's Son, whose glory is then dimmed beyond repair. But we must never interpret the Hebrew Scriptures contrary to later revelation, or so that they rob Jesus, the Christ, of His place as the *Only* Begotten.

In recording the fulfillment in Matthew (1:23), the A.V. itself rectifies some of this. For *conceive* it has *be with child.* In recording the predictive sign in Isaiah, the stress is laid on that which is carefully avoided by the Spirit of God. In order to point to the virginal conception, we find no mention of Isaiah's *wife,* and the *conception is overlooked.* The *sign* demands this. In contrast, the next sign begins with the prophetess and the conception. What is here *avoided* has become the greatest cause of friction between Christians and Jews, and even believers in Christ have made it a constant cause of contention among themselves. Even the most zealous upholders of the "virgin birth," as set forth in the so-called "gospels," are likely to suffer if they object to the false renderings of the A.V. in Isaiah.

Judah had already been so depopulated that the

scanty remaining people could live off the food provided by wild bees and cattle, without the need of human labor on the land. The lad evidently was unlike our Lord, in that he had to learn to reject evil. In contrast to this, Jesus grew up and became staunch in spirit, being filled with wisdom, and the grace of God was with Him. At twelve years of age He amazed the teachers by His understanding and answers. He spoke of being in that which is His Father's long before His ministry, which was eighteen years later (Lu. 2:40-50). Isaiah's lad was probably only two years old when both the king of Israel and the king of Syria had left the land. The two smoking firebrands were put out by the king of Assyria. *This completes the sign,* which should have shown them that salvation is to be found in the remnant (Is. 7:14-17).

The name of the lad is further emphasized by the food he had to eat. The remnant of believers always depended on Jehovah's spiritual provision, not on their own efforts. Just as the lad did not need to labor on the land, to serve the ground in order to raise grain and fruit to sustain life, but merely milked the cattle and gathered the honey, which God provided, so it was with those of faith who relied on His presence for their support. Faith in Him supplied their needs until the time of their salvation, just as With-us-Deity was kept until both members of the confederacy against Ahab were destroyed by the Assyrian king (Is. 7:21-25).

HASTENING-TO-LOOT-HURRIES-PLUNDERING

8:1-2 Written ..... Prediction ..... Time 4
3- Conception ..... The Son ..... Name -3

God put it into the heart of Tiglath-Pileser, king of Assyria, to come against the two enemies of Judah. He slew Rezin, king of Syria, and Pekah, king of Israel, was slain by his successor, Hoshea (2 Ki. 15:29-30, 16:9).

Nevertheless, even if Ahaz' enemies are destroyed by the help of Assyria, instead of his looking to Jehovah, his kingdom is also damaged and eventually destroyed by the very nation to which he turned for help! (2 Ki. 16:7, 2 Chr. 28:19).

Ahaz hired the Assyrian king to desolate the land of his enemies. Yet Assyria did not stop then, but made a clean sweep of Judah also, and put them to shame.

Luxurious living is no longer possible. All that can be done is to keep alive. Three small animals will find plenty of pasture where formerly large herds grazed, and will give enough milk for a man. Besides, the bees will find flowers and provide honey. The fine vineyards will become a waste, and the mountain slopes, once carefully cultivated by the hoe, will be turned into grazing ground for cattle. Nevertheless, the provision is all direct from the hand of Jehovah, so is a fine figure of His care for the saints, especially when all else fails.

The children of Isaiah are not only a sign for the time in which they lived, but of a much later day and on a much greater scale. They foreshadowed the Messiah. In contrast to the names of Isaiah's boys, His name will be Marvelous. They were the sign of a temporary respite from oppression from two of their foes. He will deliver all mankind from every enemy. He was not only the Boy born, but the Son given, for His Father was not a prophet anointed by the spirit, but God Himself, Who is spirit. He will bring light to those in darkness. Just as the light is most appreciated by those who had dwelt in the gloom, so the rejoicing and exultation will be enhanced by the hardship and sorrow which prepared for it. His reign, however, will be preceded by fiery judgments.

The certainty and speed is further emphasized by the name given to Isaiah's third son, who was not even conceived at the time. The name Mer-shul-chush-buz

(Hastening-to-loot-hurries-plundering) was written in common, everyday script, so that all could read it, and was attested by faithful witnesses. This name was given the prophet's son, and before he could pronounce *abi* or *ami,* the capitals of the enemies were sacked (8:4).

By a beautiful figure, the quiet, careful faith which should have characterized Judah, is compared to the hidden Virgin's fount which flowed under Zion, and fully supplied their needs for refreshment. This they rejected, causing their enemies to be elated. In contrast to this, Jehovah will bring over them the great Euphrates, the stream of Assyria, and submerge them in its overflowing waters, which figure the armies of Assyria (8.6).

The names of all of Isaiah's sons were signs. The name of the first was Remnant-shall-return. But he himself was not a remnant and he did not return, so far as we are informed. The first *fulfillment* followed soon after in the return from Syrian captivity. So with the last son. He was Hastening-to-loot-hurries-plundering, but again, the fulfillment was later and did not include him. It figured the Assyrian plunder of Judah's enemies. Surely, then, there is no ground for treating the sign of the second son, With-us-Deity, as fulfilled when it occurred! It began *after* he was conceived and extended for several years. It might be *applied* to all born of God. But its *fulfillment* is found in the Only Begotten of the Father (Jn. 1:14, 3:16, 18, 1 Jn. 4:9). Only Mary, His mother, conceived and was pregnant, and brought forth a literal, physical Son of God (Lu. 1:31).

We once worshipped the Authorized Version as the only revelation of the mind and heart of God, so we heartily sympathize with those who revere it. After half a century's close contact with Hebrew, Aramaic, and Greek Originals we have been disillusioned, and deplore its manifold inconsistencies, and have labored long to correct them by means of a concordant version in which

every word in the inspired autographs is rendered as uniformly as possible, or by words with the same sense to conform to English usage, yet never using it for any other. When this is done, the word is clearly defined by its contexts and the reader subconsciously gets a grasp of its true significance. Translate the word for *soul* the same throughout, and we see that it signifies *sensation*—seeing, smelling, tasting, feeling—or consciousness, which distinguishes animals from plants. Then it is in perfect harmony with all of its contexts, and opens up a world of precious truth, and avoids much error.

In such an important matter, should not every new version for general use be required to report on what has been done, by at least giving a list of the words and how they have been translated? We have done this for the A.V. in our Keyword Concordance. There any reader of English can see how erratically some words are translated, and also why there is little clarity, and accuracy of thought is out of the question. This leads to needless confusion and contention by men who honestly seek the truth. The difference between the two versions is too slight to warrant our adding it to our concordance. Both are discordant anyway, so serve no helpful purpose. By simply comparing it with the original, the sublinear, or the version the reader will find all he wishes to know, and can check it by all the evidence.

How can the present manner of translating be called "linguistic *science*"? The laws of language are violated far more in the versions than in any other translation that has come to my knowledge. This it is which allows human theology to utterly distort some phases of God's revelation. And zealous religionists will burn at the stake of popular opinion anyone who does translate in accord with the laws of language. We courteously call the attention of both sides to the fact that their objec-

tions are almost always stated in the language of theology, not in the words of inspiration. Both of them are the most lawless interpretations of which I know. As most of my writings are reproduced in other languages, I have no hesitance in saying that I would not allow these to be translated so loosely and inconsistently.

In conclusion, although we are not real translators, but I am only a compiler of the work of many specialists, I have much understanding and profound sympathy for those translators who sincerely wish to express the truth in their versions, yet not give impressions which are contrary to their strong convictions. A translator expressed their problem on one occasion, when the phrase "that God may become All in all" had to be turned into Chinese. They could not well translate it so literally, for the Chinese would get the impression that God would become everything in everyone. So they adjusted it to, "that God may be *Lord over* all." We dare not make changes like this even if we offend most sincere Christians. Rather we revel in His own declaration, which transforms the universe from a victim of eternal torment to the scene of His highest achievement, through His Beloved Son.

In this evaluation we have striven, not only to be just, but gracious, realizing our own shortcomings. All of us are living in a day of departure from the faith, and especially of that administration which was entrusted to Paul for the nations or gentiles, in contrast to that committed to Peter and the twelve apostles for the Jews, or circumcision. Seeing that we also err, let us graciously bear with our brethren when we *think* they are astray.

Now may the grace, the peace, and the love of God, through our Lord Jesus Christ, be with all whose eyes may rest upon this sincere attempt to serve the saints.

THE COMPILER OF THE CONCORDANT VERSION

KEEP THE UNITY OF THE SPIRIT

In these last days there is a strong tendency to overlook the special truths for today, such as the *one humanity* which makes *all* equally near to God (Eph. 2:15), the *joint* body composed of two (Eph. 3:6), the *unity of the spirit, one body, one spirit, one expectation, one Lord, one faith* (Eph. 4:3-6), so that we are *not* to be disposed to the *terrestrial,* for *our realm* is inherent in the *heavens* (Phil. 3:19-20), and be disposed to that which is *above, not* to that on the *earth* (Col. 3:2). In the *time* before this was revealed, there was no such unity of the saints, but *now,* after Paul wrote from Rome, the spiritual nature of our transcendant grace has wiped out the differences. Nothing depends on us, because it is *all in* Christ, and *all of* God.

WE THANK YOU ALL!

For the many kind wishes of our friends we thank them and reciprocate by this means. At this season of the year we are overwhelmed with mail, so beg for your gracious indulgence if we seem to be remiss in our response.

PAMPHLETS FOR DISTRIBUTION

This issue will be reprinted in pamphlet form for widest distribution. We invite our friends to send for quantities to distribute to libraries, periodicals, pastors and all who may be interested. Kindly let us know about what you hope to do, lest there be needless duplication. Write directly to our business office. Pray that this effort may bring glory to God and His Anointed. We should seize this opportunity to help His dear saints to know Him better and give Him the adoration and worship which is His due. Price 15 cents. A dozen for a dollar.

MAGAZINE IN THE DUTCH LANGUAGE

Genade en Vrede (Grace and Peace) is published by R. Beintema, Strevelsweg 110B, Rotterdam (Zuid), Holland, in the interest of Pauline and kindred truths. Those of our readers who are familiar with the Dutch language might like to subscribe, and all are requested to pray that the Lord will bless and use this effort in behalf of the truth in the Netherlands.

GRACE AND TRUTH

This bi-monthly magazine should prove helpful to beginners in concordant truths. It endeavors to present the truth in a simple, direct manner, and may appeal to some who find Unsearchable Riches difficult to comprehend, because foundation truths are often taken for granted in its articles which are intended for serious students of Scripture. Subscription is $1.00 per year. Address Grace and Truth, P.O. Box 78, Morningside Station, New York 26, N. Y.

OUR WORK IN THE PHILIPPINES

For those who are praying for me and have helped me with their means, and all who are interested in the work of God in the Philippines, I write this short report to show them that their prayers and financial aid have made many people very happy in the Philippines.

The truths I learned from Unsearchable Riches and other literature published by the Concordant Publishing Concern have helped me in creating much interest here, and I thank God for you people who love us, and remember us with your prayers and with your means. May God continually bless you in the Lord and prosper you in all of your undertakings!

In the whole Philippines, I believe ours is the only organization teaching and preaching universal reconciliation and kindred truth. This precious truth has made us the happiest people in the Philippines. It has filled our hearts with the love of God to all mankind, regardless of sect or nationality.

As a result of the work which the Lord has enabled me to do through your coöperation, there are now seven groups in seven towns in our church, and additional interest scattered through the provinces and islands of the Philippines, and five workers with me, with three church buildings.

Some protestant churches of various denominations have also opened their doors to me and permitted me to preach in their churches, and freely read Concordant literature. They have permitted me to do so because I do not draw their members away from them, because I teach and preach that their churches are a part of the Church of God, the body of Christ.

In our workers' general meetings held last July in Lapinig, Lanao, we saw that for successful missionary work, we need to publish the truth in our own common Visayan dialect, but we are not able to do so at present. We have prayed and asked God to provide the means for this purpose, and we know God has heard our prayers!

Yours in His service, W. L. RODRIGUEZ

TENNESSEE MOUNTAIN RURAL MISSIONARIES

We have received word that Rev. and Mrs. N. L. Chase are now located at Route 2 (Boy Scout Road), Hixson, Tennessee. They have a free lending library of Concordant literature, and hold meetings each Sunday at 2 P.M. Universal reconciliation and kindred concordant truths are taught, and your prayers are solicited for this missionary work, which is conducted independently by faith.

JOHN EMIL CARLSON

Although we do not have details nor date of his death, these are not important in comparison with a zeal for the things of God, which our dear brother possessed during his lifetime, in fullest measure. Even in death, his work for the Lord goes on, for he left a legacy for the work of the Concordant Publishing Concern, which will help in no small measure to insure the publication of the Hebrew Scriptures.

Brother Carlson was a resident of Minneapolis, Minnesota, and was associated with the Ecclesia there. He had been in poor health for a number of years.

EDITORIAL

ALTHOUGH the making of the uniform sublinear was a tremendous and tedious task, the idiomatic version, in which English *usage* had to be considered, was much more trying. We were exceedingly desirous of translating all the key words connected with justification uniformly, but English usage calls for *two* stems, *just* and *right,* so we had to use both in order to distinguish between *just*ice and *right*eousness. But the form JUST-*effect* cost us the most time and trouble. There seemed to be no question as to the force of the Greek suffix *—ma,* for it changed JUDGE into judg*ment,* or *sentence,* the *effect* of JUDGing. So we had to find some expression to give the *effect* of JUSTing, just as the suffix *—sis* expresses the *act* of JUSTing, that is, *justifying.*

But there was no English word to express this. Connected with the law, on God's side it referred to His just *statute* (Lu. 1:1, Ro. 1:32, Hb. 7:1, 10). On the human side it seems best expressed by *requirements* (Ro. 2:26, 8:4), as the *effect* of righteousness in the saints by award, either as a gratuity (Ro. 5:16, 18), or conduct (Rev. 15:4, 19:8). In the last instance we have a helpful figure, showing that the effect of just actions was graphically illustrated by the clothing of clean, resplendent cambric, which was *awarded* to the bride for her just conduct.

Since the version was first issued we have made many efforts to improve this, but we have not found anything better. When the German version was subjected to a thorough criticism by one who made a specialty of such matters, we were prepared for severe con-

demnation in cases like this. Instead, the critic, a leading light in the land of Luther, says: "The careful effort to translate consistently should be constantly observed . . . *dikaiosunê* is always rendered 'righteousness', *dikaiōsis* with 'justifying', *dikaiōma* with" variants corresponding to the English version but adapted to German idiom. If *dikaiōma* is an example of the use of several German words for one Greek word, it is always a combination including 'just', and the advantage over Luther's version of *dikaiōma* with 'righteousness', 'right', 'statute', 'sentence' and 'holiness' is apparent."

FALLING OUT OF GRACE

"Falling from grace" is usually taken to mean taking up evil ways, backsliding into a wicked walk. But the figure is not concerned with our ways or our walk, but a failure to found our faith on the grace of God, and basing blessing on something else than believing Him. The special example given is dependence on deeds of law for justification. But it has a wider scope, for we are continually tempted to substitute some human merit for the sacrifice of Christ. Very often this produces the exact opposite of backsliding. Even in Galatia the law keepers were probably very careful of doing wrong. And today many seek special consecration, and an experience that may lead them closer to their Saviour, or knowledge of higher truth, but forget that their place in God's sight does not depend on this, for it is based on limitless grace which is shared by all. Their reward for *service* is in a different category. That will vary to accord with their acts, but it will not affect their place in Christ.

In the last half century I have seen several movements in Great Britain and on the continent, and in America. Those who began to see something of the vast difference between Paul's evangel and the other writ-

ings fancied themselves far superior to those not so favored, and, not being finally founded *in* the grace revealed by Paul, fell *out* of it by arrogating to themselves a higher position in God's purpose than those who, like themselves at first, did not "receive the mystery," or "failed to go on to maturity," and allocated to themselves a superheavenly calling, or a place in the body of Christ, while others had to take a lower place in some lower group as the kingdom ecclesia, and could expect no place among the celestials, and would not be called to the air at Christ's descent.

As the Galatians sought to base justification on law keeping, they founded glorification on knowledge or maturity. This should not be confused with the prize that awaits those called above in Christ Jesus (Phil. 3:14). That is an individual matter which will be awarded in the future to all who are ambitious to be well pleasing to God, when we are manifested before the dais, and *each* one is requited for that which he puts into practice through the body, whether it is good or bad (2 Cor. 5:10). Not till then will the fire be testing the works of *each* one to see what kind it is. Let us not exalt ourselves here, lest it feed the fire in the future.

Those who enjoy truth beyond the ordinary are severely tempted to claim a special position and privileges above those who are not so fortunate, to whom, however, they once belonged. For many years some dear saints, in their ignorance of the grace which is ours in Christ Jesus, claimed to belong to the 144,000, although they were neither Jews nor celibates. They sought to deserve this privilege by earnest consecration and perseverance in good works, and so strove to merit blessing by their own works instead of God's transcendent grace.

A GOD-CENTERED MINISTRY

Our attention has been called to the frequency with

which we begin, or end, or include in our articles the thought of involving everything in God. We do not apologize for this, but rather exult that this is the case, for only thus can we reach the heart of any subject. We have seen lengthy dissertations and criticisms which made man the center of the discussion, but they were usually confused and inconclusive. For instance, the simple subject of justification presents many problems if we view it only from the human side, as if it were a righteousness of our own. Then the question arises, among many others, are we *made* righteous or *attain* righteousness, and so forth?

But if we recognize that we have never had and never will have a righteousness of our own apart from the work of Christ, the confusion vanishes. *We* are not "made righteous" at all. We are sinners, unjust in our conduct, even after we believe. But God is inherently righteous, and can never be aught else. *This* righteousness becomes ours, so that our sins themselves are transformed. We are vindicated, justified, because of their part in God's plan of revealing Himself. In themselves we were not, and are not, and never will be just. Yet because they aid Him in revealing His grace and love they are just. But we were unrighteous and are still unjust apart from Him. Were *we* "made" righteous, we would have a righteousness of our very own to boast in. Let us thank God that all that we have is of God, through Christ!

As many of the passages are in the middle voice, in the Greek, this could be taken to prove the very opposite, by rendering it as a reflexive, instead of a passive, as in the Concordant Version. To show how this would work out we present all of these passages with the suggested change. Except for this, the following is taken from our exhaustive, unpublished concordance, which was used to check the preliminary edition of the Version.

mid. TO-BE-being —ED *dikaiousthai*

Ro. 3:28 reckoning a man to be justifying him*self*

-IS-being —ED *dikaioutai*

Ac. 13:39 everyone who is believing is justifying him*self*
Ga. 2:16 a man is not justifying him*self* by works of law
Ga. 3:11 in law no one is justifying him*self* with God
Ja. 2:24 . . see that by works a man is justifying him*self*

YE-ARE-being —ED *dikaiousthe*

Ga. 5:4 exempted from Christ . . justifying your*self*

—ING *m p dikaioumenoi*

Ro. 3:24 Justifying your*self* gratuitously in His grace,

I-HAVE-*been* —ED *dedikaiaiōmai*

1 Co. 4:4 myself, but not by this justify I my*self*

-HAS-*been* —ED *dedikaiōtai*

Ro. 6:7 one who dies is justifying him*self* from sin

HAVING-*been* —ED *dedikaiōmenos*

Lu. 18:14 this man descended, having justified him*self*

OF— *dedikaiōmenois*

Hb. 12:23 *s'* the spirits of the *self*-justified perfected

It will be seen from this that, if we consider justification a work of *man,* it seems to be quite admissible to translate the middle by the reflexive, *self,* but when God opens our eyes to see that man *cannot* justify himself, but is *passive* in this great transaction, then the true nature of the middle voice is revealed. It was this that opened my eyes to the fact that the middle *cannot* be expressed in English by the reflexive *self.* It may seem so, at times, but it is false and misleading, so I have held to this notwithstanding the condemnation and abuse it has brought upon the version. NOT!

GOD *is the Justifier! Christ* is the Condemner, the One Who is roused and is pleading for our sakes at God's right hand! A. E. K.

GEMS OF TRANSLATION

One good change in the R.S.V. is in 1 Cor. 10:11. They changed "ends of the world" to "the end of the ages." It is a pity that they altered the Greek consummations to the singular. The A.V. had the plural correctly. This should show how they grope about and do not seem to know what it is about. The A.V. was one of the worst of their many distortions of the word *eon.* How could it mean *course, eternal, ever, for ever, for ever and ever,* for *evermore, without end,* and have *more than one end?* It is on a par with fighters for eternal torment in "hell" denouncing those who believe in the reconciliation of all through the blood of Christ's cross as heretic holders of a *"hellish"* doctrine!

THE UNITY OF THE FAITH

Those who seek to keep the unity of the faith should read *One, One, One,* an article in Vol. XXX, No. 5, dealing with this vital truth for today. Other articles along this line are *God and the Nations* (XXXIX, *Various Kingdom Expressions* (XIII, 145), *Paul's Five Ministries* (XVI, 81), *The Gentiles in Acts* (XVII, 329), *The Unity of the Pauline Epistles* (XXX, 331), besides the pamphlets, *The Sacred Scrolls, The Divine Mysteries, Address on the Envelope, On Baptism.* But, above all, the epistle to the Ephesians, with the notes in the Concordant Version.

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NEW STUDY GROUP

Readers who would like to attend meetings for Concordant Scripture study in the San Fernando Valley area are requested to call William S. Penn, Jr., at ROgers 7-0250, or write him at 8001 Laurel Grove Avenue, North Hollywood, California.

THE FIRST CHRISTIAN CONVENTION

THE FOURTH MEETING

THE ENTIRE MULTITUDE seems to have been present at the last meeting to hear Paul and Barnabas give an account of their ministry. But Paul and Barnabas did not tell of the *evangel* which they preached to the nations. That would doubtless have stirred up strife and led to the crisis which Paul sought to avoid. So they served out to the multitude that for which they craved, *wonderful signs and miracles.* The lame man at Lystra was probably such a case (Ac. 14:8). But it is doubtful if they told of the blinding of Elymas, the magician, for Bar-Jesus was a false prophet, and his fate could easily be construed as a sign of what was happening to the Jews themselves (Ac. 13:6).

To really grasp the deep spiritual significance of this meeting we must consider the character and position of the leading participants and read between, or rather under, the lines. In face of the opposition of the Pharisees and Jacob Joseph, neither Paul nor Peter could really unburden their hearts without causing a catastrophe. Let us seek to step into their shoes and view the scene as they saw it, and sympathize with them in their distress. In their epistles they could speak their minds freely, but here they did not do so, for fear of the consequences. And this book deals with their *acts,* rather than their *thoughts.*

SIGNS AND MIRACLES

Not long after this Paul wrote to the Corinthians, "Jews *signs* are requesting . . . yet we are heralding

Christ crucified . . ." (1 Cor. 1:22), but in the book of Acts, especially at this meeting, he and Barnabas do not say a word to support Peter's appeal, as we would expect, but sought to impress the Pharisees and other Jews by the only means which would carry any weight with them. If God had actually sent signs and manifested His power in miracles through Paul and Barnabas among the nations, these men deserved some consideration. And this seems to have impressed them at the time, for they did not further insist on the nations' being circumcised and keeping the law, but accepted Jacob Joseph's compromise, which at least recognized the Jewish superiority over the nations, and the right to rule over them, as it will be the case in the kingdom, when it comes.

What Paul and Barnabas did *not* say to the assembled apostles and elders is of special interest here. In his Galatian epistle Paul insists that he submitted the evangel he had heralded among the nations only in private, to those of repute (Gal. 2:2). Although Peter ended his brief expostulation with the utmost emphasis on grace and faith as the only essential factors in salvation for themselves, and this gave Paul a very fine opening to introduce his evangel for the nations, *he did not do so,* lest it would nullify all their efforts (Ga. 2:2). And so, indeed, it *did* the next time he was in Jerusalem, when he was imprisoned, and forced to end his missions among the nations (Ac. 21:27). So they told these men of the signs and miracles, for this only would appeal to them.

EVADING THE ISSUE

Neither Peter nor Jacob (James Joseph) had really dealt with the question before the meeting, which was: Must those of the nations, who had received Paul's evangel be circumcised and keep the law of Moses in

order to be saved? The real answer is given by Paul in his epistle to the Galatians. There he thunders an *anathema* at the Pharisaic "believers." Even if he himself or a messenger from heaven tried to distort his evangel in this way he would curse them! *That is what Peter and Jacob should have done!* Instead, Peter tells them of *his* experience with Cornelius, which had helped him to acknowledge Paul's apostleship to the nations. But Jacob Joseph usurps the place of an apostle, or of Christ Himself, in the kingdom, when he lays down decrees of his own in place of the law of Moses.

JACOB (JAMES) DECIDES

Now we know what Paul wanted and what Peter proposed, and what the Pharisees demanded, but these were not the supreme authority. The decision is handed down by Jacob Joseph. He was more closely akin to Jesus, our Lord, than Peter, or Paul, or the Pharisees, and this was decisive in Israel after the flesh. Physical affinity counted for much more than spiritual fellowship among the descendants of Abraham and Jacob. Even Christ Himself had to produce His pedigree. So the false leader of the kingdom ecclesia decides to compromise, and so please all parties. This shows the character of his leadership. Even *he* feared to oppose the Pharisees! He was probably too much in sympathy with them to expose them.

JACOB'S EGOTISM

The *ego*tistic character of Jacob's speech is not as clearly marked in a translation as in the Original, therefore the Concordant version prints the "**I**" in extra heavy type, or in italics. The Greek uses the word *egō,* which has such a strong overtone of self assertion, even in English. Yet this was not quite as reprehensible as it appears at first. He makes it clear that he is speaking of Cornelius' case, not of Paul's converts. And, even

then, he does not claim that it is a *fulfillment* of the prophets' words, but only *agrees* with them. And this is strengthened by "*according* as it is written." And we must admit that there is considerable likeness between the case of Cornelius and the position of the nations who will seek the Lord in the kingdom, when Jehovah once again has a place of worship in the midst of Israel.

SIMEON, NOT PETER

That Jacob Joseph, brother of Jesus, had supplanted Peter, and now Paul, genuine apostles of Christ, is nowhere more evident that in his assumption of the place of umpire in the final meeting at the Jerusalem conference. His strong tendency toward the flesh, rather than the spirit, is evident in many details. He addresses the multitude, as "Men! Brethren!" This could be applied to all members of the Jewish race, and does not distinguish them from the saints who have God's spirit. So, also, he refers to Peter by the name given to him by his earthly parents, *Simeon,* thereby ignoring the spiritual appellation given him by our Lord Himself as the foundation of the kingdom ecclesia, which was *Peter.*

JACOB SUPPLANTS PAUL'S PLACE

Neither Peter nor Jacob refer directly to the believers among the nations under the ministry of Paul, or to the present administration of transcendent grace. Peter recalled his own experience with Cornelius, the proselyte, who was saved under kingdom conditions, and presages the salvation of the nations when the kingdom comes. Jacob also refers to this, rather than to Paul's ministry, which was the real issue before them. For this reason he usurped Paul's place, as well as Peter's, and laid down a law for the nations to keep, as subjects of the kingdom. That this decree was not for us is more than proven by the fact that it was repealed when the

full truth for the nations was revealed (Eph. 2:15).

JACOBINE REPUTATIONS

We sympathize with those who are timid about speaking of Jacob Joseph in this way. But very few have any scruples about calling his great ancestor, Jacob Isaac, a "heel," or a circumventer. His conduct in relieving his elder brother Esau of his birthright can hardly be commended. Almost all saints hold him, personally, in low esteem. Those who are spiritual, who have been enlightened through Paul's epistles, especially Colossians, will not hesitate to condemn Jacob's action in placing the decrees on the necks of the nations. And the manner in which he did it, overriding the two greatest of Christ's apostles, should show how lacking he was in spiritual discernment. Otherwise we should keep his decrees today (Col. 2:14).

CALLING ON THE NAME

Many of the customs in Israel, which are most unlike ours, are used by God in revealing His glories or those of His Messiah. Among these was the right of sanctuary or "calling upon the name." This continued in Palestine until recent years. In case a man was killed, it devolved upon his relatives to take vengeance, under the law of blood for blood. The government did not deal out justice in such cases. There were no cities of refuge as in ancient days, so the slayer was in direct danger of losing his life. As a last resort he could *call upon the name* of some great man or powerful chief. This was enough to save him from death, for the man whose name he had invoked was in duty bound to take vengeance if he came to any harm.

It was a proverb in Israel that

> A tower of strength is the *Name* of Jehovah.
> Into it is running the righteous, and has
> an impregnable retreat (Prov. 18:10).

David, before he ascended the throne, was often in danger, and knew well the law of sanctuary. He himself appeals to God when He says, in one of his psalms (54:1, 3):

> O God, by Thy *Name,* save me,
> And, by Thy mastery, adjudicate me! . . .
> For aliens rise against me,
> And the terrible seek my soul.

The twentieth psalm has a threefold reference to the power of God's name:

1. Your impregnable retreat is the *Name* of the God of Jacob. Jubilating are we in Thy salvation.
5. And in the *name* of our God are we 'magnified.'
7. These in a chariot, and these on horses,
   Yet we the *Name* of Jehovah, our God, are mentioning.

Primarily, of course, this was used only in Israel, for the other nations did not know the Name of Israel's God. Yet in the future, especially in the day of Jehovah, this custom is used to describe the salvation which will be extended to them, for He makes His name known to the limits of the earth. This is predicted in the ancient prophets, especially Amos.

AMOS' PROPHECY

Amos is a *predictive* prophet, dealing with the *political* side of the temple worship. He foretells the judgment of the ten tribes and the surrounding nations, as well as their future restoration. His prophecy consists of seven sections, four literal, with three symbolic parts interspersed. The judgments of the first long section (1:2-6:14) deal with Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah and Israel in the past. The corresponding section at the end (9:5-15) deals not only with the restoration of Israel from Egypt and the Philistines

from Caphtor and the Syrians from Kir in the past, but the blessing of Israel and all humanity in the future. A tentative concordant rendering of the passage partly quoted in Acts 15:16-17 is as follows (Amos 9:11-13):

TENTATIVE CONCORDANT VERSION

In that day am I raising the fallen booth of David,
And I dike with stones its breaches,
And that which was demolished am I raising,
And I build it as in the days of the eon.
That the remnant of 'humanity' may 'be inquiring'
for 'Jehovah,'
And all the nations *over whom my name is called,*
averring is Jehovah, Doer of this.
Behold! The days are coming, averring is Jehovah,
when 'overtaken is' the plowman by the reaper,
And the grape treader by the one drawing forth the
seed.
And drop do the mountains juice,
And all the hills are dissolving.

The "Gentiles," or nations, over whom His name is called will be "in" the day the booth is erected. This will *not* come "after" it. Amos said nothing of "turning back." That is inserted by Jacob to fit his mistaken idea that Paul's ministry brought the nations into the kingdom. The days of David must be restored along with the tabernacle ritual *first, that* the remnant of humanity, *and* all the *nations* over whom His name is called *may* be inquiring for Jehovah. *Then* they will disciple all *nations* until the conclusion of that eon (Mt. 28:16-20). David's greater Son must be on the throne with *authority* over the nations before it can be exercised. Peter had authority in the kingdom ecclesia, but not in the Pauline, and he acknowledged this. Jacob (or James) Joseph had no authority in either. Based upon his flesh-

ly relationship to Jesus, he was usurping authority to which he had no claim whatever. He was, indeed, a "heel," as his name indicates.

This crass corruption of the Hebrew Scriptures is one of the most striking evidences of the deep spiritual decline of the kingdom ecclesia at this time, and was the result of the deliberate rejection of Paul's ministry by its "reputed" dictator. In the beginning Peter could truthfully say of Pentecost, "this is that which has been declared through the prophet Joel" (Ac. 2:16). Then they were all filled with the holy spirit and were given the miraculous gift of tongues. Now, however, there was no such evidence of God's power among them. Instead, the fleshly Pharisees, headed by the fleshly Jacob, seek to distort the signs and miracles which came through *Paul* into false evidence for the presence of the kingdom, and Jacob does not hesitate to alter the inspired Hebrew in order to provide a basis for his false fabrication.

The succeeding section of Amos shows clearly that "that day," is still future and could by no means be applied to the past. Indeed, not so very long after this conference the Jewish nation was scattered as never before and their capital, Jerusalem, was leveled with the ground. It is further described as follows (Amos 9:14-15):

"And I turn back the captivity of My people Israel,
And they build the cities desolated, and dwell,
And they plant vineyards and drink their wine,
And make gardens and eat their fruit,
And I plant them on your ground,
And not again plucked up are they off the ground
which I gave to them, says Jehovah, your God,
the All-Sufficient."

This had not been fulfilled at that time. Indeed, Josephus tells us that all the beautiful country about

Jerusalem in those days was made a desert waste during the siege of this city. It was still largely a waste when I was there, and saw it with my own eyes.

HUMANITY, NOT EDOM

As will be seen from the C.V. rendering, we have substituted the word *humanity* in place of *Edom.* This example may help our friends to understand the necessity for the restoration of the Hebrew text, as well as correcting the popular Authorized Version, and even the Revision. They read Edom (*Adum*) here in place of Adam (*Adm*), or humanity. The difference in the Hebrew manuscripts is very minute, as the letter *u* is little more than an upright stroke with a slightly enlarged head. It must be admitted that all Hebrew manuscripts seem to agree in this reading. The one I use does not have even a hint in the notes at the bottom of the page. Would it not be "tampering with the inspired text," if we changed it?

SEPTUAGINT AND GREEK QUOTATION

On the other hand, the difference between *Adum* (Edom) and *Adm* (humanity, Adam's descendents) is so small that one could be easily mistaken for the other in copying. An Arabic translation omits the *u.* But the main evidence is the Septuagint and the inspired quotation in the later Scriptures. These have been much better preserved than the Hebrew. The Greek translators, about 300 B.C. read it *Adm,* without the *u,* and the quotation in Acts confirms this. The Greek for humanity is *anthrōpōn.* For Edom they write *Idoumaia* (Idumea). These two names are so different that one could hardly be mistaken for the other by a copyist.

EVIDENCE OF THE SKELETON

A concordant student will find this evidence conclusively confirmed by the Hebrew text itself. The first

section (Am. 1:2-6:14) deals with *seven* nations besides Israel. One of these is Edom (1:1-12). Our passage (9:5-15) should balance this, so should *include* Edom, but also all the rest. Should all these nations be judged with Israel in the past and have no part with her blessings in the future? Now we know that, in that day, *all nations* will be blessed with believing Israel. Consequently this particular prophecy and all others are in fullest harmony with the reading *humanity,* rather than *Edom.*

All of the great Greek manuscripts which have come down to us read humanity, not Edom. As their combined weight is much greater than that of the Hebrew manuscripts, and the chance of error is so much less, and the skeleton of the prophecy in Hebrew also calls for it, we use *humanity,* and thus remove a serious stumbling block from before the feet of the Bible student. Quotations should agree with the record from which they are taken. This case does not, in the leading English versions.

POSSESS OR INQUIRE

The A.V. and A.R.V. read "possess" in place of the word "seek" in Acts 15:17. Here again the Septuagint and the inspired Greek agree, so that the Hebrew should be slightly changed from *irsh* TENANT, to *drsh* INQUIRE. A *d,* made too small, might easily be mistaken for an *i,* in Hebrew.

Both of our English versions add "the Lord" in verse seventeen. Alexandrinus also has it as a translation of the Hebrew, so we insert it. Thus the quotation conveys the same thoughts as its source. Luke and Amos are quite concordant.

SEEM, SEEM, SEEM

A sense of uncertainty is stamped upon the conclusion reached at this convention by the inclusion of the

word "seem" *thrice in succession.* It *seems* good to the apostles and elders (22) . . . it *seems* good to us (25) . . . it *seems* good to the holy spirit and to us (28) . . . The word *seem* indicates an *opinion,* a *supposition,* what is *reputed, not certain* or necessarily true, only *apparently* so. In fact, it may suggest the opposite, as "whoever may not have, from him shall be taken away also what he is *supposed* (or *seem*ing) to have (Lu. 8:18). Moreover, it is used by Paul of the heads of this very convention when he says that he submitted his evangel privately to those of *repute* (Gal. 2:2, 6), and then adds "what kind they once were is of no consequence to me." This should keep us from laying much weight upon this decision, especially as "James," the Lord's brother, had said plainly on the start that *"I* decide." Evidently the others were not very sure that he was right. Now we know that he was puffed up by his fleshly mind, and was wrong (Col. 2:14).

I like to see a teacher a bit modest in his assertions. We are living in a day of deepest darkness, and it scarcely becomes *us* to be too imperious, even when we are thoroughly convinced that we are right, except when defending the great verities as expressed by God Himself. It creates a bad impression if we insist that God is only "getting to know," even though there can be no doubt about our omniscience. But decrees made by apostles appointed and trained by our Lord Himself, or even those formulated by the highest eldership in the ecclesia, should not be issued unless there is no question of their correctness. In this case, however, it is to their credit, or the credit of some of them (Paul and Peter?) that this mark of uncertainty was introduced, for these decrees were definitely and decidedly detrimental. Paul does not say that they *seem* to be the "directions and teachings of men . . . puffed up by their fleshly mind," for *they were* (Col. 2:14-23, Eph. 2:15).

THE TIME

Jacob Joseph substituted his own introduction to this prophecy In place of "In that day," which is found both in the Hebrew and the Septuagint, he said, "After these things I will return." It seems evident that he thought that "that day" *had* come, and "these things" which were occurring were the signs and miracles which Barnabas and Paul had done among the nations. In his eyes they were signs that the kingdom was present. From his standpoint, especially if all the portents that the kingdom was *not* coming are ignored, it is not difficult to see how he could make this mistake. That he did is further shown by his action in presuming to put the nations under decrees which were against them and hostile to them. Later Paul warned the nations against submission to such authorities as he was (Col. 2:8-15).

There are Messianic Jewish leaders today who base their authority on the *fleshly* pre-eminence of Israel. Much like Jacob Joseph of old, they seek to subordinate the nations to a separate and inferior position. Some have visions and revelations to support their pretentions. This does not gainsay that they may be courageous, wholehearted, followers of the Messiah, who are ready to suffer and to die rather than deny Him. They deserve our warm admiration for their personal qualities. With the long history of Christendom behind them, they should see more clearly than Jacob Joseph. The signs today mislead them, so that they are more confused even than he was. In fact, Christendom itself has misappropriated the doctrine and deportment of the kingdom ecclesia in the book of Acts, and joined the leaders in their rejection of Paul and *his* secret revelations, which came after the Pentecostal ecclesia had passed away.

Were the kingdom ecclesia still with us today, we would be subject to its leaders and to its decrees. Some have supposed that, in such a case, we, who have received

the mystery, would tower far above them from our celestial heights. But that cannot be, for *they are supreme upon the earth.* In the future, as in the past, when the kingdom ecclesia is regenerated, it will rule over the Uncircumcision, the non-Israelite nationals, even though Christ Himself will be present. Paul himself, even though he had already received the ineffable revelations which could not be revealed so long as the pentecostal ecclesia was in existence, was compelled, not only to obey its decrees, but to put the ecclesia of the one body under their yoke (Ac. 16:4). Only after it was set aside (Ac. 28:28) could these decrees be repealed. We need not be subject to the false kingdom ecclesia which is being revived today.

OUR HEAD, OUR APOSTLE, AND OUR REVELATION

The kingdom ecclesia had an earthly, physical head, the apostle Peter. His leadership was filched from him by Jacob Joseph. We have a heavenly, spiritual Head, the Christ, God's Anointed, Who will never be deposed! It had *apostles,* who forfeited their place and authority to the circumventer, Jacob Joseph. We have other apostles, especially Paul, who was forced to be subject to them, and even to their Circumventer, while the kingdom ecclesia was present. They had the *revelation* of the humiliated, rejected Messiah in flesh. Ours comes to us from the ascended, glorified Son of God, which could not be fully revealed until the kingdom ecclesia was a total failure. It is not lower, inferior to theirs, but far higher, superior, more gracious, and will bring every member into celestial glory. But we have no jurisdiction over them on the earth.

GRACE

When the Petrine ecclesia is restored in the kingdom, Law will reign. Israel will have God's law written in

their hearts, and the nations will be under the rule of Israel. Paul could never have abrogated the decrees of the kingdom ecclesia if it was still in existence. It is only because it failed and disappeared that *grace* can reign today, with all its train of blessing. No new *creation* will be present in the *regeneration*. There would still be the great distinction between Jews and "Gentiles." There could never be a *joint* spiritual body composed of both of them. The history of the kingdom ecclesia in the book of Acts shows conclusively that its presence would rob us of our supreme treasure, God's unadulterated, inexhaustible favor. May we never be guilty of dethroning *grace!* A.E.K.

SOUL LIFE SPIRIT ON SPIRIT

We have seen that the original inanimate creation, and its restoration was accomplished by the vibration of God's spirit. What is it that created the living creatures? There is no indication in the account that any other power was used. This is confirmed in other parts of God's Word. Like light, life is the operation of the spirit of God in plants and souls and in humanity. These seem to vary according to the *measure* of spirit imparted to them. If this is true, it will help us to see that, in our own spiritual experience, we follow the same pattern. The three resurrections are the result of *additional* allotments of God's spirit. Some we receive when we believe. More comes to us when we experience the power of His resurrection. But the fullness of spirit is not ours until the vivification of our bodies when Christ calls us to Himself.

THE FORMING OF ADAM

THE FORMING of Adam (2:7) differs from the *making* or *creating* of humanity (1:26), in four principal particulars. The first deals with his beginning from the *celestial* side, the second from the *terrestrial.* He is made a subjector *like God* (1 Cor. 15:27), then he is made a living soul *like* the *animals.* That is why the title *Aleim* alone is used of his *creation,* while *Jehovah* is introduced in the later account of his *formation.* First humanity is *one.* Later the *sexes* are separated when the woman is formed. *Subjection,* at first, is over the *lower animals.* In the second it relates to the *woman,* and, by implication, includes the *family.* It is of a very different character. It will be well to consider all of these contrasts at some length.

JEHOVAH-ALEIM

The first division of Genesis uses only the title God (*Aleim,* the Subjector or Placer), because it is confined to the *origin* and *subjection* of creation. In the second the name Jehovah (Who is and Who was and Who will be) is added, because in it man is formed to be a living *soul,* which *experiences* the course of *events,* and the woman is built in order to *generate* the race as a basis for its *history.*

The object of the Scriptures is to reveal the Deity. In doing so, they gave Him *titles* appropriate to each *character* He assumes, to each *position* He takes in His relation to His creation, or action in which He is engaged on its behalf. That is why the opening section of revelation (Gen. 1-2:3) is dominated by the title

God, Heb. *Aleim,* the *Toward-Subjector,* for He it is who creates the heavens and the earth, and the life upon the earth, culminating in humanity, which, *like* Him, is the subjector on the earth. All of this is closely connected with the idea of *space,* for it has to do with the *objects* which occupy the world.

JEHOVAH GOD

When *both* space and time are in view, the Scriptures combine the title, God, with the name, Jehovah. The concise, condensed, consecutive account of the earth's creation and restoration (1:1-2:3) gives place to a detailed, extended, involved record of the beginnings of human history, which occupies the rest of the scroll, and especially with the *incidents* and *time* connected with the first human. Instead of the *earth* or land as a whole, we consider the *ground* and the *soil* and the *garden.* Instead of the waters beneath and above and in the seas, we are concerned with the *rivers* and the *humidity* that irrigates the surface. More particularly we are informed that man is made of these parts of the earth. Instead of the *atmosphere* we are concerned with the *breath* which man must breathe in order to live.

The close association of the name *Jehovah* with the eons and the generations is seldom fully appreciated. To Moses He said, "This is my name *for the eon,* and this is my remembrance to *generation* and *generation*" (Ex. 3:15). The day of Jehovah coincides with Israel's thousand years of ascendency. In the day of God this retires.

SPACE

Space and time are mental *conceptions* in human philosophy. In the Scriptures they are *perceptions.* Man seeks to formulate the ideas of space as a condition, or receptacle, or attribute of matter, as though it

possesses magnitude and extension, even if matter is absent altogether. So many conflicting theories have been suggested that it is unwise to seek any satisfaction from philosophy. God, however, gives us a practical exhibition by creating the universe so that our senses can *per*ceive it even if our minds cannot *con*ceive it.

TIME

Time also is the despair of human wisdom. Philosophers relate it to duration or continuity or change or sequence, etc. In God's Word it is perceived principally by the *movement* of material objects, such as the sun and the moon, and the consequent change of seasons, and by the occurrences of human *history*. The Deity has related Himself to it by His name, Jehovah, the One Who is, and was and will be. As God is the Subjector Who arranges the material and moral *world* systems, so Jehovah is at the helm of the *eons*, and guides all history on its predetermined course from the beginning to the consummation.

SPACE AND TIME TOGETHER

When the philosophers seek to combine space and time, their difficulties are doubled. For instance, take a ship which crosses the artificial date line in the Pacific. There is a minute when one end of the vessel is in Monday, the other in Tuesday. Or, suppose it zig-zags along the line, in a single minute it can go from one day to the next, or, indeed, it can go back from Tuesday to Monday. *Artificial* time is limited by *location*. We cannot conceive of absolute time, neither is it necessary. In the Scriptures it is always relative, and is determined by the position of the two great luminaries in the heavens. They were given for appointments, for days and for years. The moon, not the calendar, determines the months, and the sun fixes the length of the

year. Shadows thrown by these, either of men themselves, or that thrown on sun or moon dials, gave the time of day or night.

When creation gives place to generation, when we are engaged with the *process* of making (2:5) and forming the human (2:7) and *planting* the garden of Eden (2:8) and *building* the woman (2:22)—in short, when God fills *time* with the events of human *history*—then He assumes a concordant name. Now He not only *disposes* all into its proper *place,* but He *brings all to pass* in its appropriate *time,* or season. He is the One Who *was* in the past, and Who *is* in the present, and Who *will be* in the future, and names Himself *Was-Is-Will-be,* in Hebrew *Ieue,* anglicised *Jehovah.* He is Jehovah God, Who fills all time as well as space with His operations and thus reveals Himself to the creatures of His hand and heart.

Efforts have been made to stretch this time by claiming that it was not intended to form a complete chronological chain. But not enough discrepancies have been suggested to lengthen it to any appreciable degree, at least not the thousands or millions of years that scientists claim that man has been on the earth. That sort of stretching would avail little, even if it were successful. To support this claim, the Hebrew usage of the words *father* and *son* has been cited to show that many generations can be skipped. We could say that Adam is our father, and that we are his sons. Christ was the Son of Adam and of Abraham and of David. But Adam did not live until any of these late sons were born. This has no bearing on chronology, which registers, not merely the source, but the *time between* a single generation.

ETERNITY PAST AND FUTURE

The Scriptures, as to time, speak in terms which a human can understand. Religious philosophy has cor-

rupted God's revelation by altering its time terms to expressions which are not only inscrutable, but dementate. Let anyone try this experiment: Define clearly, in positive terms, the meaning of *eternity* past or future. But do not persist for any length of time, for that might unhinge your mind. Such terms as eternity are outside the scope of human thought, and it is dangerous to dwell upon them unduly. Such thoughts should be expressed only by the negative. We should never use the term "forever," or the still sillier "forever *and* ever," but only negative ones such as endless, indissoluble, infinite. Even these should not be the subject of positive speculation.

Instead of such vague and vacant expressions, Jehovah has *divided* the longest periods of time into definite segments, according to His operations, by great changes in the condition of the earth, due to great physical and moral convulsions, as we have shown in the chart of the Divine Calendar. These are intelligible and instructive, and tell us where we are in His great purpose to reveal His hand and heart to His creation.

SOIL AND BREATH

The elements of which Adam was formed are worthy of close study. He was a composite of earth and heaven, the ground and the atmosphere, soil and breath. His body is soil, his life is in his breath. The soil is a compound of the solid ground with the fluid water, and his breath of the atmospheric gases. So he is really a regrouping or formation of the same elements which were mingled together in the abyss of the ruined earth, and separated into air, water and land on the first three days of restoration. But there was more than this. It was a *vital* combination. This is partly concealed in our popular translations.

The *vital* element in mankind comes, not from the earth, but from the *heavens.* Not only does the sun supply us with light and warmth, but it furnishes us with vitamins in foods which our organs can assimilate, and which sustain life. We not only see this and feel it and inhale it directly as we live, but our flesh and bones are made, not merely of inert minerals, but of sun-drenched ground, the surface of the land, disintegrated and vitalized by rays of sunshine and the oxygen of the air. This is hid from us by the usual rendering "dust" (Gn. 2:7). Dust is composed of fine, dry particles of matter so light that it may be wafted away by the wind. It is not suited even to sustain verdure, unless combined with water to form *soil.* In fact it is harmful when breathed by the lungs.

EARTH, LAND, GROUND, SOIL

To repeat, Adam was formed of the *soil* of the ground. The earth, the land, the ground, had to be disintegrated and oxygenized before it was suitable for the formation of a living organism. The roots of plants cannot transform the rigid rock into living cells. Neither can they use the dry dust for this purpose. Adam's body was composed predominantly of fluids. Dust could not furnish these. The first man was not made of *dust,* as our popular versions and revisions persist in asserting, but of *soil,* that part of the earth's surface, or the ground, which had been prepared by the rays of the sun for incorporation into the plants and bodies of the animate flora and fauna of the earth.

SOIL NOT IN POPULAR VERSIONS

The Hebrew word *ophr* SOIL, is translated *ashes, dust, earth, ground, morter, powder,* and *rubbish* in the revered Authorized Version. These are also used for other Hebrew words. It renders another word, *artz,*

earth, over a thousand times, and *adme,* by *ground* often, though it makes it *land* or *earth* in most cases. *Aphr* it always translates *ashes. Abq* is usually *dust* or *powder.* I don't suppose that that version would be so popular if it had read that the Lord God formed man of the *rubbish* of the ground! *Morter,* or mortar, is quite correct, when used of the plaster of a house (Lv. 14:42, 45), but it may be better restricted to *chmr, clay,* a special kind of soil, especially adapted to building, and much used in ancient times for plastering and brick work (Ex. 1:14).

SOILISH FLESH AND BLOOD

Not only was the first human *formed* of the soil, but he and all the rest of us continue *to build* and *renew* our bodies from the soil. As Paul says, the first man was *soilish,* the second Man is the Lord out of heaven. We now wear the image of the soilish, but we shall be wearing the image of the celestial. He goes on to characterize the soilish man as "flesh and blood" (1 Cor. 15:47-50). The flesh is the substantial part of our frames which is built up and renewed by elements taken from the soil, mostly through the medium of plants, their roots and stalks and fruit and seeds. The blood is the carrier of these substances from the digestive organs to the tissue of the flesh.

PLANTS SOILISH

Plants are more soilish than animals. Their roots must be in immediate contact with the soil in order to live. Cut off from their native habitat and transferred to heaven would mean decay and death. In a lesser degree this is true of humanity as at present constituted. The ecclesia which is figured by Christ's body has a celestial destiny, but we could never live apart from the soil with our present bodies. They must be changed. The soilish must be transformed into celestial. We must

derive our sustenance, our life, through other channels than the soil. As this is not the ultimate source, but only an intermediary, our life must come through the sun or direct from God Himself, through His spirit.

THE BREATH OF LIVES

The body unites humanity with the earth, but the spirit links us with the heavens. The flesh is tied down to the soil, which gives it substance, the breath associates it with spirit, which gives it life. When breathing ceases the spirit of life departs. The flesh remains, but gradually returns to the soil. The fact that a perfect body can be put to death, with all its parts intact, by merely shutting off the air, shows that the breath supplies the life. This is further confirmed by the fact that life can be restored to such a body if breathing can be renewed, as in the resuscitation of the drowned. Moreover, in miraculous resurrections, the decaying body can be restored, as in the case of Lazarus (Jn. 11-12). The overwhelming proof is found in the death of our Lord, Whose mortally mutilated body saw no decay, and was resumed in resurrection, *without* the blood.

LIFE NOT IN THE BLOOD

Were the life in the blood (A.V. Gen. 9:4), as is generally supposed, we would expect our Lord, in resurrection life, to have a superabundance of blood. On the contrary, He had flesh and bones, but *no* blood whatever (Lu. 24:39). His hands were pierced by the nails and His side by the spear, so that the blood flowed forth (Mt. 27:49, Jn. 19:34). It seems that all the blood was withdrawn, otherwise He could not have gone about with such open wounds. He showed them to His disciples, and, a week later, invited Thomas to thrust his hand into His side (Jn. 20:20, 27). He had life, abundant life, without any blood. Since He had no

blood, His body was not dependent on the soil for its sustenance. It was not soilish. It was celestial.

BREATH THE BASIS OF LIFE

That the *breath* is the basis of the life of humanity at present may be shown by the fact that, when we exhale, it has lost its vitalizing quality. The lungs extract its life-giving force, and expel the residue. It has been changed into the breath of *death.* Our exhalation is poisonous. Neither animals nor man can remain alive in the exhalation we expel. We rob the air of its vitality. If we should seek to sustain life by the infusion of blood *without breathing,* it would soon show that the blood is useless unless it has oxygen to carry, for it is only the transportation system, so far as *life* is concerned.

CHRIST EXHALED VITALITY

Our exhalation is poison now, but it will not be so in resurrection. Our Lord, though He had no blood, so could not derive His life from the atmosphere, nevertheless could *exhale life!* By this means it was that He imparted holy spirit to His apostles, and empowered them to fulfill their commission (Jn. 20:22). This shows clearly that vital spirit power may be dispensed by God directly without the usual intermediate agencies such as the sun and the breath. It is His *spirit* that is the ultimate source of all life. At present it vivifies our *mortal* bodies by making its home in us (Ro. 8:11). In the future it will transfigure the body of our humiliation, to conform it to the body of His glory (Phil. 3:21). Then it will no longer be a *soilish* body but a *spiritual* one.

THREE FORMS OF LIFE

Three distinct forms of life were created on the earth, plant life and soul life and spirit life. They are alike in that they depend upon the soil for substance

and upon the atmosphere for life. But plant life is fixed and motionless, without sensation. It is able to transform the soil into organic food, containing vitamins, fit for the consumption and sustenance of soul life. Soul or sensation is in the blood. It is an intermediate form, dependent on plant life and the atmosphere. The blood is also a medium for carrying nourishment and oxygen to the organs of the body and for removing the waste. Spiritual life needs neither soil nor air nor blood, but depends on a direct, though intangible, connection with God's spirit, the source of all life. The body and the blood are like the wiring, the spirit like the electricity of a light.

BLOOD AND SENSATION

The inspired assertion that the soul is in the blood (Gen. 9:4) may be readily confirmed by experience. Cut off the supply of blood from any part of the body and it becomes numb. Feeling vanishes with the blood, even if the nerves, which some suppose are the seat of sensation, are not cut or impaired. Sensation returns as soon as the blood courses freely once more. This is the basis for the part that the blood plays in the sacrifices of Israel, and the death of the great antitypical sacrifice. It explains why the carcass of a slain animal was to be drained of the blood (Lev. 17:13). Once the blood is gone, physical suffering is impossible.

SUFFERING AND BLOOD

Sensation and *suffering* are essential factors in the revelation of God's grace and love. Relief from the experience of evil is cause for great thankfulness. It was with this in view that the first human was formed a living *soul.* Physical pleasure and pain are needed to acquaint us with the heights of happiness and the depths of despair. We would not be able to fully ap-

preciate one without an experience of the other. Even then we could not respond to the love of God apart from the sufferings of Christ. When He came in the likeness of humanity and was found in fashion as a human (Phil. 2:7-8), it was in order that He might *suffer.*

The blood of animals had to be poured out immediately in order to prevent suffering. Not so with the antitypical Victim. He suffered to the end, for he retained His blood until after death. They could not take His life from Him even by crucifixion (Jn. 10:18). He had to yield it up of Himself. We need not waste our sympathy on the animals slain in sacrifice on Jewish altars. They suffered little, if at all, for the first duty of the priest was to drain away the blood. After that suffering was impossible.

The formation of Adam is only the second step in the scale of living creatures. The plants are the lowest, the animals next, spiritual life follows with its varying degrees for sainthood and service. Then comes indwelling. The climax seems to be the change from a soulish, soilish body to a spiritual one.

HUMAN LIFE

Since both animals and man are soul life, wherein does man differ from the other animals? So far as the soul goes, there seems to be nothing to distinguish them. Animals can feel and see and hear and smell, even as we can. In some cases they are not as sensitive as we are, but in others more so. An eagle can see further, some insects seem to have a wider hearing range, and bloodhounds certainly excel us in scent. Man and the lower animals are *alike* in respect to the *soul,* in nature as well as in revelation. The animals themselves are a higher expression of life than the plants, because they also have the breath of the spirit of life in a lower degree, than mankind.

GOD IS SPIRIT

Let us remember that, essentially, God is spirit. Our revered version tells us that God is *a* spirit. There are many spirits, some of them wicked. He is not merely one of these, limited in place and power, but the life of all that lives. Hence He is the Source and Supply of spirit wherever it is found. Thus it is easy to see why all life and power is utterly dependent on Him and the impartation of His spirit. And the measure of this dispensation determines the nearness to Himself and the elevation above the balance of creation. Figuratively we might say that the measure of Himself that God has imparted to us fits us for our place in His universe. In Him we are living and moving and are (Ac. 17:28).

IMAGE AND BREATH

In Scripture the distinction between humanity and the animals is in *likeness* to the Subjector, so that man is to *sway* over the lower order of living souls, and is empowered by the act of Jehovah God, when He Himself introduced the breath into his nostrils, which gave him a *spirit direct from the Creator,* beyond and superior to that possessed by his subjects. Man has a somewhat different physical form from other animals, but the difference between them as to size and shape and internal structure is not nearly so great as there is between the various classes of animals themselves. The vital distinction is *spiritual,* not physical. It consists in an extra endowment of spirit, which makes him more like the Creator, Who is spirit, and gives him his name Adam, or human, that is, Likeness.

BREATH OF THE SPIRIT OF LIFE

Later on the phrase "breath of life," is amplified by inserting the word *spirit.* All soul life that expired in the deluge of Noah is described as having "the breath of the *spirit* of lives" in its nostrils (Gen. 7:22 C.V.).

This shows the close relation between *breath* and *spirit* in living souls, and their vital connection with life. So far as is revealed, the *bodies,* the flesh and blood of those drowned in the flood, were not mutilated in any manner, as is the case in strife or war, nor was death due to gradual decay. The water cut off the supply of air. It made breathing impossible. With the air the spirit left the body, and death ensued. In souls life is directly dependent on breath. The oxygen of the air is indispensable as fuel for feeding the life process, and preserving the spirit.

BREATH LIKE BLOOD

The breath is not literally the spirit, even as the blood is not actually the soul. As the soul of the flesh is dependent on the blood, so, perhaps, we may consider the breath as the carrier, the medium used by the spirit in soul life, such as the animals and man possess on the earth. It is not necessary in a bloodless, spiritual body. Now, it cannot function without the blood to intervene between it and the flesh. Moreover, a special lung tissue is needed to transfer its oxygen to the blood and return the carbon to the air, for the outer skin is not fashioned for this purpose. As the digestive organs prepare the food for assimilation into the blood so the lungs bring the breath into contact with it and vitalize it so that it provides us with sensation.

MAN'S SWAY OVER ANIMALS AND SPIRITS

In this we can dimly perceive, not only the place of humanity, but God's purpose in regard to it, and the method He uses to prepare it for its final function at the consummation. Then will be perfected, not only its rule over the living souls on the earth, but a selection out of mankind will reign in the heavens. If we seek to seize and hold fast to the sequel that God has set before us, it will help us to endure the hardships of

our present training period. Not only will the experience of evil humble us, but the sufferings we are called upon to bear will prepare us for a place of authority in the celestial kingdom of our Lord Jesus Christ, Who is the Head of all sovereignty, not only on earth, but in the heavens also.

The vivification of Christ's mutilated, bloodless body, is one of the greatest exhibitions of the life-giving power of God's spirit. Not only was He alive, but, like Jehovah God when imparting life to Adam and the race in Eden, He imparted holy spirit to His disciples by *exhaling* upon them. At Pentecost they received power by the spirit *coming upon* them by means of a violent *blast.* In the manifestations of the spirit *in connection with the earth,* it is usually associated with the air, the breath, a blast, for this is essential to soul life, and is the best illustration of God's vital energy which produces life and provides power. But, apart from its physical manifestation in soul life and the special enduement given to humanity to raise it above the animals, it was not a permanent possession, but was present on special occasions, and for particular purposes.

In explaining the operation of God's spirit with Israel to Nicodemus, our Lord compared it to a blast of air. This is probably the best illustration that can be given, especially when we connect it with begettal, as He did, for it is not only a powerful, intangible *force,* but imparts *life.* Ezekiel's prophecy concerning Israel's regeneration uses a similar figure (Ez. 37:9). He says, "From the four winds come, O spirit, and exhale into these killed, so they are living." They were no longer dry bones, but were covered with flesh and sinews, and incased in skin. But they had no life. This was figuratively imparted by *wind.* Literally, they began to *breathe,* even as Adam, when he first became a living soul.

The life imparted to Adam by means of the breath could not suffice our Lord in resurrection, for He had no blood, and, even if He had, He could never have ascended into the heavens, where there is no air. Neither can we live among the celestials equipped only with our present breath of life. So we find, in Paul's epistles, a much greater and more permanent supply of holy spirit than ever before. Even as the priests and prophets and kings and apostles and disciples were distinguished from the rest of mankind by special dispensations of God's spirit, so we are distinguished from them by becoming the *permanent home* of the holy spirit. At present we have only the earnest, but it is, at the same time, the seal of the fullness that is to follow.

So we see that "the breath of life" imparted to Adam was almost the last and lowest of a series of dispensations of life and power through God's spirit. This, however, was not sufficient for carrying out God's operations, so priests and kings, prophets and apostles were empowered by the spirit to work His will. This raised them above the rest even as Adam was above the lower creation, for they are not only like God in respect to them, but are used by God to reach the God-like human race. And now He is imparting His spirit permanently, and will even transform our soulish bodies, such as Adam had, into spiritual frames so that we may become His intermediaries to the celestial hosts. Thus we, as the body of Christ, being most vitally and spiritually united to Him, will be the highest achievements of His holy spirit, to the glory of His grace.

Resurrection, the return of the spirit to the body is, perhaps, the greatest of all the miracles wrought by our Lord during His ministry. Dead and decaying Lazarus was called back to life by the spirit of His voice. But how much greater will it be when all of Israel's saints, long since returned to the soil, will be roused from

their tombs after His advent? They will not return to mortal bodies, doomed to die again, but receive life eonian, until death itself is abolished. Their bodies will not continually decay and cause them to sin against their inclination. They will enjoy a perfect and perpetual life. In a word, they will be *vivified.* Yet we will not only be made *alive* beyond the reach of death but *transformed.* Our soilish, soulish bodies will become celestial and spiritual. Our infirm, immortal frames will become powerful and immortal. Not till then will we realize what it is to be *like* Him and *beloved* by Him. To Him be glory for the eons of the eons!

A. E. K.

GOD'S TRUTH—MAN'S IMAGINING

There are two sides to every question, God's and man's. Man's side is complex, confusing and misleading. God's is simple. It clears up and establishes. If we only would take God's statements on all themes, and fit man's experiences to them, all would be plain. God selected us and predestinated us before we had any experience whatever. When He called us it was according to His purpose and grace, and did not depend upon our thoughts and acts (Ro. 8:28). Our experience is only a contrastive preparation for the future. In order to appreciate His love and grace we must walk in darkness, to learn to love the light, we must be weak to value strength, we must be humiliated to prize the glory. Our present experience is no premise from which to reason about our future fate.

EONIAN LIFE

THE FULL ENJOYMENT of God's gifts is possible only in an imperishable life, for the earthly, disintegrating existence puts an end to every joy. Consciously or unconsciously, every human heart harbors a deep longing for an indissoluble life. Long before death started to reign over mankind, God's heart was filled with the desire to give all humanity such a life, through Christ, and so satisfy the insistent yearning for it to the full.

This loving purpose, however, God concealed in Himself for a very long time. It was not until the era therefor came (1 Tim. 2:5-7) that the apostle Paul received the commission to reveal this secret. Clear and unmistakable are the promises of God to grant to all mankind unlimited life. "As it was through one offense for all humanity for condemnation, thus also it is through one just award for all humanity for life's justifying" (Ro. 5:18). "For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified" (1 Cor. 5:22). "I am charging you in the sight of God, Who is vivifying all . . ." (1 Tim. 6:13).

These promises will be fulfilled at the consummation of the eons. Moreover, on the way to this goal, God will grant resurrection life to the select. This is the gift of eonian life, so called because it is enjoyed during the course of the eons. The favored ones who receive it are those chosen beforehand, out of the nations as well as the Jews, for not only those belonging to the body of Christ receive life eonian, but Israelites also, who are in the terrestrial kingdom.

The receptivity in the ecclesia for biblical expositions on the gift of eonian life is quite remarkable. All are agreed as to the fundamental truth that, in Christ, we will receive a limitless life. Even those sects that hermetically seal themselves off from the great circle of believers uphold this article of the faith and bear witness to it. To all who are concerned about the outward unity of the ecclesia, this great company, united by this confession, is an encouraging sight.

But as soon as this life is described in its special quality as "eonian," and the question is asked, "When do we receive it," this seemingly united throng will be divided into large and small groups by many different and contradictory views. We would almost be tempted to ask in our dismay, whether God's Word sheds sufficient light on this subject, that there could be such confusion concerning it. Yet, as usual in other dissentions, so in this case also, the origin is to be found in falsely interpreted passages of Scripture. In His Word God gives us clear instruction concerning our future life. Yet it is so presented that only by strict attention to sound methods of study and a deep love for the truth, can it be grasped, together with a readiness to humbly abandon our own teaching when it is proven to be false.

Now to appreciate our special gift of eonian life in all its grandeur and glory in its correct location, we must first consider the promises of life given to Israel, and the questions concerning it must be answered only from the Scriptures. That will give us the proper foundation on which to base the knowledge of our own eonian life. Here also we will meet with gradually greater promises, and ours will be found at the very summit.

THE PRIMORDIAL PROMISES

When death forced its way into the human race through Adam's disobedience, its continually increasing dominion shortened the life expectation hundreds of

years, so that Moses could say, "The days of our years have in them seventy years, and if, by mastery, they are eighty years..." (Ps. 90:10). Yet God did not immediately disclose anything about a future imperishable life, although this was probably implied in the promise concerning the serpent in Gen. 3:15, but was given step by step. At first only His people Israel were trained to protect their earthly life from early dissolution, and given the opportunity to exceed its average length. This was done by keeping some of His laws. "And you observe all My statutes and all My judgments, and are doing them, which, a human doing them, also *lives* by them" (Lev. 18-5, Gal. 3:12). That God did not intend this to be endless life is evident from the following passages, for it is made contingent on obedience (Dt. 5:33, 30:20, 32:47). In this realm the law had some effect, for those who faithfully observed this part of it really lengthened their lives. But when they sought to make it a means of attaining justification of life, they failed, for it was not given to vivify (Gal. 3:21), that is, to give immortality by vivifying the human spirit.

THE FIRST REFERENCES TO EONIAN LIFE

Besides this promise of a long mortal life to law keepers, there were much higher ones for the faithful in Israel. As far back as Abraham we find this great future expectation of life. When he was about to offer his son Isaac, he reckoned that God was able also to rouse from among the dead (Hb. 11:19). Yet that would only have been a return to the previous mortal life. Beside this, however, he had the faith of those who looked forward to a better resurrection (Hb. 11:36), as an entrance into a higher life. This faith was founded on the promises given to him by God that, in the future, the land in which he was an alien would become his al-

lotment (Hb. 11:8). In order to realize this he must be given another life after he had died. He received a grand revelation of this expectation of future life of which we do not hear until Christ revealed it to prove to the Jews that He was God's Son, and said, "Abraham, your forefather, exults that he may become acquainted with My day, and he was acquainted with it and rejoiced" (Jn. 8:56). Abraham had a preview of the Lord's day, the millennial kingdom. The exultation he had was based on the certainty that he, by resurrection, must receive a new life, in order to enter this day, and have a part in its blessedness. This future expectation later became the common possession of all faithful Israelites, and its fulfillment their idea of highest bliss.

PROMISES OF EONIAN LIFE

Because those members of the people of Israel, who looked forward in faith to the fulfillment of these promises, have died without experiencing this life, they must be roused and receive a new life, for only thus can they enter the day of the Lord. The revelations indicating this became clearer and clearer with time. Especially in the prophet Daniel they reached their highest point.

To him it was said, "And many sleeping in the soil of the ground shall awake, these to eonian life and these to eonian reproach and repulsion" (Dn. 12:2). Figuratively this speaks of the resurrection as awakening from sleep, and here once more we hear of the eonian life that was lost in Eden, as a future possession (Gn. 3:22). This arises from the fact that the day of the Lord, and the following day of God, are the conclusion of the eons. Let us not imagine that Daniel found this word foreign and unwelcome, as many believers today are inclined to do, for he had not yet had any revelation of the consummation, where all enter into "everlasting" life. But he had a good foundation for "eonian" life and a clear preparation. How often had he read in the sacred scrolls

of Moses that Jehovah had given the land of Canaan to Abraham and his seed for the eon (Gen. 13:15, 17:8, 48:4)? Also, that the sons of Aaron had an eonian priesthood (Ex. 40:15), and that the fire offerings are for the eon. How often had he read of the eonian covenant and the eonian statutes! They were all prophetic intimations of the future kingdom of Israel, which will last during the eons of the eons.

How mistaken and misleading is the translation "forever" in all of these passages, and in many others, if it has the sense of endless! Not a few readers of the Bible have been stumbled by the rendering "forever" when applied to things that certainly have an end. Here we see that the Scriptures need to be purged of the translation "forever" even in its earliest assertions.

On the other hand, how easily must Daniel have understood this revelation (12:2), that, to all the conditions in the kingdom, so far known, is now added the resurrection to life eonian, that is, a life lasting throughout the day of Jehovah and of God. We must remember that, at that time, God's revelation had not yet occupied the far distant boundaries which we know today, so the resurrection of the just and the unjust are combined as if they took place at the same time. Not until the apostle John wrote was it made known that the life of the one class commences at the beginning, and of the other at the end of Messiah's reign (Rev. 20:4-5).

Daniel received a special personal promise of his part in the former resurrection: "And you, go to the end and rest. And you shall stand up for your lot at the end of the days" (Dn. 12:13). Here the death of the reposing candidate for the kingdom is likened to rest in sleep. A new additional revelation determines the terminus of this resurrection. With these twice named "ends," however, the consummation, that is the end of the eons, is intended. The Scriptures often use the word "last," to

designate the end of a series, not an absolute end. In a literary work of several volumes each has "last pages," but these do not all end the whole work.

In this way we must understand these two ends. Both indicate the terminus of the present eon, which is immediately followed by the next, the day of Jehovah. Later revelation enables us to develop these expressions, till the end of this present, wicked eon, or till the end of man's day. With eonian life Daniel, like every true Israelite, receives his allotment on the renewed earth, in the promised land, to enjoy during the day of the Lord.

LIFE AFTER THE EONS END

As Isaiah says (51:6):

> The earth, as a garment, is decaying,
> And its dwellers, likewise, so are dying.

At the end of the day of Jehovah the elements shall be dissolved (2 Pt. 3:7, 10). Will this end the eonian life of Israelitish believers? And if they continue on the new earth till the eons end at the consummation, what then of their eonian life? Here we meet an objection which is often brought against "eonian" life. If the eons end, then the life must end, they say. But even in the Hebrew Scriptures this is denied. In connection with the resurrection in Daniel we are told: "And the intelligent shall warn as the warning of the atmosphere, and those who justify many shall be as the stars for the eon *and further*" (Dn. 12:3).

Nearly all translations render this "forever and ever." In this case also the use of "forever" really conceals what the spirit of God is saying. To be sure, to express that which comes after the eons, this phrase is permissible, but that eonian means endless is proven to be false by the addition of "and *further*."

In Daniel, however, the main outlook is not con-

cerned with the life of the eons (plural), but only with one eon, "for the eon." This gives it a clear boundary. It is the classic phrase which denotes the length of Messiah's millennial reign on earth.

The special addition to previous unfoldings is the phrase "and further." It is probably the farthest point reached by the Hebrew revelation. This formula occurs often in the psalms. The first one to use it was Moses. He uses it to indicate the length of the reign of God's Son:

> "Jehovah is reigning for the eons,
> And till the eon and further" (Ex. 15:18).

The "further" takes us beyond the boundary of "the eon" of the kingdom without giving us any more detailed information as to that period. It is important to see that Daniel leads the resurrected saints into it, even if he says nothing definite concerning the eon which follows the thousand years. Yet he is very emphatic that, after the day of the Lord has ended, the eonian life will continue "further."

A promise given by God through the prophet Isaiah contains more light concerning this last eon. We read (Is. 65:17):

> "Behold Me creating a new heaven and a new earth,
> Nor remembered shall be the former,
> Nor are they coming upon the heart."

Here we have the location, the new earth, of which Peter wrote (2 Pt. 3:13), and which John actually perceived (Rev. 21:1), where the eonian life of true Israelites will continue, and where it will develop on an even higher plane than in the day of Jehovah.

We may safely deduce from this that the close of an eon by no means ends the eonian life. This goes on, without a break, into the next eon. Then the supposi-

tion that eonian life leads to an end of life, is clearly shown to be a mistake by the Hebrew Scriptures. If we add this fact to our knowledge then "eonian life" will become an intermediate idea, and we will have no trouble seeing that passages which deal with life for an eon, are concerned with only a part of the way to the consummation. Only this basic idea will enable us to understand our Lord's remarks concerning it aright.

CHRIST'S TEACHING

The teaching of our Lord is in perfect harmony with that of the Hebrew Scriptures. Its contents are enriched, however, because it was heralded by the One Who gave eonian life to those who had faith to receive it. Often did He promise it to those who believed on Him (Mt. 19:29, Jn. 3:15, 16, 36, 5:24, 6:40, 47, 10:10, 28, 17:2, 20:31). Like Daniel, He also taught that, for those reposing, the entrance into eonian life will be through resurrection. He used the same formula as Daniel (12:13), that those who believed would rise in the last days.

This knowledge was in the possession of believing Israelites. So Martha said to Jesus: "I am aware that he will be rising in the resurrection in the last day" (Jn. 11:24). The Lord also emphasized that it was "for the eon" (Jn. 6:51, 58). He assured His true followers that they would not be beholding death under any circumstances "for the eon" (Jn. 8:51, 10:28, 11:26). This word has a deep meaning when we remember that death is still operating in the next eon, in the millennium, even if it is much diminished. We read in Isaiah 65:22 that the days of His people will be like the days of the trees, and, if anyone dies a hundred years old (20), he will be called a youth. He must die so "young" as a penalty for some sin. As this eon had not come at that time, nor is present today, He spoke of the gift of

eonian life as a promise, which will be fulfilled at the commencement of that eon by means of resurrection (Mk. 10:30, Lu. 20:35, Jn. 12:25). In all these promises the rule obtains that the dead must receive life through resurrection (Jn. 5:21).

It is clear that the Lord, during His days on earth, taught so that everyone instructed in the Scriptures could understand Him. An "eternal" life, as it is understood in Christendom, would have been quite a puzzle to them. Like the prophets of old, He spoke only within the coming eon, and, as a rule, went no further than its close (Mt. 13:39-40, 28:20). Once only do we find the plural in the accounts of our Lord's life, and that was when the messenger Gabriel made known to Mary the reign of the Son of the Highest over the house of Jacob. There we are told that it will be "for the eons" (Lu. 1:33). It is exactly the same as Moses (Ex. 15:18), only a later revelation.

The main reason for the prevailing confusion concerning the consummation of all things is that, where our Lord said "eon" and "eonian," the Bible reader sees "ever" and "everlasting," with the sense of endless. Through this he gets a totally false conception of the future. Take the example of Mt. 25:46, "Eternal torment" (rightly, eonian chastening) fastens endlessness on this judgment. After the reliable Concordant Version transliterated it "eonian," the exact Greek word which came from the mouth of our Lord, many have condemned it, saying, "If the punishment is not endless, then the promised life also has an end. And that cannot be." So this passage became the foundation for the teaching of eternal torment. Ignorance of the scriptural teaching concerning the eons, and the rules that govern life and the judgments, caused this confusion. As we have shown, eonian life crosses the boundary of the eon without a break. Contrary to this,

every judgment comes to its end with the conclusion of the eon in which it is found. The gehenna ("hell" A.V.) of fire, where the worm is not deceasing and the fire is not going out (Mk. 9:42-50) will be present during the whole millennium. But at the end, when the elements are dissolved (2 Pt. 3:7-10), the very valley will be consumed, and will not, like eonian life, be found on the new earth. Those who died there will come up before the great white throne for another, and different judgment. Eonian chastening and eonian life are in perfect agreement with the following developments, as set down in the prophetic Word. (To be continued)

UNION OR UNITY

Our relationship to Christ is expressed by two different connectives in the Original, by *sun,* TOGETHER, and *en* IN. We died, were crucified, buried, were roused, live, are vivified, will be manifested and be *together* with Him, in the same sense that we are joined to one another as joint (or TOGETHER) enjoyers of an allotment and a joint body and joint partakers (Eph. 3:6). But a much closer relationship to Him than this is indicated by the connective IN, in which our individuality disappears in the title Christ, or Anointed. We were not chosen individually *together* with Christ before the disruption, but *in* Him, just as we were not created *together* with Adam after the disruption, but *in* him. We are not joined to him by external bonds, but are a part of him, just as the seed inherits the life and substance of the tree.

In order to illustrate the difference between the transcendent grace which is ours in Christ Jesus and the mercy shown to the saints of the Circumcision, their *union* with Jehovah is compared to the marriage bond, where two individuals combine to make one flesh, and our *unity* with Christ is compared to a single human

body, with one life, one soul, one flesh, the members of which *cannot live* or function apart from one another. Israel, like a wife, could be and was divorced, but how can a member of the human body live and function apart from it? May we ever appreciate and guard the great grace that has put us *in* Christ, not merely coupled to Him, but made *one* with Him. A. E. K.

From the Field

NEWS FROM ATHENS ECCLESIA

Our friends everywhere will enjoy reading the following epistle from Athens, in the region which was the first to receive many of Paul's epistles, and in the very city in which he delivered one of the most memorable of his addresses, which we hope to study more closely before very long. Some years ago we announced a book of 370 pages, in modern Greek, *Oi Krummenes Alêtheies* (The Hidden Truths), which set forth many of the precious truths for which we stand. We had great hopes, at that time, that they would be able to be a blessing to many, and we still have, for persecution has nearly always helped to spread the truth.

We are not bound to them by human ecclesiastical ties, but we have the same Head, and are members of the same single body, so should sympathize for one another, and pray for one another just as if they were members of our local ecclesia. In spirit we are one all over the world, without distinction of place or people, race or "religion." This is especially true of those who have the precious privilege of sufferng for the "hdden truths," which were largely lost even in Paul's day, and only now recovered in the region where they were first made known.

Athens, 25th of February 1953

To our esteemed brother in Christ
and deacon of the Christian Fraternity,
Dear A E K, and to all our brethren in Los Angeles, America

It is a long time since we have come in touch with you and with all our brethren there, because Athens Church and generally Greek Church is now under pursuit from the time since we printed our book titled, "HIDDEN TRUTHS".

In consequence, our persecutors declared an open war against us. They have repeatedly brought us guilty in Courts. Certain of our brethren were imprisoned and generally we are all prohibited in our purpose of bringing the Joyful Love and Favour of God to our people and spread Gospel Words of His glory. We are prohibited in our purpose of establishing the reconciliation of everything and everybody. Within a hair's breadth I myself, the writer of this letter, would be imprisoned. But the voluntary coming of two noted Greek Professors of Theology as Witnesses of Defence against the accused, saved me, and so I was released from the imposed sentence by the First Court—which sentence was imposed under suggestion of one of the great Pharisees who are deliberately fighting against the crystal truth of God. However, after repeated activities from our side, we applied to the minister of Instruction & Religion, who promised definitely to give us Authority, Permission to gather in a Hall which we intend to rent in Athens, and so to be able to give to our people the Luminous Truth of the God's Gospel by delivering Sermons and Lectures.

We feel a high exultation in rejoicing in the Words of Eonian Life, we feel Mirth in what He tells us. We are delighted to peruse

what God performed, and we are exulted in the meaning of His High Being.

So, we are sending you our love in Christ and we wish to keep a correspondence with your highness.

We are embracing any brother in Christ.

Your cruelly tried Fraternity—Athens Church.

I am also embracing you (myself, John Counelis)

Your brother in Christ and your humble servant, John Counelis.

PS. We would be obliged to get your Journal "Inscrutable Riches" in English which please send to the following name and address:

Amaroussion, Athens, Greece, Queen Amalias Street No. 25

To this we sent the following reply:

March 9, 53

The Senior Elder, with the Concordant Ecclesia in Los Angeles,
to the Persecuted Ecclesia in Christ Jesus in Athens, Greece:

Thankful are we to God to learn of your faith in the evangel of God's grace and glory through our Lord Jesus Christ, His Son, and the blood of His shameful cross, by which He will save all humanity and reconcile all His creation. We praise Him for the courage and endurance He has granted to you, to stand firm in the midst of the opposition of the adversaries. May this redound to His praise and your gain, when we all stand before His bema and are called into His presence in His parousia. May it be soon!

We are praying for you, that you do not fear or faint because of what men may do to you, or wrestle with them, but stand firm in the panoply of God in this wicked day, against the spiritual forces of wickedness, and protect yourselves with the shield of faith. We know that all is of God, even their opposition, and that it gives us the precious privilege of suffering for His sake, as a small return for His unspeakable despair when forsaken by His Father for the sake of our sins and offenses on the accursed cross. It will be more than repaid by the crown of His approbation in that day.

Now may God grant you to stand firm, and open a door for the word of His grace and glory, so that He will have a witness to the secret truths of His transcendent grace, in Christ, to us, in the regions where it was first made known, and to His highest glory in the eons to come, when all the creatures of His hand will become the delight of His heart.

We will gladly send you our magazine and such other spiritual assistance as God has entrusted to us.

May God, our Father, and Christ, our Saviour and Lord, be with you and bless you and your efforts to glorify them. The Concordant Class greets you!

HELP MAKE THE CONCORDANT VERSION KNOWN

We reproduce below a letter just received which shows that the Concordant Version should be in every public library. If you can help by placing one in the library in your city, let us know. It is not usually possible to induce the library to purchase a copy, as there is not enough call for it. And in some cases it will not even be accepted, the excuse being that the shelves are already overcrowded. So it is wise to make inquiries first, and show a copy to the librarian in advance.

Dear Mr. Knoch: Chicago, Ill., March 2, 1953

At the Chicago Public Library I have been reading your Concordant Version of the New Testament. It has helped me more than any other source of religious contact that I've had in my life. I surely thank God that I accidentally stumbled across that book. There are no accidents with God, so I'll have to say it was God-intended. A Christian friend, D. W. A.

UNSEARCHABLE RICHES FOR MAY, 1953
BEING THE THIRD NUMBER OF VOLUME FORTY-FOUR

EDITORIAL

ONE OF THE saddest spectacles the world has ever seen is being enacted before our eyes. God has graciously granted Protestant Christendom a revival of spiritual life and a larger measure of light, especially concerning the birth of God's *only begotten Son,* our Saviour, Jesus Christ. The adversary is leading *both* of the principal factions of the church to deny this vital truth in the translations they champion. The Revised Standard Version *omits* the word *begotten* in this phrase (Jn. 1:14, 18, 3:16, 18, 1 Jn. 4:9). The Authorized King James Version *contradicts* the word *only* by mistranslating a word meaning a young woman or damsel by the word *virgin* (Is. 7:14). This ascribes a virgin birth to Isaiah's son, so that *he* would be the *first* one divinely begotten, and Jesus, the Christ, could not be the *only* one. And this they do to *prove* the virgin birth! ! !

This shows beyond question where their allegiance *really* is. It is *not to God and His revealed Word* as most of them ignorantly claim, but to the traditions they have been taught by men (Mt. 15:6, Mk. 7:13, Col. 2:8). *Both sides are agreed in this, that the inspired Original must be changed to conform to their teaching.* No one is more "sound," from the fundamentalist's viewpoint, than I am. My voluminous writings abound in evidence to confirm this. Yet when we publish Isaiah, and translate *olme* (as the Hebrew is spelled) by *damsel,* in *all* of its seven occurrences, and *bthule* by *virgin* in *all* of its forty-six occurrences, we probably will be falsely charged with conforming the version to our own opinion — *the very thing that they are doing!*

The Jews charged the early Christians with the crime of having altered the Greek translation of the Scrip-

tures, the Septuagint, to read *parthenos* (virgin) instead of damsel in Is. 7:14 to prove the virgin birth of Christ. How it read originally we cannot know, as the copies we have today also have "virgin" in Gen. 24:43, for *olme*, a young woman. But they read "virgin" forty-four times for the forty-six occurrencies of *bthule*. So no faction at all doubts that *this* is the correct rendering of this Hebrew word. It occurs in many places, such as Ex. 22:16 (15), Lv. 21:3, Dt. 22:14, etc., in which no other word could possibly be used. On the contrary, *virgin* is not demanded in any of the *olme* passages (Gen. 24:43, Ex. 2:8, Ps. 68:25 (26), Prov. 30:19, S. S. 1:3, 6:8, Is. 7:14), so it is translated *young woman* four times. Today, as in the past, so-called "Christians" make a virtue of altering God's revelation to suit their opinions, under the false impression that the Hebrew of the O.T. conflicts with the vital doctrine expressed in their theological phrase "the virgin birth."

There is no need to alter the Hebrew revelation in order to defend God's later unfoldings. It was and is a terrible stumbling block to the Jews. How can we expect them to repudiate their sacred scrolls for something which conflicts with these, especially when the change only makes matters worse? The so-called "quotation" in Mt. 1:23, is not called a "quotation." The inspired expressions are "sign" and "fulfill." It is all based on the attempt of Syria and Ephraim to subject Judah and the house of David to their rule. Ieue (or Jehovah) wished to assure king Ahaz that Al (God, the Subjector) is with him, and *He* would subject *them* to His will. To assure the king He proposed a sign suited to the circumstances at the time. It was only one of three signs, indicating the salvation of Judah in Isaiah's day, in which a promise was permanently recorded in the names of Isaiah's boys.

I wish to denounce these *acts* with the utmost vehemence, for I know nothing more sacred than God's reve-

lation, and nothing more reprehensible than corrupting it. But I have the utmost consideration and sympathy for those who do these things. I, also, was once guilty of them, but, like Paul, I found mercy because I did them ignorantly, in unbelief. This is undoubtedly the case with most of those engaged in this contention, and I am convinced that they would not commit them if they were better informed. Let me plead with them to examine the facts. First, the child *born* of Mary is the Son of *God* (R.S.V. Lu. 1:35). He was *begotten* of God. Second, Isaiah's son was born of a damsel, not a virgin, or else he would be the *first* one begotten of God. Christ the *second*, and not the *only begotten*. One version omits that He was *begotten*, the other denies that His is the *only* begettal.

May we ask our readers to join us in prayer that God will deal graciously with many of His earnest, devoted saints who are trapped in this attempt of the adversary to corrupt God's inspired revelation, whose zeal, lacking knowledge, leads them to denounce even those who would help them? The adversary has confused the real issue, the *only begotten*, by injecting a non-scriptural one, to distract them from the point at issue. They *both* bear ample witness to the *human* side, that Jesus Christ was *born* by the *virgin* Mary.

The *divine* side is at stake, and both deny that Jesus Christ was God's *Only Begotten* Son. Had they made a concordant version, the method would have made such errors impossible, no matter what their creed.

The promises of all the names of Isaiah's three sons had an initial fulfillment in those days. The Subjector with them subjected both their opponents within the time indicated. But, like numerous signs in Israel, this also directed forward to a further future spiritual fulfillment in their Messiah, to whom the types and shadows and signs pointed. For instance, we read in Nu. 9:12 that a bone of the *passover* is not being broken. Yet in

Jn. 19:36 we find the real fulfillment when the soldier did not break a bone of the Crucified Passover. The sacrifice of Isaac was not literally the same as that of Christ. He neither suffered nor died. None of these figurative foretellings did more than indicate the truth. Isaac did not need to die to prefigure Messiah's death. Neither did Emmanuel, Isaiah's son, need to be born of a virgin to point forward to his Antitype. The record need only suggest it.

Suppose he actually had God as his literal Father, as Jesus Christ did. Why, then, have we no further account of his life, as we have of the real Son of God? He would easily be the greatest and grandest character in the Hebrew Scriptures, even greater than Moses or Joshua. Yes, he would be the Firstborn and Jesus would have to take a secondary place. Why did he not herald the kingdom? Why did he not suffer and die and rise again, if he was actually born of a virgin? We have a right to ask these questions. If these things had occurred, he would have eclipsed the glories of my Lord and Saviour! Frankly, I can't stand for that without a protest, so brand those who degrade Him so, as traitors to the *Only* Begotten Son of God. May I entreat them to consider the seriousness of their stand, and the dishonor they are bringing upon their Saviour and Lord?

I appeal to my beloved brethren on two points: Do not manipulate the inspired Scriptures to "prove" your theological creeds, even when they *seem* to glorify Him. I detest the denial of the virginity of Mary, the mother of Jesus, the Christ. But I deplore as much, or more, any distortion of the Scriptures to support even the truth. It needs no such false bolsters.

The second point is: God has purified His word by His own usage. Get the meaning from the contexts elsewhere, and never force upon any word the sense He has attached to another. Had this been done, the present lamentable controversy would never have arisen.

CREATURE COMPLEMENTS

"NOT GOOD IS IT for the human for him to be alone. I will make for him a helper as his *complement*" (Gen. 2:18). God Himself was once alone, so He created Christ as His complement (Col. 1:19, 2:9). Christ also was once alone, so He was given His figurative body, the saints of the present secret administration, as His complement (Eph. 4:13), His figurative bride, believing Israel, fulfills this function on the earth. The physical complement given to the first man should help us to apprehend the same truth in the spirit realm, as connected with God and Christ. Adam's was not a singular incident in human history, but is being repeated continually before our eyes and in our experience. The sexes are not a mere method of continuing the human race, but are primarily a parable of the relation between God and His creatures.

In a very profound sense, this statement is the most remarkable and revealing expression in this record of the beginning. It is the first intimation of *feeling,* of *affection,* of love, as expressed in the desire for companionship. We have been overwhelmed with the divine exhibitions of power and wisdom in creation and restoration, but so far there has been no intimation of God's inmost essence, which would tell us *why* He made all these marvels. Indeed, they do show us that He is *spirit,* but they do not reveal that He is *love.* After all is finished and pronounced very good, Jehovah God finds a lack in the highest and most perfect of earth's creatures, and, by means of the tree in the midst of the garden, intimates that the history of mankind is concerned with *evil* as well as good.

One of the very striking contrasts between the creation accounts and the later record is connected with the word *good.* At first we read again and again that the light, and the heavens, and the land and the herbage and the luminaries and the animals are *good.* Then we are told that all of it is *very* good (1:31). This is said only of the *gold* in the second section. There we read of the tree of the knowledge of good *and evil* (2:9, 17). And then we read of the human that his solitary state was *not good.* From then on most of the history of mankind is concerned with *evil,* rather than with good. This is no contradiction. In one case the *good* applies to the *work of God.* The other deals with the *history of mankind* during the eons of evil, in which this is used by God to produce a much greater spiritual good, and fits man to fill the need that God feels in fellowship with His creatures. That is the ultimate good.

GOD ALONE

Love is lonely when it is alone, with no object upon which to lavish its affection, or to reciprocate in kind. How many of mankind have felt the longing for a kindred spirit to rejoice with them in joy, and to sympathize with them in sorrow! The brightest pages of history are those which portray the unselfish sacrifice and the severe suffering endured for love's sweet sake. The earliest and greatest event in the history of the universe had its roots in the Deity's desire for love responsive. And the last and culminating consummation will see the realization of this longing, when God has transformed the enmity of His creatures into deepest filial affection.

ADAM ALONE

Adam lacked companionship. He was fully supplied with everything needed for life and comfort. Far more than that, the name of the garden in which he was

placed shows that he lived in *luxury,* for that is what *adn* [Eden] means in Hebrew. The revered authorized version renders it *pleasure, delight, delicacies,* as a common noun. Adam had almost everything which men covet today, for which they spend their time and strength, their wealth and health. His surroundings were ideal. His food was not only sufficient but delicious. He had work to keep him occupied and strength to do it. All that he lacked was the fond fellowship of a kindred soul. His *body* was amply provided for, but his *heart* was still *hungry.* God Himself had known this before creation, so He saw that it was not good.

ANIMALS NO COMPLEMENT

God knew very well that there was no satisfactory companion for the human among the animals, but He wished Adam to discover this for himself, and, at the same time, put before him, and all his descendants, an illustration of the manner in which He satisfies the hearts of His creatures. God had already made the animals of the ground and of the air, so these were brought to the human and named by him. He evidently had such an intuitive knowledge of their characteristics that he was able to give them an appropriate appellation. It may be that some of these are still preserved in Hebrew, such as the partridge, which is called *qra,* from its *call.* Indeed, this name is used for the stem CALL, as in Gen. 1:5, "the darkness He *calls (q r a)* night." If only all the animals had descriptive names today! They would make zoology as delightful a study as nature. This example may also show how natural is the original language of revelation.

A HELP "MEET" FOR HIM

What is the force of the A. V. rendering, "an help *meet* for him?" The expression "meet" is vague, and suggests *suitable, fit, proper,* and the like. The Septua-

gint renders it, literally, *according to*, in the first instance, and *like* in the second. Both of these are probably included in the Hebrew expression, which is made up of two words AS and FRONT. As these are the only two occurrences of this combination, we cannot deduce or confirm the sense by means of other contexts, so must make full use of this one. The sense is not satisfied if we render it simply *like*, for the woman was to fill a *lack* that Adam felt. This calls for a measure of likeness, but also demands difference, for the two became one flesh. In English the most suitable term to describe this is *complement*, which denotes the part that completes or perfects the whole.

As there was no suitable complement for the human among the animals, where could one be found? We may be sure that non-earthly, spirit creatures would not fill the need, for they were more unlike the human than the animals. *Likeness* is the vital feature of a complement, and it must fill a *lack*. But the human had no physical lack, and there was no other soul sufficiently *like* him, for God had endowed him with more spirit than they. The only possible course was to fulfill both of these conditions by taking the complement *out of him*. The female part of him was removed and built into another human *like* him and *completing* him, so that the two together, although two bodies, are one flesh, and are needed to make a complete human.

OUT OF GOD

Can we not see a similarity here to that primeval position which called forth creation in the beginning? As God could find nothing to satisfy His heart outside of Himself, He created Christ, with all the rest of creation through Him, *out of Himself*. This should help us to grasp, in some measure, the nearness and the dearness of all to Him, first of all to the Son of His love. The whole creation is the product of His yearning for

communion with a kindred spirit. Seen in this light it has a halo even in its present passing condition of darkness and despair, for this is only a preparatory and temporary phase necessary to bring about His desire.

Lack of sufficient spirit, such as was imparted to Adam by Ieue God Himself when He blew into his nostrils the breath of lives, kept the animals from filling the void in Adam's heart, and from becoming his helper and complement. And is not this the one great requisite for fellowship with God? All humans are made in the likeness and image of God, in relation to the animals below them in the spiritual scale. But they themselves have not sufficient spirit for communion with the Deity above them, unless He endows them with an added supply of His spirit for fellowship and service. Once more, Jehovah God must breathe upon each one in order to enable him even to believe His Word.

The very first time when we believe Gods evangel concerning His Christ, we have fellowship with Him, and fulfill the longing of His love for communion. The very first service that we perform in the power of His spirit makes us fellow-workers with Him. Yet none of this can be accomplished in the power of that spirit which we receive by generation. This, however, was possible for Adam before he sinned. Spirit gives life. Sin always operates to destroy spirit, and induces death. We no longer have the measure of spirit that Adam had in the beginning, hence cannot fulfill the longing of God for fellowship as Adam did in Eden. Instead of believing and obeying God's Word, our first parents ate of the forbidden fruit. Their unbelief brought dying, which produces death. Our faith promises life eonian.

MORALS IN MARRIAGE

Only as we see this basic truth, which underlies the relation of the sexes to each other, can we understand why God lays such stress on human conduct in this re-

gard. God's supreme desire to enter into a perfect and permanent love union with His creatures, to become All in all of them, is violated when a married couple is not true to each other, or a faulty or impermanent union is formed. The dire damage to the individual and the race need not be emphasized here, for there are enough educators and reformers who seek to hinder the evil and help humanity by exposing the distressing physical and moral results which accompany lawlessness in this matter. As such social evils are growing worse rather than better, the saints need to be shown a much higher and more powerful motive to help them in this evil day. This is found in its relation to God and His loving union with His own.

THE MYSTERY OF MARRIAGE

The mystery, or secret, of marriage is brought before us in Ephesians, one of the highest and most spiritual of all the sacred scrolls. Even there it is called a *great* secret (Eph. 5:32). It is based upon the truths which we have been considering, that the woman was taken out of the man, and in marriage, the two become *one flesh*. In the physical realm it parallels our position in the body of Christ. A man cannot help caring for his own body. Since he and his wife are one flesh, he should have the same *selfish* love for his wife, and it should lead him to nourish and cherish her. The greatness of this secret lies in the fact that it portrays the "selfish" love of Christ for the ecclesia which is His body, and this, in turn, reflects the love of God for Christ and all creation. It is the chief exhibition in the physical realm of the most intimate and heart satisfying revelation which God has given of Himself. In the highest sense of the word, He loves us because He loves *Himself*.

How did God know that Adam would be lonely? So far as the record goes, there is nothing to show that Adam had realized it himself, or had given expression

to it. He had not yet named the animals or sought for a companion among them. It is not enough to say that God is ommiscient. Love, in a very real sense, transcends mere knowledge. We could, with equal right, say that God could have made him like the celestial spirits, of whom we read nothing as to this matter. Indeed, God must reveal even His multifarious wisdom to these heavenly hosts through mankind (Eph. 3:10). No doubt this great secret is based on the fact that man (whose very name means "Likeness") was made like God, not only as the Subjector, to sway over the earth, but also as to the desires of his heart. God Himself felt the need of fellowship when He was alone, so created Christ, the Son of His love. Anticipating his loneliness, He built Eve as Adam's complement.

GOD WORKS THROUGH HIS OWN

When God empowers others to do any work, is it no longer He who accomplishes it? Or if He puts some under their direction and will, does He abandon them to their fate? By no means! God does all through Christ, who does it by the power of God's spirit, and in complete subjection to His will. So also man has no power of his own whatever, although he consciously wills and works as he wishes. Often, however, he finds it impossible to do as he desires, or to accomplish anything at all. *Then* he sees a power beyond his control. The saint should be in such perfect fellowship with Him that God's spirit is completely merged with his, so that his will and God's will, his work and God's work, are identical. Actually God does it all. Consciously, the saint himself is the doer. That is the ultimate ideal, the result of God being All in His creatures.

THE PLURAL TITLES

The fact that God operates through His creatures by His spirit suggests that this may account for the plural

form of the title Subjector. Like *Ie, Ieu, Ieue,* His time name, Subjector takes three forms also, *Al, Alue,* and *Alueim.* The first is the Most High, so can only be singular (Gen. 14:18). The second has the locative—*e* added, meaning *toward,* the same expression which is used of God's Son in Jn. 1:1 to express His work of subjecting all to the Supreme. The third form has the plural added to the second, and probably indicates His spirit operating through those who are associated with Him in His great work of subjecting all to Himself. Adam was made in His likeness in order to subject the animals. Christ has the much higher and greater task of subjecting *all.* This suggestion will be developed later, God willing.

CREATURE CO-OPERATION

Eventually God will reconcile the whole universe to Himself. No doubt He could do this without human or any other help. He could flash His message across the stellar sky in view of every eye. He could thunder it into every ear so that all could hear. But that is not His way. He has created images of Himself for this very purpose. The human race was given its name, "Likeness," and was specially fitted for the purpose of revealing God's *love* to the universe. This explains the temporary presence of sin, and the lavishness of the grace which has come to us in Christ Jesus.

EVANGELISTS, PASTORS, TEACHERS

God could save everyone without an evangel or an evangelist. If He has predestinated them they are bound to be delivered! But that would defeat His desire for fellowship with those whom He has called. It would leave Him in the exalted but lonely place which He has always had. He wishes to work through those who have received a special portion of His spirit, whether it be evangelists, pastors, or teachers. He is by no means de-

pendent on them, but rather yearns to share His work with them, for the more honors He heaps upon the unworthy, the greater will be the lustre of His love in the eyes of all the universe at the consummation.

ONE — TWO SEXES

In the first account of man's *creation* (Gen. 1:26-28), nothing special is said as to the operation of God's *spirit* in creating Adam. He differs from the previously created animals, in that he is made in the image of God, so is himself a subjector in regard to the other creatures, and is to sway over them, and subdue the earth. He was created *both* male and female. It is all strictly confined to the *creation*, and was the final, *finishing* touch. The woman had not yet been built, for, in God's great plan, mankind is *one*. Adam, the head of the race, is not nearly so important as Adam, as antitype of the second human, the Lord from heaven, the last Adam (1 Cor. 15:46-47). All life, even Eve, the mother of all living, sprang from *one*, even as all life in the new creation comes from Christ. Eve was *created in* Adam, not separate from him.

GENERATION

Our regard for anything depends upon our relation to it. We cannot be unduly concerned with everything in the world. It would be too distracting, and exhausting, for we do not possess the faculties, or the capacity for it. That which is ours, which has cost us something, is far more in our minds than the possessions of others, as a rule. But we are even more interested in what our own hands have made, or our own minds have designed. I have planned and built three houses, largely with my own hands, and have lived in each for sometime. I cannot help having a very special interest in them. It hurts me to see them changed or even painted with colors that do not harmonize with the surroundings.

God, as the Maker and Former of all must have an intense feeling for His handiwork. Whether it be the lustrous orbs of the empyrean or the fair flowers of the field, what must they mean to Him! It stirs my heart even to contemplate their brillance and beauty. If I had designed and fashioned even the lowliest blossom that blooms, it would be my pride and joy. Though I have only a very remote right even to look at them, they give me a pleasure as the achievements of One whom I have learned to love, whom I can claim as my own Maker. This very morning I rose early, before the sun, hoping to get a glimpse of a comet which has wandered into view. I once made a long journey in order to experience an eclipse of the sun. It was a wonderful exhibition of the majesty of our mighty Maker.

But the mere making of a thing does not create so close a tie as the invention of something new and novel. My hands have made many things in their time, but my heart is much more taken up with the makings of my mind, which demanded much original thought, and created forms unknown before. These, in a very real sense, are part of me, for they come out of me. They are my brain children, and I cannot help caring for them, no matter what may be their fortunes in the world. Inventions such as these seldom make much money, and most of them receive a very skeptical reception by a cold and unsympathetic public, but that does not diminish the inventor's regard for them. They are their own, and they cannot help liking them.

How immeasurably more must the great Maker of all think of His achievements! Notwithstanding their number, they are all perfect for their place, the product of His heart and head and hand. His hand did not form them merely, though that alone were wonderful. His head invented them before His hands could form them, and, we may be sure, His heart had planned them

in the recesses of His being, for essentially, He is love. What His love evolved, and, His will resolved, His spirit has solved. His great heart of love embraces all creation, for it is His by virtue of His close relation to it, while we, vain insects of a second, can only contain what our puny hands can reach.

Here the A.V. uses the old English expression "meet," which meant *suitable.* This was not bad, but we no longer use it in this sense. It suits the context, but hardly the Hebrew expression. Literally, this is AS-HIS-FRONT. This seems to be one of those suggestive Hebrew expressions which must be understood in the light of nature. The woman is not merely a *meet* helpmate, but an indispensable *counterpart,* so far as generation is concerned, and that is the subject of this section.

THE COMPLEMENT, OUT OF ADAM

When God's love demanded a response, when His heart yearned for fellowship, His only recourse was to find it *in Himself, in the creation of His own spirit.* Our spirit is out of Him. This is figured for us in the building of the woman. A complement for Adam was nowhere to be found, even among the living souls which were somewhat like him in their structure and composition. There is a certain degree of affinity between man and the animals. Some men are very fond of their dogs and have considerable affection for them. But these living souls are a complete unit in themselves. What is needed, to bring out the innate love of one creature for another, is to *lack* something that the other supplies. God was complete in Himself yet lacked an object through which to reveal His glories. Adam also was complete, but lacked an object by which to show God's excellencies, so a part was taken *out* of him to be his *complement.* Through this he can mirror many of the excellencies of his Maker.

The key to the affection of the sexes for each other lies in this great truth. Just as a man would feel the lack of one hand to complement the other, so he feels the lack of those organs of generation which were taken out of him to build the woman. That the human Adam once possessed these is quite evident in his present body. A man has breasts still, but they are undeveloped as a rule, from lack of use. There is no evidence that they were taken out of him. The opening where this was done is still visible, the sature in the male crotch making a distinct red line.

Another clear evidence that humanity was bi-sexual is the continual recurrence of hermaphrodites and abnormal forms in which the sex changes at maturity, or is changed artificially by surgical means. A good friend of mine, a professor in a normal, or teachers' training school, told me of a girl, one of his pupils, who had an abnormally deep voice. He had lost sight of her after graduation, but had recently visited — *him*, for he was now a male lawyer. The newspapers have featured a case recently, in which a boy was changed into a young lady, by means of an operation. God's Word is still being verified by the very vagaries of generation.

But, of course, a *rib*, more or less, would not be much of a basis for a change in sex. Any number of ribs might be taken from a human, yet it would not affect the sex. The translators of the authorized version seem to have been quite at a loss to find the meaning of *tzlo*, for they rendered it *beam, board, chamber, corner, halting, leaf, plank, rib, side,* and *side chamber.* It is used of the "sides" of the tabernacle, which were made of two boards, joined at the top, but separated at the bottom, forming a hollow taper. Corresponding to this, it was also used of the "chambers" in the sides of the temple, which were smaller at the top than at the bottom. So the "rib" taken out of Adam was evidently

the hollow *organ* which differentiates the female from the male.

One of the gravest defects in the English language is the lack of a usable, common noun for *human being,* either man or woman, male or female, the equivalent of *anthropos* in Greek, *adm* in Hebrew, and *Mensch* in German, to differentiate it from *aner,* man, *gune,* woman, in Greek, *aish,* man, *a she,* woman, in Hebrew, and *Mann,* man, and *Frau* or *Weib,* woman, in German. So we are using *human* for an individual of either sex, wherever this can be tolerated, a *superior*[h] or [h]man, where not. As it is, womankind has a very small part in the blessings of the evangel. Christ Himself, as the Son of *Man,* seems to overlook the women entirely. Even when He "is the savior of all *men*" (1 Tim. 4:10, A.V.), they seem to be excluded. He was the Son of *humanity.* He never referred to Himself as a *man,* though of course He was, and was so called by others (Jn. 1:30, Ac. 2:22). Having been begotten by God, it seems possible, as some think, that He was bi-sexual, so represented women as well as men in His sacrificial work.

Very few seem to realize or recognize the main and underlying *object* of the relationships resulting from generation. They play a much greater part in the revelation of the Deity than creation. Even if humanity cannot *create* life, it can *generate* it. As a result of the two complements, husband and wife, we have a child, and its various stages of growth, from infancy to maturity. Again and again we have this repeated, so that we have, at all times, intimations of the Divine love and care and provisions, not to speak of the opposites. For even divorce and destitution are eloquent examples of God's dealings with His creatures. In fact, the grounds of divorce vary with God's administrations, and are in harmony with His operations.

Husband and wife are *complements,* two parts of one

whole. Neither of them is complete in him- or herself, just as man is incomplete without God. First a search was made among the animals to find a helper for Adam. There can be a very close bond between living souls, such as a person and his pet. While still a child I had a little yellow dog, which I loved very dearly. All the more so, as the family on the floor below us were Roman Catholics and objected to my calling him Leo, which was the name of the Pope at that time. How could I help it if they named the Pope after my dog? A lion could have gulped him down whole, but I did not realize that Leo meant *lion*. When we came out west to California, I suffered more in parting from my Leo than from anything else. Later it made me very sad to hear of his death under the wheels of a train. After nearly seventy long years it all comes back to me. Poor little Leo!

If we do not grasp God's ultimate in the creation of mankind, we might get the impression that His spirit made a mistake in creating the race as one, and then separating it into two sexes. So, also, He later divided it still further into languages and races and nations and religions, and introduced slavery. Like sin, these are necessary to illustrate and emphasize the enmity between man and God and the utter dependence of man upon his Creator during times eonian. But all of this is eonian. Already, *in Christ*, there is no Jew and Greek, slave and free, male and female. By faith, we are all one in Christ Jesus (Gal. 3:28).

The attraction between the sexes probably produces the strongest attachment in human experience. It probably arises from the fact that they are complementary, and need one another to be complete. This is doubtless intended to give us an experience akin to that between the Creator and the creature. It is perhaps the closest tie in the realm of nature, and so the best adapted to display the greatest of the graces.

EONIAN LIFE

(Continued)

Our Lord spoke occasionally of eonian life in such a way that one could imagine that every believer already enjoyed it. He said that the believer *has* eonian life (Jn. 3:36, 5:24, 6:47, 20:31). But He also said, "I am the *Resurrection* and the Life. He who is believing in Me, *even if he should be dying,* shall be living" (Jn. 11:25). The first group of passages have been isolated from the rest, and made the basis of an unbiblical idea that we enjoy this life as soon as we believe and that it continues even in death. But this creates crass contradictions in the Lord's teaching concerning the future life. If He says that eonian life comes through resurrection, for the coming eon, how can He, at the same time, immediately impart it? As a matter of fact those to whom He promised it all died. We cannot have a *promise* of something which we already enjoy.

THE BASIC RULES APPLIED

This case may be used as an example to show how we may solve the most difficult problems of this kind. It is important that every searcher of the Scriptures understands the necessary rules. We have already discovered them in the Hebrew Scriptures. There we found that eonian life comes through resurrection in the last day and will be enjoyed in the coming eons. As the Lord used them in His day, they were certified as correct, and doubly assured. No one has the right to alter them by means of another passage, or to deny them, even if it looks convincing to depart from the previous revelation. That can only be done if a change is made by

our Lord Himself, or by the spirit of God in a later revelation. The following are examples of such occurrences:

(1) You hear that it was declared to the ancients... Yet I am saying to you . . . (Mt. 5:21, 27, 31, 33, 38).

(2) Near is the kingdom of the heavens! (Mt. 4:7). In Luke 19:2 He shows that the kingdom is *not* looming up instantly.

(3) In Lu. 9:3, 10:4 He sent the twelve forth without a beggar's bag. In Lu. 22:36 He told them to take one.

These are instances in which our Lord recalled His first words, and changed them to the opposite.

So it was with the law also. In Heb. 7:18 we are told that "there is coming to be a repudiation of the preceding precept, because it is weak and without benefit" (Hb. 7:19, 8:13).

It is futile, however, to seek in His words for any changes or reversal as to the subject of eonian life. This truth continues along the lines previously laid down.

Even if this is not repeated every time in each passage, that does not prove that it is obsolete. God takes it for granted that the careful searcher of the Scriptures has grasped His truth, and, in each case, uses it as a background. This method must be applied in all scientific investigation. First the student must learn the axioms. Once these are grasped, it is not necessary to repeat them each time, for each one applies them as a matter of course. But if they are overlooked or ignored, the results are bound to be false.

And this is what the spirit of God expects of us. We should accustom ourselves to apply such selfevident rules of interpretation. Paul refers to such a rule on two occasions (Gal. 6:16, Phil. 3:16). The continual feeding of believers on a milk diet hardly leads to this

helpful practice. As a result many false doctrines have crept into the ecclesia.

If we use this sound rule in interpreting the sayings of our Lord, we will hold fast to the uniform teaching concerning eonian life, and we will be able to find passages that explain any difficulties. Such a scripture is Jn. 5:24: "he who is hearing My word and believing Him Who sends Me, has life eonian, and is not coming into judging, but has proceeded out of death into life."

Here we may see clearly that the words "has life eonian" is to be understood as a figure of speech. The disciples, who heard His word and believed God who had sent Him, certainly had not proceeded out of literal death, for they still had literal mortal life. They could not have received literal eonian life, but had it in expectation. It belonged to them. They certainly will enjoy it in the future, but did not in the past. The kingdom in which it will be enjoyed was then near. Had the nation accepted Him, there was a possibility that their life would have merged into eonian life, without dying. Such will be the case at His coming in the future to Israel, as well as to those of us who are caught up to meet Him when He descends to the air.

It is a fact however, that the believer has a spiritual vitality so that he has some of the attributes of eonian life in his mortal frame, and it is this, doubtless, which enables him to hear the shout of the Lord, when others of the dead do not. We find this to be true in a greater degree after the resurrection of Christ, and we are told to reckon ourselves as having died with Him and being roused again. Here the figure is even stronger, for we have not literally died, so we have not received a literal post-resurrection life. To the Jews our Lord explained the matter more fully. He spoke of a coming hour when the *dead* would hear His voice, including His disciples. This shows that they did not then *enjoy* this life,

but it *belonged* to them, when the time came. In Jn. 6:54 He speaks in a single sentence of *having* eonian life and of raising them in the last day. In Mark 10:30 He definitely defers eonian life to the coming eon, so it could not be in the present. Lu. 20:35 is in a similar vein.

Nowhere did the Lord teach an immediate entrance into life after death. The very passage which is so often quoted to prove this unscriptural idea, is no exception. To be sure, this saying has a deep significance, and is an advance in the revelation of resurrection. Yet this does not demand the rejection of all the teaching up to that time, but rather emphasizes that the divine resurrection life will conquer all the domain of death. When Christ says, "I am the Resurrection and the Life" (Jn. 11:25), He points to the important truth that resurrection alone is not enough to insure entrance into life eonian.

There is a resurrection for *judgment,* followed by a casting into the lake of fire (Dan. 12:2, Jn. 5:29, Rev. 20:12-15). But for *believing* Israelites it leads to life, that is, when they are resurrected He will give them a life which will keep them out of the judgment (Jn. 5:24) and the second death. During the whole of the kingdom eon and further death will not be able to touch them. That is why He gives the "overcomers", as conquerors, who are believers in the great affliction, that they will under no circumstances be injured by the second death (Rev. 2:11). Those are happy and holy who have part in the *former* resurrection, over whom the second death has no jurisdiction (Rev. 20:6). The former resurrection includes the just, who do good (Dn. 12:2, Jn. 5:29) at the beginning of the coming eon. It is called the "former" because the unjust are not roused until a thousand years later. The members of the body ecclesia and their resurrection are not included

in these revelations, because these concern only believing Israelites who enter the terrestrial kingdom.

These glorious truths are the real substance of our Lord's words to Martha. He did not deny her hope of rising in the last day, but confirmed it and filled it with a deeper significance (Jn. 11:24-25). Had He intended to teach an immediate life after death, He would have told her that believing Lazarus was then alive already. Instead of that He said, "Your brother *will be* rising," that is, in the future tense, because he was dead and not alive. And if Lazarus actually was in conscious bliss already, He certainly would have comforted the sorrowing sisters with this fact and not have brought him back into this earthly, disintegrating, suffering existence, which replaced him under the dominion of death.

The use of the basic rules we have followed will assure complete clarity in every case. Added to this are witnesses that confirm their correctness. Often it is the context, as in the case of Lazarus, or it is a closer rendering or a parable.

Let us check this conclusion as to life immediately after death, by the parable of the rich man and poor Lazarus (Lu. 16:19-31). The first point which should guide us is this: It is contrary to all other revelation to base happiness in the next life on poverty in this one. This alone should show that this is a parable. The rich man's table represents Israel and God's earthly gifts to His people. The picture of Lazarus at his portal gives us the other nations, which had no part in their allotment. Among these peoples, whom God left to go in their own ways, there were always some who sought to satisfy themselves with the crumbs which fell from Israel's board. How apt was the reply of the Canaanitish woman when she said, "the puppies are eating of the scraps that are falling from their master's table"

(Mt. 15:27). Long before this, David spoke, in spirit, of the richly laden table God set before His people

> Let their table become a trap and a mesh,
> And a snare and a repayment for them.

Because of the selfishness and lack of compassion with which Israel refused to share these gifts with the nations (Ac. 22:21-22), the long predicted judgment fell on them (Ro. 11:9-10). Ever since Israel has suffered in the flames of persecution, the once "rich man," during the centuries, in which their pain has never ceased. At the same time God, in His grace, has condescended to the nations, the "poor Lazarus" (Deity Helps), and through Paul brought them justification by faith, the consolation of Abraham. This is shown in the fine figure of Abraham's bosom. This is the main outline in the parable of the rich man and Lazarus. But there is no hint of a living on after death.

By the use of such sound methods of exegesis we can show that our Lord, throughout His ministry taught that eonian life will come only through resurrection at the end of the days.

Now that we are about to broaden our inquiry, seeing that all this was said before the death of Christ, the question rises, "Did not the cross bring about a change in the death state of those who died afterward? Is it not written, that, through death, He should be discarding him who has the might of death, that is, the Adversary"? (Hb. 2:14). It almost seems to prove it, if we add the words of our Lord to the malefactor on the cross. This is popularly quoted as follows: "Lord, remember me when Thou comest in Thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise" (Lu. 23:42-43). These words, so punctuated, can be understood in no other way as that Jesus immediately entered His kingdom,

and took the malefactor along with Him when He died. But never did our Lord, after His consistent teaching to the contrary, suddenly, with a single sentence, withdraw it.

Here the context should determine the position of the words. The question of the malefactor was, "whenever Thou mayest be *coming* in Thy kingdom." The malefactor, as an Israelite, knew that the Messiah, when He comes to set up the kingdom, will bring back paradise to the earth. And now he was given grace to recognize the true Messiah in the crucified Man next to him, and he seized the opportunity to beg Him to remember him when He, at the end of the eon, rouses the believing Israelites, and brings them into paradise. In this sense the Lord answered him, "Verily, to you am I saying today, with Me shall you be in the paradise." In other words, Today I already assure you that you will be present when I come in My kingdom. A paradise on earth before the establishment of Messiah's kingdom, and an entrance into it immediately after death was unknown to the Hebrew Scriptures. And the Lord Himself did not enter His kingdom after His death. He Himself said of the three days in the grave: "I was dead" (Rev. 1:18). His body was laid in the tomb (Mt. 27:60). His soul was in the unseen (A.V. hell, Ac. 2:27). His spirit went to God (Lu. 23:46). Had His spirit been *consciously* with God and so had descended to His resurrection body, how could He have said to Mary on the morning of His resurrection, "Do not touch Me, for not as yet have I ascended to My Father" (Jn. 20:17)?

How about this teaching, *after* the resurrection of Christ? It is very easy to establish the fact that the apostles held to it. They announced, in Jesus, the resurrection from among the dead (Ac. 4:2), but not a life in death. Stephen "was put to repose" (Ac. 7:60).

Dorcas, in Joppa, came to be dying. Peter raised her and presented her "alive" (Ac. 9:37-41). The apostle John wrote in his epistles concerning life eonian exactly like the Lord had done. He teaches according to the basic rule, "this is the promise which He promises us, the life eonian" (1 Jn. 2:25). So that, long after Christ's resurrection nothing else was known except that this life was a future gift. And later John writes to the believers that they have eonian life through faith in the name of the Son of God (1 Jn. 5:13).

Important is it to hear how Paul speaks of this in his witness to the Circumcision. Before the Sanhedrin he defended himself thus: "Concerning the expectation (life in the eon) and the resurrection of the dead I am being judged" (Ac. 23:6). He had "an expectation in God . . . that there shall be a resurrection which is impending for both the just and the unjust" (Ac.

It is worthy of note that even Paul does not yet differentiate between the two resurrections. That was not in his commission, but in the apostle John's, He gives the exact time, that of the righteous, beginning with the thousand years, which he calls the "former." Not till after the millennium comes that of the unjust (Rev. 20:4-6). Besides, John makes it very clear that this life is on the earth, and for an important service on it. In the Unveiling (6:9-10) we read the following concerning it: "And of every tribe and language and people and nation Thou dost also make them a kingdom and a priesthood for our God, and they shall be reigning on the earth." These are faithful saints in Israel.

Along the whole line of promise from the beginning in the Hebrew Scriptures to this mountain top, we can perceive the main elements of eonian life. It is a life which is enjoyed within the last eons. As it will last as long as the eons, it is called "eonian." As this is all before the consummation, God's plan of salvation

is still in course of its development. But those who have received eonian life are not mere observers who idly enjoy the blessings of the future eons, but workers together with Christ, God's associates in fulfilling His great purpose. Therefore it is evident that this life includes far more than mere salvation.

Besides all His promises to Israel's believers, God revealed to John the time when it was first included in His plan for them. "And marvel shall those dwelling on the earth, whose names are not written on the scroll of life from the disruption of the world, when they observe the wild beast . . ." (Rev. 17:8). These faithful Jews of the end time who are not deceived and led astray by the wild beast, the Antichrist, were written in the scroll of life long before. Important is the time when this occurred, from the disruption of the world. Even before this, sin had entered creation, and the earth had suffered the disruption. Thus this inscribing in the scroll of life stands in close relation to the renewed earth, and points to the eonian life which Israel will enjoy on the future earth, when restored from the great affliction of the end time. On it they will fulfill their future commission to the nations.

This is the line of the promise of eonian life, and its fulfillment for the kingdom ecclesia. That for the

M. JAEGLE

GOD'S CREATIVE ORIGINAL

The names and titles of Christ are worthy of the closest study, and should be examined closely in the Original, as presented in the sublinear of the Concordant Version. There we read of THE ORIGINAL OF-THE CREATION OF-THE God. In phrases such as this, the relation of the words to each other are of prime importance. Here it is the so-called genitive, which we call the possessive case.

It is not simply THE-God, but *tou,* OF-THE, and *Theou,* God's, not *Theos,* God. It is not God, Himself, but something that is His, that is, the creation. A long list of the occurrences of this form will be found on page 259 of the lexicon in the complete C.V., as well as on page 128 of the International edition (Un. 3:14).

There we have them segregated into groups, Son, Kingdom, begotten, glory, grace, hand, sight, judgment, messengers, power, righteousness, spirit, will, word, and others. These hundreds of examples unite their testimony in affirming that whatever is *of* God is distinct from God. *All* is *of* God (2 Cor. 5:18). That clearly shows that all is *not* God Himself, as some suppose. A son is *of* a father, but no son is his own father. A creation *of* man is not man himself. God's creation is not God.

Further, in the example before us, "beginning" or "Original," of creation is neither God nor creation, but *belongs to* creation, and must be created. According to the C.V. concordance, this form occurs in Mk. 10:6, 13:19, Ro. 1:20, 8:19, Col. 1:5, Hb. 9:11, 2 Pt. 3:4, and in this passage, Un. 3:14. In fact this very phrase "beginning of creation" occurs in Mk. 10:6, 13:19, 2 Pt. 3:4, and refers to the first part of the time in which creation has existed. But our passage is in the unveiling of Jesus Christ, and He is the One indicated by this phrase. His relation to creation is more definitely set forth in Col. 1:15-17, where He is said to be the Firstborn *of* every creature (which shows that He is One), and all else was created in Him and through Him and for Him, and He is before all. So also was the human race created in and through Adam, who was before the rest. Let us believe exactly what is revealed, rather than reason illogically about it in order to make bring it in line with the apostasy of Christendom. A.E.K.

PAUL'S VARYING EVANGELS

JUSTIFICATION

PAUL VARIED his evangels in the course of his career, gradually going up from the highest heralding of the kingdom to the supreme summit of the secret reconciliation that we enjoy. It is a serious mistake to imitate Paul in all he *did* during his preparatory period, as presented in the book of Acts, for at that time the kingdom ecclesia was still supreme, and Paul himself obeyed its leaders in distributing the very decrees which he later repudiated when that ecclesia was out of the way (Ac. 15:30, Col. 2:14). Still, though we cannot imitate Paul fully in his pre-prison activities as recorded in Acts, it should be of intense interest and increasingly instructive to examine his *doctrinal development* during the transition from the kingdom evangel to the conciliation, before he taught the truth for today found in his prison epistles.

Even if there is little direct teaching in Acts along present lines, there are many clear intimations and illustrations. Justification is mentioned, but it is for the Jew, in Pisidian Antioch. Soon after, however, Paul is stoned and left for dead. This is a picture of what we have in the sixth of Romans. One who dies has been justified from sin. Like Paul, we are to reckon ourselves dead, yet living to God in Christ Jesus. Ever after this time Paul takes this place in his epistles. At Lystra we also have the beginnings of conciliation. God is described as disposed to be our Friend, not the modern fiend who is angry with everyone for his sins. This is

the first clear result of turning to the nations (Ac. 13:46, 14:16).

PAUL'S FIRST SERMON

It is superlatively fitting that Paul's first sermon recorded in the book of Acts should be to the first ecclesia among the nations at Pisidian Antioch. Syrian Antioch could hardly claim this honor, as Saul was *severed* from it (Ac. 13:2). Both Antiochs, as their name indicates (INSTEAD-HAVE), *take the place* of Jerusalem as the center of an ecclesia. The one in Syria became the headquarters of the Hellenistic and Jewish kingdom ecclesia. At Pisidia Paul started the present ecclesia, which has no terrestrial headquarters. I am tempted to derive the name *Pisidia* from the stem *pist* BELIEVE, and *idi* OWN or *private,* for the new ecclesia which started there is dependent on *individual faith,* not on *national repentance.*

In commencing his address, Paul begins by classifying his congregation into Israelites and those who are fearing God. This is repeated later as "Jews and reverent proselytes" (13:43). It swelled to almost the whole city on the next sabbath (13:44). This order is characteristic, and is followed in Ephesians, the first revelation of the present *joint* body of Christ. In the first part of this epistle Paul does not address the nations, but speaks to the Jews and proselytes, using the pronouns *our, us, we,* and, using their own expressions, explains how it is that their lot is changed from the terrestrial to a celestial sphere. Not until the thirteenth verse are the nations included. So it was at the beginning of the first ecclesia of the nations, the whole city was not present at first, but on the coming sabbath they heard the word of the Lord. This made the Jews jealous and they rejected the message. Yet many of them and the reverent proselytes, together with those of the nations who were set for life eonian, formed our first eccle-

sia, foreshadowing the future joint body. So the Jews who survived the final rejection of the kingdom were joined with the nations into a joint body in Christ.

Paul traces the history of Israel from Egypt through the wilderness, and in the land until the kingdom, commencing with Saul and culminating with David. Then he skips to David's greater Son, and announces the Saviour, Jesus. After tracing the heralding of the kingdom by John the Baptist, he tells of the rejection and death of Christ, followed by His resurrection. Then he proclaims Him as the *Son of God,* foretold by David in the Psalms. Through Him he heralds *the pardon of sins,* but *says nothing at all* of *baptism* or of bringing forth *fruit.* So far, he has departed from the kingdom evangel only in a negative way. It was necessary to put *pardon* before the Jews and proselytes first, as a basis which they could understand.

Until Paul went to Pisidian Antioch he clung closely to the kingdom evangel for the pentecostal ecclesia. *Then he goes a step beyond it.* When the kingdom comes, God will write His laws on Jewish hearts, and they will be enabled to fulfill it (Jer. 31:33). But Paul proposes something entirely different and much better than this. He announces *justification by faith* to the Jews (Ac. 13:39). To begin, however, he presents it as merely an adjunct to lawkeeping. He uses a very peculiar phrase: *"from all from which you could not be justified in the law of Moses."* This might be called the bridge between the Circumcision and the Uncircumcision evangel, to enable these Jewish law keepers to cross from the uncertain standing of law and works across the gap to the ground of faith and grace. Those who rejected his message remained under the curse of the law. Those who received it, Paul persuaded "to remain in the *grace* of God" (Ac. 13:43).

Paul probably alludes to the involuntary errors or

"sins of ignorance" spoken of in the fourth and fifth of Leviticus, and in the fifteenth of Numbers. God was especially lenient with those who sinned without realizing it. Peter, after healing the man lame from his mother's womb (for which he was not to blame), said to the Jews in the temple (whose ignorance was also congenital), referring to the killing of their Messiah, "brethren, I am aware that in *ignorance* you commit it, even as your chiefs also" (Ac. 3:17). Paul, speaking to the "gentiles" at Ephesus, told them that God *condoned* the times of *ignorance* (Ac. 17:30). This was as far as the law could go. It provided sacrifices for such venial sins, so they could be pardoned in Israel and condoned among the nations.

The law of Moses is as inflexible as nature. If a man is born lame he has no choice but to limp through life, unless God heals him. If a man is born of mortal parents, his walk will not be worthy of God, unless He imparts *His* spirit to him. So, along with the law, God provided a temporary shelter leading to pardon or forgiveness on the ground of sacrifice. All this has to do with *human* righteousness. As this is impossible, God now, in *grace,* provides *His own.* In connection with law, He begins by imparting it in cases where the law could not do so. Later on, when it was shown that the law is utterly incapable of providing a human righteousness, God imparts His righteousness by grace, to all who *believe* Him.

"Ignorance of the law excuses no one." Such is one of the harsh human legal maxims, which has led to untold and unjust hardships, and necessitates the extensive and expensive legal profession. The question of right or wrong is no longer raised, and moral right is often legal wrong. The innumerable number of our laws makes it impossible not to be ignorant, and there is no redress if one of them is transgressed. In Israel the

Mosaic code could easily be grasped by the people, but, even there, so many human interpretations and traditions were added that a special group arose who were denounced by Christ, saying, "To you who are learned in the law, also, woe! for you are loading men with loads hard to bear, and you yourselves are not grazing the loads with one of your fingers (Lu. 11:46, Mt. 23:4).

"SINS OF IGNORANCE"

English seems to lack an accurate equivalent for the Hebrew term here used. The A.V. besides *err, error,* and *ignorant,* has *be deceived, go astray, wander, unawares,* and *unwittingly.* The last two terms seem to give a good clue to the sense, but form no verbs or nouns in English. Categorically, the word is an antonym of *volition, will,* and is used of that which is *in*voluntary, "accidental," inadvertent, leading us out of the realm of the human will into that of the Deity. It cannot merely mean *unknowing,* for this is added on several occasions. It is not that they were culpably unacquainted with God's law and so failed to fulfill it, but were unaware of what they were doing. This materially changes the character of their sin in God's sight. It was not a transgression of His law. but due to His overruling "providence." Unbelievers would call it "blind fate," but we know that it is due to God's operations. This is important as a clue to the understanding of justification, for He alone is responsible, and He is always just.

It is the height of injustice to condemn a mortal for involuntary sins. In our courts such cases are not prosecuted, as a rule. God's law had a special provision for such sins. In Leviticus 4:2 (C.V.) we read: "Speak to the sons of Israel, saying: In case a soul is sinning before Jehovah in error, departing from any of Jehovah's instructions which are not being done, and does

depart from one of them: If the anointed priest is sinning, leading to the guilt of the people, then he offers for his sin, which he sins, a young bull calf of the herd, flawless, to Jehovah for a sin offering. And he brings the young bull to the portal of the tent of appointment, before Jehovah, and supports his hand on the head of the young bull, and slays the young bull before Jehovah." Here we have the sinner identified with the young bull, so that all further action may be taken as if it were the anointed priest himself. His *hands,* signifying his *acts,* are supported by the young bull's *head,* which stands for his *volition.*

The remarkable phrase, "leading to the guilt of the people," has a vital thought which is not easily transferred into English. The Hebrew simply says "*to* the guilt," without the word *leading,* which will be in lightface letters in the C.V. The A.V. reads "*according* to the sin of the people," which is manifestly incorrect. The A.R.V. changes it to "so as to bring guilt on the people," which is closer to the sense. The thought seems to be that of *identification.* The priest's sin involves the people also, as he is their spiritual representative. As usual, when we look at the Anti-type, the force of the type is easier to grasp. Christ identifies Himself with His people. He was made sin for them. Here, as usual, we have the higher, divine side presented first, for it deals with the sin as seen in their anointed representative. Therefore he has to bring the same sacrifice as if he were the whole people (Lev. 4:14).

LIFE FOR THE SPIRIT

The sinner is typically *slain.* A single mistake, a single sin, cannot be tolerated by a holy God, no matter if it is involuntary. Even if God provides a ransom, a redemption, a pardon, or justification, it must be based on *death.* Let us never minimize the seriousness

of sin. Nothing less than the *death* of God's Anointed Himself could put it away.

Then "the anointed priest, whose hands are filled (or who is consecrated), takes the blood of the young bull and brings it to the portal of the tent of appointment. And the priest dips his finger in the blood and spatters of the blood seven times before Jehovah, before the curtain of the holy place" (Lev. 4:5-6).

God's sacrifice for sin deals with all three components of humanity, spirit, soul and body. Death deprives the sacrifice of *life,* blood removes the *soul,* and fire destroys the *flesh.*

BLOOD FOR THE SOUL

When the blood was drained from the body of the young bull, it was distributed in three places, which speak of its effects on the *feelings.* First of all, it was spattered seven times in Jehovah's very presence, as near to Him as possible before the curtain was rent on Golgotha. The effect of this is shown us at the exodus, when Jehovah said, "When I see the blood, I pass [skip] over you" (Ex. 12:13). The reason why Jehovah skips over the blood when inflicting the suffering due to sin, is that it is the token of *suffering already endured.* In the Antitype the sufferings of our Saviour come before God whenever He sees the blood, or the wine which represents it in the memorial of His sacrifice.

But the blood was also put upon the horns of the altar on which the incense of praise arose to Jehovah. This shows us that it is not only a shelter for the sinner, but also a sweet savor to God. Being on the *horns* of the altar, it typifies the *power* of the blood to praise Ieue. Whenever wine is put in place of the literal blood, we see this even more clearly, for wine rejoices the heart of a mortal (Ps. 104:15).

Finally, the rest of the blood is poured out at the

foundation of the altar on which the ascent offering was consumed. It is notable that this altar was also used for the sin and other offerings, but this blood was not associated with these, but with the one offering which was wholly for God, in which a human had no share. This arises from the fact that it was for an error of which the offerer had no conscious recollection. God and Christ will be specially glorified by those subconscious failings which all commit, by relieving them of these through the suffering of God's Anointed.

THE FAT FOR SPIRIT-FILLED FLESH

8. "And all the fat of the young bull for the sin offering is he raising from it, the fat covering the inwards and all the fat which is on the inwards, 9 and the two kidneys and the fat which is on them, which is on the hips, and the redundance on the liver, with that over the kidneys is he taking away, as it is being raised from the bull of the sacrifice of the peace offerings. And the priest fumes them on the altar of the ascent offering" (Lv. 8-9).

In Israel the fat was regarded as the best of the flesh, as is evident from every occurrence. Its stem denotes SLEEK, which avoids the idea of corpulence usually attached to the term *fat*. In Jer. 31:14 we read,

"I sătiate the soul of the priests with sleekness,
And my people with My goodness are satisfied."

The fat, being permeated with oil, a symbol of the spirit, seems to signify the spirit-filled body of those anointed, as the saints, who may offer up their *bodies* as an acceptable sacrifice (Ro. 12:1), although their flesh, the seat of sin, must be burned up outside the camp.

The fact that this part of the offering is *the same as the peace offering* gives us a clue to its typical force. Even sins of ignorance bring a breach between God and

His creatures. They offend His feelings as well as sin against His righteousness. Sleekness of flesh assures comfort and pleasure. So this is fully fumed as a sign of the satisfaction which the sacrifice brings to Jehovah. This was done the same way as in the peace offerings, and was fumed on the altar of the ascent offering, showing that it was intended entirely for God's delectation.

FIRE FOR THE FLESH

In this sacrifice for errors we have seen that the *life* was taken, the *soul* was poured out, and now we see the *flesh* burned without the camp. Whenever the blood was carried into the holy place, the flesh had to be burned without the camp (Heb. 13:11). Sin in the flesh is an ineradicable evil, and sin-filled flesh could not be offered to God, but must be carried far from His presence and reduced to ashes. "The hide of the young bull and all its flesh on its head and on its shanks, and its inwards and its dung, even all left of the young bull, is he to bring forth outside the camp to a clean place, to where the greasy ash is being poured out, and he burns it on the wood with fire, with the poured-out greasy ash is it being burned" (Lv. 4:11).

The other sacrifices, for the whole congregation (v.13), for a prince (v.22), and a single soul (v.27), differ only in details, such as the animals sacrificed, which do not affect our present purpose, so will be left for another time.

The Jews, especially those to whom Paul was speaking, at Pisidian Antioch, being part of the nation of Israel, were involved in the murder of their Messiah. They did it in ignorance, for He was represented to them as an imposter. Yet His sacrifice, if accepted as theirs by faith, would clear them of all guilt, as well as that of all other involuntary sins done unknowingly in ignorance.

THE MAN-SLAYER

For this particular sin there is a special provision made in the case of the murderer who smites a soul in involuntary error, failing to know what he was doing. Even today, many a one is shot accidentally by a friend with an "unloaded" gun. In Israel, however, it devolved on the nearest relative to avenge the slaying, and the "murderer" was in danger of death, even if he did it unwittingly and did not hate him whom he slew. So God provided asylum cities for him to flee to, in which he had to stay until the *death of the great priest.* After Christ had died, the status of Jewish believers was changed and they were freed from the consequences of their inadvertent acts. The passage reads as follows in the tentative Concordant Version.

Speak to the sons of Israel, saying: "Provide for yourselves asylum cities of which I speak to you by the hand of Moses. To flee there is the man slayer who is smiting a soul in involuntary error, unknowingly. And they come to be for you for cities of asylum from the redeemer of blood. And he who flees to one of these cities and stands at the portal of the gate of the city and speaks in the ears of the elders of that city his words, then they gather him into the city to them, and give to him a place, and he dwells with them. And in case the redeemer of blood is pursuing after him, then they are not to surrender the man slayer into his hand, for unknowingly he smote his associate, and he had no hatred for him heretofore. And he dwells in that city till he stands before the congregation for judgment, till the death of the great priest, who comes to be in those days. Then returning is the man-slayer, and he comes to his city and to his house, to the city whence he fled." (Jsh. 20:1-6 C.V.).

Jehovah used these involuntary errors in the past to

reveal Himself as a temporary Asylum for the sinner and a Pardoner, *until the death of the chief Priest* and Sacrificial Saviour. The cities and ceremonies could not accomplish more than that. But now that *Christ has died,* an asylum city is no longer needed. The murderer is free of all guilt, and has nothing more to fear. This is as near as they could come to justification. Paul's message to the Jews of Pisidian Antioch, expressed in Hebrew symbols, amounted to this: Your involuntary errors, *even your murder of your Messiah,* no longer stands against you, for He, the greatest of all the Priests, has died, and is risen. *Believe* it and you are free from all guilt, just like the man-slayer from an asylum city. You are *justified* from such errors, on the ground of grace! In all these cases no judgment is needed.

On the next sabbath, when Paul spoke to the nations, we have no record if his exact words. As they were not under the law of Moses, he would have to modify his message to suit their standing before God. This would lead him outside the scope of Acts, so we must turn to the epistles that deal with this. For them, justification is not a mere appendix to the law. *They are justified from all things, without any qualification whatever!* Nowhere else is justification by faith to be found in the book of Acts. As it forms the solid substratum for the truth for today, and, at the same time, goes back to Abram before he was circumcised, it is not one of the special secrets, like the conciliation, or the joint body, yet it reaches full bloom, so to speak, only in association with these gracious gratuities.

The situation reminds me of one of my early trips to the border between California and Mexico. There, for some reason, I could not cross the line, so I stretched out one of my feet, and planted it squarely on the soil of our southern neighbor. Later I went clear across to

the Mexican village of Tia Juana (Aunt Jane). But I had to come back, so I won't press the figure too far. We have gone clear across the line into the realm of greatest grace. But, alas! most of us keep one foot back in the pentecostal administration, and fail to fully enjoy even the foundation truths of our evangel, justification and conciliation.

In his epistle to the Romans Paul goes much further (Ro. 7:7-25). The Jews, who were under law, become exempt from the law, because, not only did Christ die for them, but they themselves are put to death to the law. Even though they still do what they hate, *they* are not effecting it, but the *Sin* which homes in them. Yet, being no longer under law, but under grace, nothing can condemn them, in Christ Jesus. They are permanently justified. They are freed from the law of sin and death. Paul could not tell the Jews of Pisidian Antioch all this at that time, for they certainly would not have received it. Instead of becoming free from the law themselves, the Jews, as a rule, wanted to enslave the nations with it. Paul gives a broad hint to those who followed him, when he persuaded them to continue in the *grace* of God (Ac. 13:43). He had given them only the first instalment (1 Cor. 13:9).

DEATH CONDEMNS AND JUSTIFIES

Faith is a personal matter before God, but justification is not, any more than condemnation. We had no choice or chance when it comes to sin, not even as Adam *seemed* to have had, (although he also was carrying out God's intention). *All* humans are sinners because of Adam's transgression and the *dying state* which he transmits to every one of his descendents. So also is justification. All will eventually be justified (Ro. 5:18), not by their own acts, or by law keeping, but by Christ's *death,* even as was the case in condemnation. The *death*

of One Human, Jesus Christ, will eventually justify all. Grace makes all *believers* just now. Even as *mortality* makes men sinners in Adam, *death* justifies them in Christ.

Mortality, our present state of *dying,* is a confused condition, in which there is a mixture of right and wrong. Mortals can accomplish some commendable deeds, but the tendency is to sin. So also in the case of those in Christ who *died* with Him and have been roused with Him by faith. The spirit of life in them *wills* to do well, yet the sin that homes in them keeps them from accomplishing that which they desire (Ro. 7:18). Humans are unjust sinners in Adam, whatever good they may perform. So also, saints are justified in Christ, whatever sin they may commit. It is not *our* acts that really matter, but the one offense of *Adam* and the one sacrificial death of *Christ* which count. And it is a great help to us to see the manner of His death. We were *crucified* with Him like felons, for such we are. Yet we will be glorified with Him like paragons, for such He is.

THE LAW AND DEATH

So also with the law. It only emphasized sin, heightening it to transgression, and so became a dispensation of *death* (2 Cor. 3:7). It came in by the way, that the offense should be increasing. Paul's brethren, the Jews, were put to *death* to the law through the body of Christ (Ro. 7:4). This does not imply that they should or would break God's law, on that account. On the contrary, the *just* requirements of the law are fulfilled by those Jews who are not walking in accord with flesh, but in accord with spirit (Ro. 8:4).

The meaning of the name Lystra (Greek *Lustra*), is not certain. The nearest stem seems to be *lu* LOOSE, and the ending *-stra,* closely allied to the suffix *-tron,* the place or means. This would make Lystra, the *place* of

loosing, or *ransoming,* expressed in Greek rather than Hebrew. This recalls Paul's words to Titus (2:13): "our Saviour, Jesus Christ, Who gives Himself for us, that He should be redeeming [or *ransoming*] us from all lawlessness, and be *cleansing* for Himself a people to be about Him, zealous of ideal acts." This is introduced by, "the saving grace of God make its *advent to all humanity* . . ." (verse 11). This suggests that, at Lystra (LOOSENER, ransomer) we have the first place where the ransom came to all humanity. Certainly this is a most appropriate and suggestive name.

DEATH IN LYSTRA

Lystra is significant, in that it seems to be the first place in which the evangel was *not* heralded to the Jew *first,* but where Paul went *directly to the "Gentiles."* This, along with the fact that the Jews came from Antioch, to kill him, is a double witness to the rejection of the Jews and the reception of the nations, with the added feature that it is *on resurrection ground.* Is it not remarkable that, just at this point, Paul is put to death, typically, and roused in newness of life? One who dies has been *justified* from sin (Ro. 6:7). Even if he continues to sin against his will, it is no longer him who is effecting it, but Sin which is making his home in him (Ro. 7:20). While the Jew at that time was justified from such sins because of the death of the Great Priest, believers of the nations are now justified from all sins, not only by the death of their Saviour, but from indwelling sin by their own death and crucifixion with Him.

DEATH AND LIFE

Paul evidently made disciples in Lystra, and courageous ones too, for they surrounded him when he lay as dead outside the city. Indeed, the best of them all, his spiritual son Timothy, was won when he was there.

But there is no record in Acts of his further words, as he probably went beyond the bounds of the kingdom evangel. But his *experience* was far more eloquent than any words could have been. Just as, in Romans, the truth of justification by faith is connected with conciliation and death and resurrection with Christ, so Paul's conciliatory evangel to the Lystrans was associated with a living picture which illustrates the truth even better than words could have done. The words, which doubtless followed, were spoken in "newness of life." In contrast to the stoning of Stephen *to death,* representing the dying terrestrial kingdom ecclesia, Paul's stoning was to *life,* representing the vivified celestial ecclesia in which we are by His grace.

JUSTIFICATION BY DEATH

When speaking to the Jews and proselytes at Pisidian Antioch, Paul limited the offer of justification to those things from which the law could not justify them. But in Lystra he goes far further. He *illustrates* justification by *death.* In Romans he states this succinctly: *one who dies has been justified from sin* (Ro. 6:7). The Jews from Antioch acted the part of the law and stoned Paul, little dreaming that in so doing they were justifying him. Paul's "death" pictures the justification which comes to all who die with Christ and are roused with Him, as he wrote to the saints in Rome, "Now if we died together with Christ, we believe that we shall be living together with him also" (Ro. 6:8). But the manner of it suggests death by means of the law, for stoning was the usual penalty of law breakers.

TURNING TO THE NATIONS

It is well to remember that some of the branches of the olive tree, which figures God's illumination, were *broken out.* Those who were not became *joint-partici-*

pants with the "gentiles." When the Rescuer arrives out of Zion God will graft them in again (Ro. 11:16-27). Here we see them broken out, and we are given the reason. They *thrust away* the word of God and *judged themselves* unworthy of eonian life. It was their *jealousy* of the other nations which led to their present plight. God loves all His creatures, and His special favorites are called in advance to channel blessing to the rest. Israel refused to share the goodness of God, so lost it itself. It was nothing new, for their own prophets foretold it. This is the background why Paul pronounced the memorable rubric, *"Lo! we are turning to the nations!"*

This repeated statement is the key to this great transition. The Jews were concerned only with their *own* blessing and their *own* glory. They did not realize that all is for *God* and the glory of *His Christ,* not themselves. As the tentative C.V. for Is. 49:6 reads,

> "A light thing is it for you to become My Servant,
> To raise up the tribes of Jacob, And the dispersed of Israel to restore!
> Behold! I give you also for a light of the nations,
> To become My salvation unto the ends of the earth."

The blessing of the nations *through Paul* was not, indeed, predicted, but there will be blessing through Israel, so the Jews had no excuse at all. Their own Scriptures condemned them. So Paul had ample reason to turn away from them to the nations and found the first ecclesia among the aliens in Pisidian Antioch.

Although this appears plainly in their prophets, the Jews were too self-centered to see it, or to acknowledge it when it was shown to them. The same spirit prevails in Christendom today. Instead of rejoicing in the grand goal of God in saving all humanity and recon-

ciling all His creatures to Himself at the consummation, they persecute those who believe it, and consign all but themselves to eternal damnation. Even some of the saints split the unity of the spirit by refusing to give a place in the one joint body to all who are immature, although this is the special administration of *transcendent grace.*

NATIONS AND GREEKS

This teaching formed the basis for the transition from Circumcision to Uncircumcision, from Jews to Greeks, from Israelites to the other nations, from the kingdom ecclesia to the ecclesia which is the body of Christ. Hence it is well to ponder carefully the whole paragraph (13:44-47). Let us remember that a part of Paul's mission was to provoke the Jews to jealousy by bringing salvation to the nations (Ro. 11:11). When nearly the whole city was gathered to hear the word of the Lord, their pride was hurt. They contradicted and blasphemed and *thrust it away,* judging themselves, and so caused the message to go to the nations. This course of events was not only repeated in the next city, Iconium, but is an epitome of the rest of the book of Acts. The struggle between law and grace, Jew and Gentile, Israel and the nations, faith and works, goes on until not only the Jews in Pisidian Antioch, but in Rome and everywhere thrust it away, and are themselves thrust away.

A DOOR OF FAITH OPENED FOR THE NATIONS

It is during this first missionary journey, from Syrian to Pisidian Antioch and back, that *a door of faith was opened for the nations* (Ac. 14:27). It was in Pisidian Antioch that justification by faith was first announced, and there it was that the first ecclesia on this ground was formed.

It should be clear from this that the preceding sections of Acts are *not* on the ground of faith for the nations. The ecclesia, as at present constituted, composed of both Circumcision and Uncircumcision, Israel and the nations in one body, based on faith alone, *could not have existed at Pentecost* in Jerusalem, or even at Syrian Antioch, or they would have known, long ere that, that the door of faith was open for the nations. Now, for the first time, there are called-out companies consisting of both classes. But their vital union did not come about until Israel was thrust aside and the kingdom *ecclesia* refused this grace and disappeared. Then true believers both were joined into one body in Christ.

WHY?

Why are you here? Why were you created? What is the object of your existence? What should you do about it? O that everyone would ask this question, and act upon it! We are here to get a knowledge of God, our Creator and Disposer, and to learn to love and worship Him. All creation tells about Him and His wisdom and power. But only through His Word may men learn of His longing for their love. The greatest wisdom in the world is to search His written Word, and revel in the light and love of His revelation, which tells us of His Son and His sacrificial sufferings, and of His gracious gifts and grand consummation, when all hearts will be near and dear to Him. It is the high object of our versions and literature to help all to this great end, and we invite the coöperation of all in making Him known. Many have learned to love Him, and rejoice in the knowledge of His grace. Let us work together to glorify Him!

WHERE ARE THE "LOST" TEN TRIBES?

Israel, sometimes called Ephraim, from the principal tribe, was exiled long before Judah (including Benjamin) was deported to Babylon for seventy years, when it returned to the land. The ten tribes were first taken to Assyria, yet they did not return to Palestine. The question is often raised today, where are they now? That they are not all in Assyria is evident from the fact that they, as well as the Jews, will be gathered back from the "land of the *north*" (Jer. 23:8), and from *all* the kingdoms and nations of the earth (Jer. 24:9, 29:14, 8, 32:37, 46:28). When the two sticks, representing the divided kingdom, will be united in the future, the sons of *Israel* will be gathered *from every side,* so it is evident that they are scattered like the Jews, all over the earth.

BIRO-BIDSHAN AND CHINA

The "land of the north" could refer in part to the Jewish settlements established about twenty years ago in Biro-Bidshan, in central Asiatic Russia. Then there were said to be twenty thousand Jews there. We have heard nothing more about it for sometime. We once read of a considerable number of Chinese who still cling to some of the rites of Judaism, and claimed to belong to the ten tribes who were exiled to Assyria. It is likely that the ten tribes are mostly in the east and north, while the two were scattered more to the west and northwest, although there have been Jews in the countries not far from Palestine on the east as well as the west. Many are even now going back to the land.

Copy for the March issue of this magazine was prepared in February, which will explain the absence of news items and notices of deaths which occurred in late February or early March. As subscribers will have noticed, the linotyper failed us once again, so that the March issue could not even be printed until the middle of April. We have been forced to change linotypers, and trust that, D.V., we will be able to get the magazine out earlier in future. E.O.K.

NOTICE TO VERSION WORKERS

Please communicate with us if you have portions of the typewritten concordance in your possession. We seem to be lacking some letters.

SPANISH VERSION

Will those who have done work on a Spanish C.V., kindly get in touch with the Research Department.

MISSIONARIES

We have just received a letter from the Philippine Islands, in which Bro. Rodriguez thanks us for a contribution just received. He states that the interest there has increased to the point where he feels that he should devote all his time to the Lord's work, and asks our prayers that the Lord may bless his efforts in behalf of the truth.

Bro. Johnson is also expanding his work in the Indian country of Arizona. He writes, "We are now having two places here where we are serving God, here at our church and up on the Mesa. The Lord has supplied the needs so that we have been able to open up another mission station for our Indians . . . and we are in prospect of opening another mission hall for another Indian village as God shall supply our needs." Bro. Johnson also asks our prayers for the Southwest Indian Bible Conference at Prescott, Arizona, which will be held July 7th to 12th. An election for a new President will be held at the session, and if Concordant truth is to be proclaimed at this gathering, a President who is not antagonistic to the truth will be needed. There are those who are endeavoring to undermine the truth here, and get control of the conference. So please pray that the Lord will guide the delegates in their selection, and be with Bro. Johnson as he conducts the session. E.O.K.

Obituary

CORA PATTERSON

Our Sister in the Lord, Mrs. W. D. Patterson, passed away on Friday, March 13th, at her home in Cedar Rapids, Iowa. A stroke had preceded death by three weeks, but prior to that time she had remained active in the service of her Lord, even at the advanced age of 86.

An indefatigable worker, she conducted classes for Scripture study in her home over a period of many years. Her teaching was concordant always, and she was privileged to lead many to a more intimate knowledge of God's word and of His plan and purpose. She will be missed most by the ecclesia in Cedar Rapids.

Surviving is her sister, Miss Winifred Clough of Pasadena, California, and one niece and one nephew.

We shall look forward with more than ordinary interest to that blessed day when we shall be privileged to meet our dear sister, for we never did so in the flesh. May it be soon! E.O.K.

IRVIN F. JODRY

We have just been informed of the death or our beloved brother Irvin F. Jodry, 80. Brother Jodry was a firm believer in universal reconciliation, and an ardent student of the Concordant Version. Being of French descent, he loved to show his French friends that eon in the C.V. was the same as cycles in his French Bible. He spent his time telling the good news of the evangel of our Lord Jesus Christ. He made use of every opportunity to tell it to others. In his home town of Stryker, Ohio, where there are Plymouth Brethren, Baptists, Methodists, Lutherans and United Brethren, he would tell them that the real Church of God is not divided. He also mailed concordant tracts to ministers of various denominations, and radio broadcasters.

We who remain thank God, Bro. Jodry, for your faith, your love, and your fellowship through many years. He Whom you have loved so dearly will not fail to awaken you in that glad morning of the resurrection when you will be changed like unto the glorious body of our Lord Jesus Christ. Good, night, Bro. Jodry. We shall clasp hands in the resurrection!

I.W.KOOS, Reading, Mich.

UNSEARCHABLE RICHES FOR JULY, 1953
BEING THE FOURTH NUMBER OF VOLUME FORTY-FOUR

THE BASIC CONCORDANT GREEK TEXT

THE GREEK TEXT on which the Concordant Version is based differs from others in much the same way that the version disagrees with other translations. First of all, the compiler was a printer, who had practical experience in copying manuscripts, and had made many mistakes himself as well as corrected those of others. So he knew how errors were made and when they were due to the human fallibility of the copyists. The fact that the "authorities" differed among themselves showed that they, like translators, were swayed by their own convictions, so he strove to eliminate his personal prejudices, and base his decisions on scientific research in the manuscripts themselves, as explained in the Introduction of the Complete Edition.

A leader in one religious organization, which promised to buy many versions, wished to have some changes made as he thought that the text disagreed with their teaching, though it really did not. But this was never done. No theological tenet was ever allowed to influence the text. On the other hand, sincere students sometimes find what seems to them contradictions, of such is the present demand that the doctrine of "the virgin birth" be protected by changing the text in Isaiah, by mistranslating *olme* virgin, when there is no conflict whatever. There are many passages in the various accounts of our Lord's life which seem to record the same occurrence, yet differ in details. But these apparent discrepancies are often due to the differen t viewpoint of the various accounts, or because they are two distinct incidents, each with a lesson of its own.

The following exposition of such a case was sent in by one of our associates. It is so helpful that we put it before our readers, not only for its lucid vindication of the Concordant Greek Text of the passage, but as a sample of many similar ones, and also for the light it sheds upon the great truths which cluster around the life and death of our Lord, Jesus Christ and His sacrifice for our sakes.

The Concordant Greek Text is based on the words of the three best witnesses, and is confirmed by a close examination of the internal evidence. Besides, the superlinear gives the facts for all to see.

The true text of the Greek Scriptures is a matter upon which many noble men have done much arduous work. In their minds it seems that there has been the desire and the urge to get "the very words which were written by the Evangelists and Apostles of our Lord Jesus Christ under the Inspiration of the Holy Ghost." At least, so writes one worker on the subject and we do not doubt it. But a vital point is, how can we be sure that we have reached our ideal, or attained so near that we can be satisfied with our results. This is the core of the question, and it is much stressed when we go behind the so-called Textus Receptus, that is, the text upon which our valued English Authorized Version is based.

Matthew 27:49 is a case in point. The Revised Version of 1881 put into its margin words which have been described as "the startling statement that our Lord's side was pierced before death." The margin of this English version reads: "Many ancient authorities add, And another took a spear and pierced his side, and there came out water and blood." But why put it in the margin? Evidently because the weight of critical opinion judged against its inclusion in the text.

James Moffatt, when dealing with this verse, includes the words in square brackets; [Seizing a lance, another pricked his side, and out came water and blood.] Con-

stantine Tischendorf, in his Tauchnitz Edition of the A.V. New Testament, puts in the footnotes that Sinaiticus and Vaticanus have in this verse the addition; "but another took a spear and pierced his side." Dr. Weymouth, in his Resultant Greek Testament, puts in the footnotes that Westcott and Hort enclosed the words in square brackets in their Greek text. But, in his Modern Speech Version, Weymouth does not include the words. Scrivener seems to consider the words to be more than doubtful, for he terms them the "worst corruption" of Matthew's text.

In view of the above attitude to the words, what are we to say when we find the Concordant Version putting the words into its text for translation? This is done on the authority of the two uncial texts, Sinaiticus and Vaticanus. The problem is, of course, that the words appear to clash with the words of John 19:34 where we have very similar words, and there they refer to the Lord after He had actually died. The question comes to concern the wisdom of the C. V. plan by which its Greek text is compiled. And, when we recall that Scrivener speaks of some of the ancient versions "foisting" the words on to St. Matthew's text, then our minds may tend to begin to incline against the C. V. text, on this detail.

The first comment that we need to make is this; others know of the problem; it is not something new, and they have dealt with it in their own way. Yet the inclusion of the sentence into the C. V. text and version hardly receives a satisfactory approval by the suggestion that the words are only out of order, seeming to speak before His death rather than after it. To follow this out would create a position definitely outside the limits allowed by textual criticism as concerned with the Greek Scriptures. Again, it also leaves for explanation why the differences in word order of the words, water and blood, for the two accounts Matthew and John.

We will resolve the matter into a simple position; were the textual critics correct in rejecting the words? Or is there value in the position which issues from the C. V. whereby the Compiler brings the words right into the version. This is what we will now seek to answer, and, anticipating our conclusion, we venture to suggest that we must approve the words, because not only are they in the uncial texts, but they contain valuable evidence for the spiritual mind of the believer.

The Lord Jesus was surely the Living One even when He ministered to Israel. This is required by His teaching in John 5:26, For even as the Father has life in Himself, thus to the Son also He gives to have life in Himself. And again, in 6:57, as the living Father commissions Me, I, also, am living because of the Father. Surely then, death did not operate in Him, for these Scriptures speak of His life prior to His decease on the cross.

On another occasion our Lord spake thus: My soul I am laying down (John 10:17). And, continuing, He added emphasis by saying: No one is taking it away from Me. This Scripture needs always to be kept in mind around the Lord and His death. They are His glory. And we note it is His "soul" not His "life" (as the A. V.) which He lays down.

When on the cross, the soul of the Lord Jesus was not ebbing away as is the case with a dying man. This we must admit; nay, we must go further, we must claim that this was His inherent glory. Around the cross there is direct evidence to indicate that His soul was not fading away in a gradual death.

His voice was not a whisper; it was loud, (Mt. 27:46). Nor did His head fall to His bosom until He reclined it at the moment when He gave up His spirit to His Father's care (Jn. 19:30). Then was it that He laid down His soul. It was not taken from Him even in the gibbeting.

As we have said above, the C. V. admits into its version, in Matthew 27:49, on the evidence of Sinaiticus and Vaticanus, the words which require that, ere He dies, the Lord's side was pierced with a lance head by *one from the throng* standing before the cross. We note, at this point, that it was *not* done by the *soldiers.*

These words add much force to the fact that no one took away His soul. Even the lance head did not precipitate His death. It certainly added suffering. But He was still able to *again* cry with a *loud* voice. Right to the end of the ordeal of the cross, He is laying down His soul. At the appropriate moment He commits His spirit into His Father's hands (Lu. 23:46). Then is it that He expires. And *later* comes the *soldiery* to investigate the situation, and one of the soldiers punctures His side with a lance head, though they perceived that He was already dead (Jn. 19:33-34).

The position we reach is that one side of the Lord Jesus was twice pierced, and once was *before* death and once *after* His death. When we consider the details of the words in the Lord's reply to Thomas, do we not see that the wound in the side was of large dimensions? There is much difference between the *finger* and the *hand,* yet these are the terms used by the Lord as compatible with the sizes of the wounds made by the nails and that by the lance heads. The double wound by lance heads takes confirmation from the suggestion to Thomas, put your *hand* into My side.

We turn to examine the words "water and blood" and "blood and water" used by Matthew and John respectively. The difference does not seem to be merely a variation of word order, without significance, for, if we investigate the use of these words around the Lord Jesus, we discern that water and blood, together with spirit, are for one thing, that is, to *testify* of Him. And each element has its own province and its own time for testi-

fying. The water testified of Him from His baptism by John. At His death, the blood was added to the testifying, and with His resurrection, it is the spirit which testifies. Each point out to Israel Who is the Son of God. John's first epistle, chapter five, verses five to eight, give us this information.

With these particulars before us, we can discover why "water and blood" is appropriate before His death, yet after His death, it is suitable to say "blood and water," as coming from the wound. It is not a question of physiology, but of testimony.

The testimony of the water at His baptism, when He was pointed out as the Son of God, that was not complete whilst life remained with Him. The water still had the prominence ere He actually laid down His soul. So the water is named first as from the wound by the lance head, and then the blood.

With His soul laid down, and His death accomplished, the blood takes precedence in testifying that He is Son of God, yet the water is not then omitted from the testimony. In each case, before and after the Lord's decease, the two elements are named together, though in reverse order. His death is so close, that, though prominence is still given to water, yet blood is now more in the view than hitherto, and so it is associated in the testifying. When His death is consummated, it did not cut away from the prior testimony of water, but blood is given the distinctive position of emphasis. Do we not come to see real value in the word order? That word order agreeable to the particular situation, before or after the accomplishment of His death, that is the one used. And, be it noted, the word order did represent in truth the details.

Do not the above considerations amply confirm the propriety of including the words in Matthew's record? We combine the witness of the two best manuscripts with highly spiritual internal evidence,

THE SPIRITUAL NEW CREATION

THE PRESENT *transcends* all other time periods in the superabundance of the *grace, power, glory,* and *love* displayed in its *revelations* and its *path.* With each of these we are much more richly endowed than the saints of any other era in God's great plan. It may help us much if we meditate upon each of these separately, with the special aim of clarifying the contrast between Paul's and Peter's ministries, and reveling in the rich redundance which is ours in Christ Jesus. Few of the Lord's dear people even hear of the transcendent favors which are theirs, and never enjoy them, but spend their lives in striving to attain the blessings of an inferior sphere. We covet the privilege of introducing them to the grace and glory and power and love which surpass the best blessings of all other eras.

THE LANGUAGE OF TRANSCENDENCE

Transcendence does not denote difference in *kind,* but in *value.* All men are subjects of grace, but ours alone is unlimited. The Unveiling which the apostle John received is glorious indeed, but that of Paul exceeds it in glory. The same words may be used at times, but they are enhanced. Ephesians refers to *forgiveness,* the same word as *pardon,* which our Lord used so often, but Paul uses it of *offenses,* and adds, *according to the riches of His grace.* In Colossians Paul even introduces a *kingdom,* in opposition to the jurisdiction of Darkness. This is not the coming kingdom of *Christ,* but of the *Son of His love,* in which we have the pardon of sins.

This is a higher spiritual realm (Eph. 1:7, Col. 1:13).

The thought of *transcendence* is largely confined to Paul's epistles, and abounds in second Corinthians and the epistles written thereafter. This is highly significant, as we shall see. It is also expressed by other terms, as *immeasurably, overstretching, outstrip, superabundant.* (2 Cor. 10:13-15), and *lavish* (2 Cor. 9:8, Eph. 1:7). Otherwise we have *riches* of kindness (Ro. 2:4) and glory (Ro. 9:23, Eph. 3:16, Ph. 4:19), heading up in such phrases as *the riches of the glory of the enjoyment of His allotment* (Eph. 1:18), and the forgiveness of offenses *in accord with the riches* of His grace. Before this administration came through Paul, the saints also had *forgiveness,* but by no means in this transcendent measure. Almost all the terms available in English are used to express the superiority of the grace shown to us today

There are other expressions which Paul alone uses to express the transcendency of his message. Our Lord used the term for ransom or redemption (lutron) often, but, on one occasion He strengthened it by prefixing a syllable, because He meant the *future deliverance* of Israel (Lu. 21:28). This word, *apo*lutrosis, is used by Paul six times of the *present* blessing of the saints (Ro 3:24, 8:23, Eph. 1:7, 14, 4:30, Col. 1:14) to show that we already enjoy, in spirit, what they have not yet attained and will not experience until the resurrection which occurs at the beginning of the reign of Christ on earth. The attentive reader will find many such indications of our advantage over the Circumcision.

It is exceedingly striking to note that all the words *springing* from the stem TRANSCEND are used *alone by the apostle Paul,* and then only when predicting or revealing the present new creation. Indeed, he does use such a term once in a bad sense of Sin becoming an *inordinate* sinner (Ro. 7:13), and once of his *inordinate*

persecution of the saints and his own trials (Ga. 1:13, 2 Cor. 1:8, 11:23). Otherwise they occur only when he predicts the present path suited to transcendence (I Cor. 12:31), or when he contrasts it with that which obtained previous to his second epistle to the Corinthians, in which he revealed the new creation, the base of all this. (2 Cor. 3:10, 4:7, 17, 17, 9:14, Eph. 1:19, 2:7, 3:19).

It is of prime importance that we give full force to the fact that the thought of transcendence is concentrated in the center of Paul's ministry in the period between the writing of the two Corinthian letters, for then it is that the new creation introduced the conciliation, on which our highest blessings are based. In second Corinthians alone we find five of its fifteen occurrences, four of which do not count, as they speak of inordinate evil. Besides, in 2 Cor. 10:13-15 we have such synonyms as immeasurably, overstretching, outstrip, superabundantly, all concerned with Paul's service at the commencement of this era.

THE PATH EXPLAINED

The earliest intimation of our transcendent position in God's purpose and plan was given by Paul in writing his first epistle to the Corinthians (1 Cor. 12:30). He had already been explaining to them the marvelous figure of the one body, which many of us might mistake for the highest truth. And, indeed, it is the basis of the path transcendent, for the members of the human body cannot help loving one another, and love is the one thing that characterizes this path. In the ensuing eulogy of love its transcendence over every other gift is emphasized. The immaturity of the Corinthians, whose childish preference for the gifts *not* suited to maturity, marked them as minors, led to the promise of a future *period of maturity,* which was speedily fulfilled in the second epistle.

TRANSCENDANT GRACE

The blessings of believers of our times transcend those of all other eras. Our revelations, our path, our grace, our power, our glory, the love Christ lavishes on us—all these are superior to that granted to the rest of God's creatures. They surpass even those apportioned to God's earthly people, who were His messengers to mankind. As the heavens are higher than the earth, so are our spiritual, celestial blessings superior to their soulish, terrestrial felicity. Their good fortune is the subject of the most of the Scriptures. It is revealed by contrast with that of the other nations. So also ours is disclosed by showing how in every point, it trancends, or excells, the best that has been bestowed upon them.

In the coming kingdom, blessing both spiritual and material, will flow from God through Israel to the nations. And so it would have been in the days of the apostles if the nation had repented. Instead of being a season of great success leading to the inauguration of the "church," Acts gives us an account of continual failure to establish the kingdom. As a result the current of blessing was *reversed.* Instead of Israel enriching the nations with spiritual blessings, *the aliens send Israel generous contributions for their physical needs. The tables are turned. This was transcendent grace,* being the outward and tangible sign of God's indescribable spiritual gratuity (2 Cor. 9:15).

This display of God's grace to the nations in the past was only a faint foretaste of their fate in the future. It was a great grace for the nations to be able to help Israel in their distress. But, in the coming eon, when the Circumcision will be blessed with all terrestrial blessings in the new earth, and the nations of that day are subordinate, beneath their feet, then it is almost unbelievable to find the saints of this administration seated

among the celestials, as a display of the *transcendent riches of His grace* in His kindness to us in Christ Jesus. His earthly people, Israel, were shown much favor, and thought they had a monopoly of His regard. But our unworthiness fitted us for the supreme display of grace (Eph. 2:7).

When the first epistle to the Corinthians was written, the new creation had not come. Paul *pointed out* to them the path suited to transcendence, but *did not put them on it.* He continued to regulate the "primitive" things, but showed them clearly that they were *not* the ultimate. He pointed forward to a time when their gifts would be "discarded." They were observing by means of reflections in a mirror, and had only a part of that which was theirs. They had salvation and justification, but not conciliation. They were in the *one* body of Christ, but not the *joint* body (Eph. 3:6). They had only an instalment of the faith. The next instalment, including the new creation, came to them through the second epistle.

TRANSCENDENT REVELATIONS

In order to make known to Paul the surpassing truth for this administration, it was revealed to him by actual visions of coming events. The apostle John was shown the new earth, the future home of the terrestrial saints. But Paul was transported to the third heaven also. Here we see how much greater is the scope of Paul's revelations than those of the apostle John's, as the heavens are not only higher than the earth, but immeasurably superior in size and splendor, so much do our spiritual blessings among the celestials transcend the physical benefits enjoyed on the earth by Israel and the nations (2 Cor. 12:7).

The *dispensation* of transcendent grace began with an *individual,* Saul of Tarsus, and had its background in his *inordinate* persecution of the Jewish ecclesia, be-

fore his call. The *revelation* of transcendent grace was first made to an *ecclesia,* Corinth, against a background of *inordinate* sin and immorality, before the utter repudiation of the flesh, and the inauguration of the new creation, in spirit (2 Cor. 2:7). Grace demands a bad background. Transcendent grace calls for an inordinate measure of guilt. This was furnished by Saul before his call, and by Corinth before the revelation of the new creation, by Paul.

THE ADMINISTRATION OF GRACE

The commencement of the present secret *administration* of grace, as distinct from its *dispensation* to individuals or its *revelation* to ecclesias, came later, in Ephesians. Many features were introduced before the new creation, especially justification, but the main characteristic, a *joint* body, composed of both Circumcision and Uncircumcision was deferred until the apostasy of Israel's *believing ecclesia* was beyond remedy. This was prophesied as far back as Isaiah (6), and quoted at the nation's rejection of the kingdom evangel (Mt. 13:14, Mk. 4:12, Lu. 8:10), and, later, at the rejection by the Jewish ecclesia of Paul's evangel (Ro. 11:25, Ac. 28:26).

THE RANGE OF CREATION

As no one can create but the Creator, it seems the height of stupidity to ascribe this function to anyone else. Yet it seems to demand too much faith for most believers to accept the plain statement that *all* was created by God, in and for the Son of His love (Col. 1:16). Let us *believe* that God created *all* (Eph. 3:9). The heavenly elders when they sing the song of creation, will say (Rev. 4:11):

> Worthy art Thou, O Lord, our Lord and our God,
> To get honor and glory and power,
> For thou dost create *all*,

And because of Thy *will* they were and are created.

In this short pean of praise we have the assurance of the heavenly hosts that nothing originates apart from the hand of the Creator. This applies to the spiritual as well as the physical realm.

The messenger which the apostle John saw standing on the sea and on the land swears by Him Who is living for the eons of the eons, Who *creates* heaven *and that which is in it,* and the earth *and that which is in it.* Is there *darkness* in the earth? Then God created it. Is there *evil?* Then only He could create it. But it is not necessary to deduce the fact from this passage, for He Himself has spoken. Through Isaiah, the prophet, He has told us, saying (Is. 45:6-7):

I am Ieue God, and there is none else,
Former of light, and Creator of *darkness,*
Maker of peace and Creator of *evil,*
I, Ieue God, am Maker of all these.

THE THREE CREATIONS

Within the times of the eons the three main creations differ decidedly in their character and function. The beginning of the first earth, which became waste and vacant at the very forefront of revelation (Gen. 1:2) is not definitely described for us, but we know that it was not created so. Isaiah says (45:18):

Not a waste did He create it.
To be *indwelt* did He form it.

In this it corresponds with the new heavens and earth in which righteousness will dwell (2 Pt. 3:13), and there is no sobbing sea, nor mourning, nor misery, nor death (Rev. 21:1, 4).

THE THREE COMMENCEMENTS

"In (the) beginning" of the heavens and the earth

(Gen. 1:1) we have by no means *the* original commencement of all things. According to Job (38:7) the sons of God were present at that time, and the Firstborn was the Channel of *all* creation before them. Moreover, the Creator Himself cannot be confined in space, or in time to the past, any more than He can to the future. As this transcends the sphere of human understanding, we will not seek to penetrate beyond the confines of human comprehension, but humbly bow our heads in awe, and worship the great Subjector of all, Al, the Most High.

The most momentous changes in the history of the universe took place at the three creations. Nothing else in the physical world can compare with its creation in the past except its recreation in the future. There its improvement is quite beyond our apprehension. It will be a paradise far finer than Eden in lasting luxury. So also the most significant changes in the spiritual sphere took place at the *new* creation, following the utter collapse of the kingdom heralding, Not only the Jewish *nation* refused to receive Jesus as their Messiah, but the *believing ecclesia* among them would not herald Him to the other nations, *then* the old *spirit* world passed by, and a new one was created.

The Scriptures set before us three different crises of creation, two of which are predominantly *physical,* and one essentially *spiritual.* The two physical creations commence and consummate the lower realms of space and time. The spiritual appears in the center, being introduced through Paul, by bringing the reconciliation and the new humanity of the future into play at present to us, to whom the consummations of the eons have attained. In spirit, God is conciliated to all and reconciled to His saints (1 Cor. 10:11). To those in Christ *all* is of God today, a new creation, in which the primitive has passed by. We no longer know anyone, not even Christ, according to the flesh (2 Cor. 5:16-17). Yet how few of

these fully favored ones really enjoy the grace given to them! How many cling to the old, in which flesh has the predominant place!

THE DISINTEGRATING HABITANCE

The glories of the present physical creation are transient, those of the future earth are not only greater and grander and more glorious, but stable and permanent. The same stem which Hebrew uses of the deluge is also used of the present habitation of man. The flood disintegrated the home of humanity in a single year. Now the same process is carried on for millenniums, and will end in earth's destruction by fire. All man's accomplishments will be destroyed. Those who visit the ruins of ancient civilizations are impressed with the futility of all human achievements. I have gazed upon the ruins of Rome, of Athens, of Ephesus, of Babylon, of Jerusalem, and mused upon their utter failure, from their own viewpoint. They strove for glory and they garnered gloom. In the new earth the glories will abide. But we cannot have a part in that today.

Not only the material cities are in ruins, or have sunk to form "tells," which are composed of the rubbish of succeeding generations, but the power and pomp that was theirs in their prime have also vanished, and cannot be restored. The vast world empires of Nebuchadnezzar and Darius and Alexander have disintegrated. The coming world empire of the Antichrist will not last as long as they did. But the most surprising point of all to note is the fact that *even the reign of Messiah on the present earth will not end in glory.* It will not gradually grow more glorious, until it reaches permanent perfection. This earth must be consumed in fire and a new creation take its place. So it is today in the *spiritual* realm. Israel's sacerdotal supremacy has passed and a new creation has replaced it.

In the new creation all this is rectified. There will be no sea to which the rivers can carry the eroded soil, so disintegration evidently does not occur. This is magnificently exemplified by the new Jerusalem, which is built of glass like gold, the most indestructible material with which we are acquainted, and precious stones which we seldom see on the present earth, and pearls so great that they strain our faith and imagination. In place of the death-dealing tree of the knowledge of good and evil (Gen. 2:17), there will be the opposite, the "tree" (or *wood,* or *log*) of life, such as that which held aloft our crucified Saviour. This will provide monthly, vitalized fruit and curative leaves. (Rev. 21-22).

THE RESTORED CREATION

The first chapter of Genesis does not detail for us the *process* of creation, as seems to be generally believed, but the *restoration* of that which had become waste and vacant. The only special creations were living souls, the great monsters, and, by inference, the beasts, the reptiles and the flyers. All were subjected to humanity, as the image and likeness of the Subjector (Gen. 1:21, 27, 6:7). Notwithstanding earth's restoration, however, the very light and atmosphere and water which were introduced and adjusted, became the agents of its disintegration, as it is today. The heat and air decompose the surface, and the water carries it downward to the sea, so that, in Hebrew, it is named the *disintegrating* (thbl) habitance. Just as sin is ruining the race, so the elements are gradually destroying the home which man inhabits. And the soul life which dwells on it is groaning and travailing, waiting to be freed from the slavery of corruption at the unveiling of the sons of God (Ro. 8:19-22).

TWO KINDS OF CREATIONS

There are *two* different *kinds* of creations, and *three*

distinct *displays* in connection with the heavens and the earth, during the eons. The popular idea, that the creation is limited to one event in the past, is far too narrow. The bulk of God's revelation is, indeed, based on the present physical creation, because it is the stage on which humanity enacts the tragedy of the eons. The Scriptures only briefly reveal the creation of God's beloved Son, in Whom *all* was created in the beginning (Rev. 3:14). It also mentions other sons (Job 1:6, 2:1, 38:7) as well as the celestial, invisible thrones, lordships, sovereignties and authorities (Col. 1:16).

THE FUTURE PARADISE

Should we, like Paul, be snatched away to the paradise of the new earth (2 Cor. 12:4, Rev. 21:1), and return to the one of today, we would be amazed how superior everything will be then compared to its present condition. The very fact that it is called a paradise shows that it will transcend the world of today, which is so full of sin and suffering, decay and death, that it might be described as a slough of despond, even though there is very much of God's handiwork that has not been utterly distorted and destroyed by man.

THE THIRD HEAVEN

In *spirit,* let us accompany the apostle Paul to the third heaven, which will constitute the major part of the new creation. This the apostle John could not do. This fact is full of significance, for it helps us to see how much Paul's revelations transcend John's. Should we go with Paul, we would first see the earthly paradise, just as John describes it in his Unveiling. *But we must not stay down here.* We must ascend with Paul to the third heaven. What would we see? We know what paradise will be like, because John has described it to us. Just so we know what Paul saw in spirit, because *he*

told us of it when he announced the new creation. We are in it now, for we enjoy its spiritual blessings, through faith in Paul's revelations.

If the third earth is so glorious, who will describe for us the transcendent glories of the new, or third heaven (2 Cor. 12:2)? So ineffable is it that a human was not allowed to tell it, even if he knew as Paul alone did. But, as the terrestrial glories are only a pale adumbration of the celestial, we may take the earthly Jerusalem of the new earth as a faint intimation of the transcendent celestial realm to which we are called (Rev. 21).

FIGURATIVE CREATIONS

The prime purpose of creation being the revelation of the Supreme who is Spirit, it necessarily follows that, as a descriptive appellation, this term would be used in a figurative way for things spiritual. It is evident that there was no physical recreation of the earth and the heavens in Paul's day, so it must have been in the spiritual sphere. It is used in this way of much smaller changes. Just to show that God does use it in this figurative sense, we give one example from the Hebrew prophets.

The prophet Isaiah, when foretelling the future of Israel, refers to the glorious city of Jerusalem as an *exultation* as follows (Is. 65:18):

> For, behold Me *creating* Jerusalem an exultation
> And her people an *elation.*

Any one who saw Jerusalem as it was a quarter of a century ago would be tempted to change exultation to *lamentation* or even abhorrence. For sentimental reasons I wished to live in its very midst, although our quarters in the new city were much more desirable. I was warned not to go near the "sook" or *chutz,* the

bazaar, as its filth was very dangerous to health. Nevertheless we took a room on the roof of the Johanniter hospice just over the northern end of it. But it was the wailing wall which gave the greatest contrast to the exultation of the future. Now we can exult in expectation of that glorious day.

THE APOSTASIES OF ISRAEL

The history of Israel (perhaps we should say *Jacob*) was largely a succession of apostasies, climaxed by two greater crises, when their unbelief led to their deportation from the land and the loss of the two great functions which distinguished them, and gave them the highest place among the nations of the earth. They were promised both the political and the religious supremacy down here. The first they forfeited to the other nations in the days of Nebuchadnezzar. They have not regained it yet. The second they also forfeited to the nations in the days of Paul. And this it was that formed the background for the transcendent grace in this present administration.

APOSTASIES OF CIRCUMCISION

These two functions were of a very different character. One was the subjection of the nations by physical force. The other was the reconciliation of mankind by spiritual power. One was concerned with *rule,* the other with *worship.* Both required fellowship with God. David inaugurated the first, but his house failed to follow in his footsteps. Christ called and trained a select ecclesia to carry out the second, but they refused to fulfill it. Peter, the foundation of this ecclesia, needed an added revelation before he would go to Cornelius. Even then the rest would not follow (Ac. 10). Later the reputed pillars, James, Cephas and John, refused to go to the nations as the Lord had commanded (Lu. 24:47) and turned this over to Paul and Barnabas. That sealed the doom of Israel's spiritual supremacy (Gal. 2:6-10).

These two functions of Israel should be kept carefully distinct in the book of Acts. The believers in Israel were not at all backward in *ruling* those that came out of the nations. They forced on them harmful decrees for them to keep. But they refused to fulfill their *spiritual* commission, and carry the *evangel* to all the nations. More than that, they violently opposed those few who did so. The great gulf between the Circumcision and the Uncircumcision was the *flesh.* Israel's superiority was based entirely on their physical descent from the patriarchs. When, with few exceptions, the flesh failed completely, Paul determined to ignore it utterly, and announced a new creation (2 Cor. 5:19) in which transcendance was withdrawn from the flesh, and based only on spirit, so that all fleshly distinctions vanished.

All flesh is grass,
And all its glory is as the flower of grass.
Withered is the grass,
And the flower falls off. (1 Pt. 1:24).

Let us not fail to admire God's wonderful works in the natural sphere. Among these the grasses are some of the most exquisite and beautiful things He created, *when they are in bloom.* Perhaps even more instructive is the fact that their flowers fade and fall to the earth, and they rot and return to the soil. The lesson we should learn is this: Flesh, in this eon, has no permanent glory.

The Corinthians seem to have been the most fleshly, sensual and immoral of all the ecclesias. Six out of nine occurrences of the word *fleshly* are found in the epistles written to them. Yet it is in the course of Paul's ministry to them, that he repudiates the flesh altogether. Until this time he had recognized the physical claims of the Circumcision, especially of Christ and His apostles, and also of His brother, James, who dictated the decrees of the fleshly Pharisees. He recognized the earthly place of

the people who had twice failed to follow their Messiah, once as a nation and, in Paul's day, as an ecclesia out of it, because of the flesh.

Let us not miss the tremendous contrast between God's attitude toward the flesh in Israel and that toward the nations at this crisis. Note how different are His dealings with the religious Jews in Jerusalem, whose fleshly pride would not allow them to fellowship with those hallowed by God's spirit among the nation's (Gal. 2:11-14), compared with His treatment of the most immoral among the fleshly Corinthians. Because of their intolerable conceit, based on their physical relationship to Abraham, God sets the sons of Jacob aside. In spite of the fact that the Corinthians are sunk in sin and sensuality, deeper even than others, God grants them the grace transcendent. He justifies and conciliates them, ignoring the flesh, gives them a celestial allotment, and even recalls the worst one among them to fellowship in the ecclesia (2 Cor. 2:7, 8).

Once we see how *God* was dealing with the flesh, we will be able to understand Paul, and sympathize with him in his determination no longer to base his acquaintance with anyone on this. Hitherto the descendants of Jacob had the highest place in God's councils, which were confined to the earth. And so it will be again, when this interval is past, and the Son of Abraham and David is seated on the throne, ruling over all the nations. Moreover, even among them, blessing depended on moral conduct. But that was not *grace*. That did not display the depth of God's love. Now the flesh no longer figures. All is of God. The grace which called Paul is now extended to all. At this point in Paul's ministry all becomes new (2 Cor. 5:16-17).

TIME OF THE NEW CREATION

The circumstances accompanying the inauguration of

the present new creation are in fullest accord with its spiritual character. *Neither time nor place are given* except in a general way. It occurred between Paul's third and fourth visit to Jerusalem, after his call to Macedonia, his stay and imprisonment in Philippi, Thessalonica, Athens, and Corinth. There he reached many people, some of the most degrading character, hence the most fertile field for God's favor, yet to them he revealed much truth, including the one body, despite their unworthiness and immaturity (1 Cor. 12:27). He does not announce the new creation to them while *with* them, but when *absent,* in accord with its spiritual character. We also learn of it in this way.

THE VARIOUS BEGINNINGS

In the last half century advanced teachers of the Scriptures have been seriously considering such questions as "When did the church begin?" or, "When did this administration begin?" Once they had seen that it did *not* begin at Pentecost, they could not fix on any definite commencement because they did not distinguish between the *new creation* and the *"church,"* or the *"dispensation"* and the *administration.* The latter was secret and was not fully revealed until Paul was in Rome. But the present *dispensation* of grace commenced with Paul himself, on the road to Damascus. Probably Sergius Paul was the first *individual gentile* to be called to enjoy the present grace, even as Saul-Paul was the first Jew. And so Syrian Antioch was matched by Pisidian Antioch in replacing Jerusalem. There the first gentile *ecclesia* began.

THE TRANSCENDENT CREATION

If we are in a new creation, all our spiritual conditions must *transcend* those of the previous creation, even as they do in the physical sphere in the future new earth, and so great an advance should be clearly chronicled in the Scriptures. And so it is. A concordance of the forms

of the word *transcend* will show that it is used *only by Paul* in his epistles, and these were not penned until the latter part of his career, after the passing of the previous primitive creation. To be sure, Paul used it of his acts before he was called, for he *inordinately* persecuted the ecclesia of God and ravaged it. Yet even this was a background for his later transcendent operations, after he was called and separated from that primitive creation, ministered by our Lord and His twelve apostles.

WHEN THE NEW CREATION BEGAN

Paul himself draws the line quite clearly when he revealed the new creation. In his second letter to the Corinthians he says: "We, *from now on,* are acquainted with no one according to flesh. Yet, even if we have known Christ according to flesh, nevertheless *now* we know Him so no longer. So that, if anyone is in Christ, there is a *new* creation: *the primitive passed by.* Lo! *Come has a new!* There can be no doubt that, when writing second Corinthians, Paul and all with him in Christ were no longer in the same creation that they were in when he still recognized Christ according to the flesh. When was that?

In Paul's first epistle to the same Corinthians, written not very long before, he makes it clear that they although one body in Christ, had many miraculous gifts which still recognized the flesh, such as powers, graces of healing, species of languages. This is different from his later list in the Ephesian epistle (Eph. 4:11). Yet even then he looked forward to a way suited to transcendence, one in accord with the new creation. Some of these gifts were concerned with the flesh, so could not be retained when he wrote the second letter. He evidently knew what was coming, so he urged them to tread the path of love, for these gifts were not in harmony with the transcendence of the new creation.

That the revelation and the administration that leads to maturity has now come is evident from the following passages. From these it is clear that it comes to those who grasp the truth presented by Paul *after his revelation of the new creation,* and that neither knowledge nor conduct can be fully pleasing to God without it. Physical power has no place in it, for, thereafter, Paul himself was not healed, for infirmity of the flesh is often needed to perfect spiritual strength.

Rom. 12:2 testing what is the will of God, good and well pleasing and *mature.*

1 Cor. 13:10 whenever *maturity* may be coming . . . installment will be discarded.

1 Cor. 14:20 in evil be minors, yet in disposition become *mature.*

2 Cor. 12:9 My power in infirmity is *perfected.*

Eph. 4:13 we should all attain to . . . a *mature* man.

Ph. 3:15 Whoever, then, are *mature,* may be disposed to this.

Col. 1:28 that we should be presenting every man *mature* in C. J.

Col. 4:12 stand *mature* and fully assured in all the will of God.

"HE IS A NEW CREATURE"

One reason why so few realized that there is a new creation now is the false translation quoted above. (2 Cor. 5:17 A. V.). The margin in some versions is, "let him be," which is even worse. The latest revision has "creation," with *creature* in the margin, which is a very slight improvement. The sublinear of the C. V. reads simply NEW CREATION. There is neither pronoun nor verb, *him* or *be.* The only permissible addition in such cases is *there is,* for this is not needed in Greek. And it is all that the context will allow. *It calls for something which took place at that time. Primitive,* or "old" things have

passed by. Peter uses this word in speaking of the time of his visit to Cornelius (Ac. 15:7). It refers to a crisis in Paul's ministry long after he became a believer in Christ.

The most glorious figurative application of the appellation "Creator" is in the present secret administration. But alas! It is almost unknown, and even those who read the words which reveal it do not feel their force, and few, indeed, acknowledge its actuality. Even the future new creation will be accompanied by radical changes in the relationship of God to humanity. Instead of confining His own dwelling place to the midst of His people Israel, He will tabernacle with *all* humanity. In its entirety it will be His people. The Throne Sitter avers, "Lo! *New* am I making *all.*" What a change from the place accorded the nations in the preceding millennial reign! *Such is the literal creation which figures for us the present spiritual new creation!* (Rev. 21).

This type of the present is most remarkable in a number of ways. First, unlike almost all other types, it comes over a thousand years *after* its antitype! This is in vital concord with the truth conveyed by it. *The spirit is much faster than the flesh.* The glories of the future new creation on *earth* are great, indeed, but the present *celestial* lustre far transcends it in glory. The one is spiritual, the other soulish and soilish. But, apart from these great differences, the pattern is the same. As it is much easier for us to apprehend the terrestrial type than the celestial antitype which we enjoy, let us examine a few parallels.

Can we imagine that any Jew or gentile would not know of this? The Jew will no longer need to make the trips to the temple to worship leue. He cannot look down upon the *guim* (bodies, or nations) who were denied any near approach to the temple at Jerusalem or participation in the special prerogatives of the priest nation before this. God will come out to the Jew wherever he is,

but not to him alone. He will also tabernacle in the midst of nations who had been kept at a distance, and denied any access into his presence. But the believing gentile will have much more to be thankful for. *He will now be near,* as near as the Jews. Religiously, they become one body (*gui*). We may hardly say one *nation* here, for, politically, Israel will retain the precedence, and Jerusalem will continue to be the world capital, to which the kings of the earth will still bring their glory (Rev. 21:26).

Perhaps the principal parallel lies in the conciliation, which is so closely associated with the spiritual new creation introduced in Paul's epistles (2 Cor. 5:16-21). If a Jew and a gentile passed from the preceding "day of the Lord (leue)" into the day of God, in the new creation, the greatest difference would be the attitude of the Deity toward them. In the preceding period Israel had the precedence over the other nations religiously. Ieue is the God of Israel and could be approached only through them and their priests in the temple in Jerusalem, which was in their midst. The other nations were far off. In crass contrast to this, there is *no temple* in the Jerusalem of the new creation, for the Lord God Almighty and the Lambkin are its temple, for God tabernacles with *all humanity. They all* will be His people, for the *former things passed away* (Rev. 21:1-4).

Would anyone cross from the old creation into the new earth and insist on returning? Would he ignore the perfect and permanent pleasures, the jeweled city, the refreshing waters, the fruit, and even the leaves of the life-giving log, yet prefer this sordid scene of sorrow, of suffering, and death? No indeed! But *God's saints today are far more foolish than that.* They turn their back on God's greatest grace, a place in the body of Christ and its many blessings, justification, conciliation, celestial glory, for the far lower pardon and promises of the kingdom evangel. *Continued in our next*

OTHER NAMED ECCLESIAS

THE DIVINE NAMES and appellations associated with the various ecclesias are given us to describe them and to differentiate between them. When we read of the ecclesias of the *saints,* or of *Christ,* or of the *nations,* or of the *firstborn,* we should make an effort to grasp the meaning of these terms. On the other hand, if no definite descriptive term is given us, it will be helpful to discover its distinguishing characteristics, and use these to identify it. Thus one ecclesia in Israel, founded on Peter and associated with the heralding of the kingdom, we have called the *kingdom* ecclesia, or, occasionally, when Peter is prominent, or contrasted with Paul, the *Petrine* ecclesia. The present ecclesia may be called *Pauline,* in contrast to Petrine, or, as its chief characteristic is a union of the Circumcision and the Uncircumcision in *one body* it may be identified by this term, or, even better, called the *joint body* (Eph. 2:10, 3:6).

Various kinds of people may form a "church," such as the unbelieving Israelites who were doomed to die in the wilderness (Ac. 7:38), or the Ephesian mob who wanted to kill Paul (Ac. 19:32). But it is taken for granted, as a rule, that its members are all "saints," hallowed by the call of God and the blood of Christ. Once indeed, *all* ecclesias, hallowed by God's spirit, are called "the ecclesias of the saints" (1 Cor. 14:33). Some of Paul's epistles were written to the individual saints such as Romans (1:7), Ephesians, Philippians and Colossians, others to ecclesias, as First Corinthians, Galatians, and First and Second Thessalonians. Second Corinthians went to *both* the ecclesia in the city and to

the individual saints in the whole of Achaia (2 Cor. 1:1). These ecclesias, of course, were mostly composed of the Uncircumcision saints, both before and after this secret administration was revealed.

ECCLESIAS OF THE SAINTS

Hallowed, or sanctified, are all who have contact with, or nearness to, a divinity, or that which belongs to one. Contrary to the general idea, neither morals nor character are involved. The law of Moses reads: "There is not coming to be a hallowed [harlot] from the daughters of Israel. Neither is there coming a hallowed [sodomite] from the sons of Israel." (Dt. 23:17). The Hebrew simply uses the feminine and masculine forms of the stem for HOLY in this passage. Surely there was no objection to a saint or *holy* person. Only the context shows that it stands for the grossest immoralities, such as were "hallowed" by service in the religious rites offered to the gods of the nations. The popular versions hide this by rendering *holy* by *harlot* or *prostitute* or *sodomite*, who are generally considered most *un*holy.

In other occurrences of *qdsh*, HALLOW, the meaning is so foreign to the theological ideas of holiness that the translators of the A. V. rendered them *bid, consecrate, kept, prepare*, and *proclaim*. The first three are loose deviations. The last two are used of war. The wars of Israel were mostly holy wars, like the *jihad* which Mahommedans waged against infidels. *Hallowing* a war consisted in *proclaiming* a *holy* war. It was holy because it was based on religion, on that which concerned God, rather than man. It is hard for us to look at war in this way because modern wars seldom have a religious motive. So it seems that any act, however immoral, violent, or vindictive it may be, could be holy if it was associated in some way with a deity.

The very *ground* on which Moses stood was sanctified

by the presence of Ieue God. The tabernacle and the temple, and all connected with it, were hallowed by the indwelling Deity. Even wicked priests were holy, not in themselves, but by their nearness to His habitation. Also the people and the land of Israel partook of His holiness, because Ieue was their God (1 Pt. 2:9, Ex. 19:6, Isa. 62:4).

Today, also, the scope of holiness is far greater than is commonly understood. That all *believers* today are holy, and may be called "saints," is taken for granted. But the term is not limited to this. Those who are closely associated with believers partake of their holiness. Paul says that the *unbelieving* husband is hallowed by the wife and the *unbelieving* wife is hallowed by the husband. Moreover, since both are holy, their children are also (1 Cor. 7:14).

NATIONAL HOLINESS

Israel, in contrast to the other peoples on the earth, was to be a *holy nation.* They had a holy land and a holy city and a holy temple. But that holiness was merely an external and visible representation of that true holiness which is effected by God Himself. This is internal and invisible, due to the genuine operation of God's holy spirit in creating life and light and love. During most of its existence, Israel was very far from that nearness to Ieue God which His holiness demands. It is of the utmost value to draw a clear line between these two manifestations of holiness, the shadow and the substance. In order to illustrate these we find them both throughout Israel's history, to the very end of the book of Acts.

These examples show how far-reaching the thought of holiness is. It not only applies to all who actually possess God's holy spirit and the life which it imparts, but, like an aura, may embrace those who are near to

these, whatever their character or conduct may be. But it is especially appropriate for all within the sphere of divine power, that is, those who have believed, and whose lives are in some measure influenced by their spiritual relationship to God. I was powerfully impressed by this when in the "holy" land, especially in Jerusalem and the sacred sites. Much of it was decayed and dirty and odorous and disgusting, yet over it all hung a halo of holiness which nothing could drive away.

Depending, as it does, upon the presence of God, it is as wide of application as the divine operations. Israel, being the chosen people, are a holy nation, no matter how they may behave. And that was true of them even in their obstinacy and rebellion, As a result, the nation will some day comport themselves in conformity to it. So, today, all who have God's holy spirit, are hallowed by its presence. This is not limited to any administration, but it is especially true of all in whom God dwells. That is why Paul uses the term "saints" so much oftener than others. He persecuted the saints before he was called (Ac. 9:13, 26:10), but he ministered to them afterward. His latest and highest revelations are addressed to the saints in Christ Jesus, recognizing His position among the celestials, in contrast to those, at that time, who still held on to the kingdom evangel until the kingdom was taken from Israel as a nation, to be given, in the future, to those who bring forth its fruits (Mt. 21:43, Ac. 28:26-28).

Perhaps it were better if we avoided the special terms "saints" for "*holy* persons." In the inspired original the word is simply a form of *holy*. In the Keyward Concordance its occurrences will be found, not under "saints," but under "holy." This was done intentionally, in order to impress the student with the fact that they are the same. It is very striking to note that it is almost absent from the accounts of our Lord's life,

but used most frequently in Paul's epistles. Most of his letters are addressed to the saints, becaue this was the distinguishing work which separated them from the world. His perfection epistles, the highest revelation for today use this designation with the limitation "believers *in Christ Jesus*" (Eph. 1:1, Phil. 1:1).

FAITH HOLINESS

True saints, or *holy* ones, are hallowed by *faith,* not by works or knowledge. Nor is it the amount, or extent of faith that counts, but the Object. The feeblest flicker of faith suffices, if it is *in Christ.* The appellation "saint" has been sadly corrupted by its application to outstanding characters who have received public recognition long after they have died. I lived in the same city with a recently canonized saint, but I never thought of her as that when she was alive. She was not made a saint by *faith.* Only her deeds were taken into account when she was canonized. On the other hand, I have known some who were hallowed by faith, but whose *conduct* was strongly suggestive of the adversary, for they reviled others without cause.

It is evident that, since the word "saints" has such a wide application, it cannot be confined to any special group. And this is confirmed by the fact that its only occurrence in connection with the ecclesias applies to them all. Turbulence should never find a place among any whom God has called out. Peace should prevail among them everywhere. But, alas, as in Corinth, and in many other places, even when they had special spiritual endowments, if they are not mature, they quarrel like children playing with toys, instead of meeting together for edification and the worship of God.

FORMAL FAITH

Apart from faith it is impossible to please God. But

even faith may be spurious. In Israel there was much of this, because the Jews request a sign (1 Cor. 1:22), and that is based on sensation. Our Lord did great signs at the Passover in Jerusalem, and many "believed" in His name. Yet Jesus Himself did not "believe" in them, for true faith does not require any physical confirmation (Jn. 2:23). It is very important that we remember this in reading the later history in the book of Acts. Such were the tens of thousands of "believers" who sought to kill Paul the last time he was in Jerusalem. The quality of their faith is seen by the fact that they were all zealous of the law of Moses which is *not* of faith (Ac. 21:20, Gal. 3:12).

THE ECCLESIAS OF CHRIST

Mt. 16:18, Ro. 16:16, Eph. 5:23, 24

Christ, or the Messiah, is related to an ecclesia on several occasions. After the confession of Peter that He is the *Christ,* the Son of the living God, our Lord assured him that on this "rock" He would build His ecclesia (Mt. 16:18). The latter is here figured as a building, as also in Peter's epistles. (The word rock, *Petra,* has the same stem as Peter, *Petros.*) This clearly refers to his inauguration of the kingdom ecclesia at Pentecost. But "ecclesia of Christ" is by no means the exclusive title of this special one, for Paul wrote to the Romans that all the ecclesias of *Christ* send their greetings (Ro. 16:16). In Ephesians he speaks of the ecclesia as *subject* to Christ (5:24). By an entirely different figure he expresses much the same thought when he calls Christ the "Head of the body, the ecclesia" (Eph. 5:23).

THE ECCLESIAS OF THE NATIONS

Ro16:4 not only I, but all the *ecclesias* of the nations

Today in the ecclesias no distinctions are made between Israel and the nations, but during the transi-

tional era recorded in the book of Acts, in which Paul's earlier epistles were written, such distinctions were very acute, for the Circumcision, as a class, were very reluctant to give up their prior place. Beside Paul himself, there were some notable examples of Jews who received the truth as it is in Christ Jesus, such as Priscilla and Aquila, who, like Paul, belonged to the dispersion. Paul met them in Corinth, and worked with them at tent making. They accompanied him to Ephesus. So well versed were they in the truth that they were able to teach Apollos more accurately (Ac. 18:2, 18, 26). To the Romans, Paul writes that they jeopardized their own necks for the sake of his soul (Ro. 16:3), so that all *the ecclesias of the nations* were thanking them.

Paul had gone to the Jews outside the land, but, as a rule, they rejected his message. Yet proselytes and others received it, so forming "ecclesias of the nations." These were viewed from two entirely different angles in those days, due to the new revelations received by Paul, and to the rejection of the kingdom by the Jews of the dispersion, as well as by those in the land. So long as the kingdom was still being heralded, the apostles, and especially Jacob, the Lord's half brother, considered them as a fulfillment of prophecy concerning the place of the nations in the kingdom. Peter and the other leaders never did comprehend the secrets which were revealed through Paul, so they sought to explain them by prophecies pertaining to the nations in the coming kingdom, but were careful to qualify their statements. It was necessary that they should *not* know when the kingdom would be restored to Israel (1:6-7), until the very end of the Acts era.

These people are not called an ecclesia, but are spoken of as if they were. Perhaps the reason lies in the meaning of the word "people," which is quite in accord with the context. In Hebrew the stem is, liter-

ally, WITH. The nations are to be merry *with* His people (Ro. 15:10). This was certainly true of Cornelius, whose case is in point. Not only the proselytes like him, but all those called through Paul's special evangel were, *at that time, guests* of the promise covenants of Israel (Eph. 2:12). They participated in their spiritual things (Ro. 15:27). But now that we are *joint* enjoyers of an allotment, we are no longer guests, but fellow citizens and members of God's family (Eph. 3:6, 2:19).

When the question came before the apostles and elders in Jerusalem what stand they should take as to the ecclesias which Paul had formed among the nations, they sought to locate these in the prophets, but could not find any definite identification, which exactly fitted the case. Referring especially to Peter's *visit* to Cornelius, a proselyte to Judaism, whom God had used to break down the fearful prejudice against the nations, and to the fact that they received the pardon of sins through His *name*, and that they were baptized in the *name* of Jesus Christ, James Joseph speaks of it saying that God *visits* the nations to obtain out of them a people for His *name* (Ac. 15:14). But it seems that he could not find a single direct prophecy to cover the case, so he does the next best thing, he finds one that *agrees* with the case of Cornelius and the ecclesias which Paul and Barnabas represented.

Ieue, in the ninth chapter of Amos, declares that He will sift the house of Israel among the nations in order to rid them of the sinners (9:9-10). This is still in progress. *After these things* He will turn back and rebuild the booth of David, so that those left of mankind should be seeking out the Lord, including all the nations, of them *over whom His name is invoked* (Ac. 15:16-17, Am. 9:11-12). The Hebrew and the A. V., and the Revised read "In that day," in place of "after these things." But the inspired quotation in Acts, with

the Septuagint, read *after,* which agrees with the facts. These versions also read "Edom" in place of "mankind," which certainly is not correct. Edom and mankind, both are from the same Hebrew stem *adm,* so could easily be confused. In Greek the names are very different, so are not easily mistaken.

The prophecy clearly refers to the future, when the house of David is restored, when Israel is no longer being sifted among the nations, when they disciple all nations and baptize them in the *Name* (Mt. 28:19). Had the kingdom come, as the apostles fondly hoped, then the ecclesias among the nations in that day might have been the firstfruits of the future people predicted by Amos. In fact there was a *likeness.* But the kingdom did *not* come. The ecclesias among the nations were *not* to be proselytes in it and therefore subject to the apostles in Jerusalem. At first, indeed, they accepted their decrees (Ac. 16:4), but, when the kingdom heralding failed, these were *nullified* (Eph. 2:15), *erased* (Col. 2:14) and the ecclesias were warned against subjection to them (Col. 2:20).

YOUNG PEOPLE'S FELLOWSHIP

The third annual Young People's Fellowship will be held again this year in Almont, Michigan, August 2nd to 16th. The lessons will be on Paul's Epistles, the truth for today.

The program is being planned with a view to the benefitting of young people from the age of twelve years and up. There will be no charge, and board and room will be provided for those in attendance, for the entire two week period. For complete information, write Gertrude Hough, Almont, Michigan.

We trust that you will unite with us in prayer that the fellowship will result in progress and joy of faith to all who attend, as His glory and grace are unfolded.

G. H.

UNITED GATHERING

The first of the scheduled United Gatherings to be held in England during 1953 was held at East Kirkby, Notts, on Sunday, May 3rd. A good attendance and a happy day of fellowship is reported. The next all day meeting will be held at Blackheath, near Birmingham, on June 21st. For information, write H. W. Jones, 10 Abbey Road, Mansfield, Notts.

The report we received reads in part as follows: "We started with a discussion on "Our Departure" with Bro. Orton of Nottingham in the chair, and stressing our prior expectation we had a most profitable and interesting morning. After lunch we had a grand address from Bro. Edgar Jones on "The God and Father of Our Lord Jesus Christ" and at night Bro. Theodore Harris of Tamworth spoke on "Recognition and Admiration in the Day of His Appearance and in the Ages to Come." His talk captured all, as he spoke of our future state in the likeness of our Lord. Altogether it was a wonderful privilege to remember as we look back on the day's experiences."

SPRING BIBLE CONFERENCE

Sunday, April 12th, marked the date of the Spring Conference in New York, which was held at the Bible Truth Church of God, 115 West 118th Street. The text for the day was 1 Tim. 4:15, "On these things meditate. In these be, that your progress may be apparent to all." Presiding was Bro. Edwin C. Kling, one of the editors of "Grace and Truth." Speakers included Bros. L. A. Bynoe, Wesley Bailey, and A. Benta. A Symposium on the subject of "The Terrestrial Destiny of Israel and The Celestial Destiny of the Church" was conducted by Bros. Wm. Turp and J. Woodyear. Luncheon, Song Services, etc., completed the day, and the reports we have received indicate that it proved a blessing to all who attended.

E. O. K.

THE SPIRIT IN GENERATION

GENERATION, which seems to be confined to humanity and the creatures subject to it on the earth, is, in some respects, even more wonderful than creation. The spirit, or breath of lives breathed into Adam, is still alive in his posterity. This body, and those of billions of his descendants, lie mouldering in the grave, or have become entirely one with the soil. Indeed, its elements may have formed part of many other men, or even of animals or plants, since his death. But, even though Adam's spirit has returned to God who gave it, its life and power has been transmitted to all the race, so that there is an unbroken life line from the first human to all who are alive today. His body never could have provided the material for all his progeny, but his *spirit* was the spark which lit the torch of life in every human ever since.

Spirit must be distinguished from breath. In Greek they come from the same stem. *Pnoe* means *breath.* With *—ma* added to it, *pneuma,* we have breath-*effect, spirit.* So that spirit is the effect of breath in humanity. When breathing stops, the spirit leaves. The spirit gives life to all that lives. It is the vital, essential part of every plant and animal. The body may change from moment to moment, but this does not affect its so-called "identity." Plants may be pruned, animals shorn, or these may even lose a large part of their frame, so long as the spirit remains they retain enough to carry on the vital functions, and their identity remains. By generation they may even pass on a part of their spirit and body to form a new and distinct life, but they still remain themselves.

The unbeliever today has a spirit, which he received from God through Adam, and which will return to its Giver (Ec. 12:7). But the believer has more than that. Besides possessing the spirit that vitalized his body even in unbelief, he is the *home* of Gods holy spirit, which gives *divine life* to all the saints, and which *anoints* them for service.

We have already marvelled at the myriads of seeds which spring from one life germ created by the spirit of God. In living souls this marvel is multiplied many many times, for the spirit is the force giving a life-long *experience* to each one, and each act is due only to the spirit's power and direction. An infant's wail may seem immaterial to us, but the fate of Israel hinged on the lament of the little laddie Moses, and this people's whole history was influenced by his cries. Our Lord Himself assured His disciples that not one sparrow is forgotten in God's sight. Yea, the hairs of our head are all numbered (Lu. 12:6-7).

Let us not despise seemingly insignificant events. They may lead to tremendous sequels. It is said that a pig started the war of 1812, between England and the United States. Two friendly neighbors of the same political party lived on adjoining lots. One had a garden. The other bought himself a pig. The pig got into the garden, and ended their friendship, so that, when the gardener ran for Congress, he was defeated for lack of his friend's vote. When the question of war came up in the House of Representatives, it would have been defeated had he been there. So it seems that the pig was the deciding factor in a war which cost much bloodshed and even the destruction of the capital itself. Yet it was not even the pig, but only one of its acts that turned the tide of a nation's history.

Man was formed of the *soil*, not dust, as our venerated authorized version has it. Nothing can *grow* in the

dust (Job. 8:19). The human frame is not dry as dust, but very moist indeed. The translators rendered this same word *(ophr)* with *earth* as well as *ground.* But, contrary to the principle expressed in their introduction, they slighted the good old English word *soil.* This is very important here. Soil is that part of the earth or the ground in which plants can grow. It is that portion of the surface which has been oxidized by the sun's rays and the weather, so that the roots of plants can absorb its elements. Here we see repeated the operation of God's spirit as in the beginning of the restoration of the earth. Sunlight acts upon the ground and gives it life-giving force from which plants are sustained. Then the animals and man share this vital force when they eat the plants. Of such *vitalized ground* was the first human formed. Indeed, *adm* was taken from *adme* [ground].

It is interesting to note, in this connection, that one of the five Hebrew words the A.V. translates *world,* means *disintegrate,* which is quite the opposite in sense from *kosmos,* the one that is rendered *world* in the Greek Scriptures. Different derivatives of the same stem *(bl)* are *decay, disgrace, carcass, deluge, Babel,* and *Bul* (a month), about our October, when the vegetation disintegrates. Ever since the disruption, the earth has been eroding and decomposing. We do not realize that this would finally wash all the dry land into the sea, and we would have none left to live on. Yet the story is repeated for us every year by the dissolution of much of the plant life, and we are given a preview of the new creation when Spring revives all the dormant flora of the earth.

God has named the present earth a "disintegrating" habitance since the disruption, and the deluge was given a name from the same stem *(m-bul),* for it greatly accelerated this process. The previous earth was *not* like this, neither will the future new one be. In them all was and will be permanent. The present one is in accord

with the life that lives upon it. It is in harmony with decaying humanity. It lacks spirit power to sustain a life without gradual disintegration and death. How few of the learned scholars who explore and study the surface of the earth see the sense of it all, or grasp the greath truth that *the insufficiency of God's spirit* leads inevitably to decay and dissolution.

As with the soil, so with the breath. Man cannot use all parts of the air, any more than he utilizes all of the ground. Only *vitalized* air, which has some oxygen, can be absorbed by the lungs. As Hebrew has no special word for it, it is called the *breath of lives.* We might call it *vital* breath. It is often used to sustain or restore life to those who suffer from a lack of it. Much of the air is inert, dead. Only about a quarter of it is oxygen, fit to sustain life in animals. Some of it is combined with carbon to fit it for plant life. The same vital element, oxygen, which makes the *soil* life-sustaining, is found in much larger quantities in the *air.* We may trace all this back to the very beginning, when the spirit of God's vibrations produced light, for it is sunlight which vitalizes both the soil and the air, and this comes from the divine spirit.

The bodies of all living things are composed of soil. This is that part of the earth's surface which, having been oxidized by sun and air, contains the minerals of which these bodies are built. But, in a soilish body, such as mankind has at present, the soil is not permanent or stable, but is continually changing. It is constantly renewed by the ingestion of food and drink, and at the same time, broken down and eliminated by katabolism. So long as this operation is balanced after maturity, and the body gains as much as it loses, and its organs operate properly, this process of dying will not be fatal. But when its functions fail, or the body is not renewed, then the spirit leaves, and the body returns to the soil.

Since man is composed of soil vitalized by spirit we might expect to find this in the statement of His creation. But what is spirit? Even now, after we have God's completed revelation, few have any definite idea as to its nature. So we are first introduced to it in connection with creation as the efficient cause in the restoration of the earth (Gen. 1:2). But, in the formation of the human species, Ieue God Himself blows into his nostrils the *breath of lives* (Gen. 2:7). This is a most suggestive contrast with man himself, who also exhales his breath, but it brings *death*, not life. I learned this striking lesson as a little lad, when I had the high privilege of blowing out the candle lights on our Christmas tree. I first tried to blow hard, but the lights seldom went out. Then I tried exhaling, and found my breath easily killed the candle's flame.

GET HOLY SPIRIT

Even as the spirit was imparted to Adam by the exhalation of Ieue's vital breath, so Christ also imparted the holy spirit to His disciples, when He commissioned them after His resurrection and first ascension (Jn. 20: 17-23). He exhaled and said to them, "Get holy spirit!" Apart from the power of this spirit they were a weak and cringing lot. Even when He met them they were so fearful that He had to come in through locked doors. But, thereafter, this added vitality was a great step in fitting them for their ministry. Yet the Lord knew that they still lacked the *power* needed to bear witness of Him to the stubborn nation, so that He warned them to wait till the spirit *came on* them, on the day of Pentecost.

SPIRIT, BREATH — SOUL, BLOOD — FLESH, BODY

The close connection of the breath to the spirit is shown in a fuller phrase, the breath *of the spirit* of lives (Gen. 7:22). Strange to say, the authorized version omits *of the spirit*, but it is in the Hebrew beyond the

shadow of a doubt, and is inserted in Wigram's concordance of *breath*. This gives us a trio of relations which are very helpful to our understanding of the composition of humanity. When the breath leaves, spirit and life disappear. When the blood goes, sensation or soul, vanishes. When the flesh decays the body disintegrates. The latter is clear enough in subsequent Scripture, but the first two are clouded by discordant renderings in our popular versions.

Breath is essential to the life of soulish, soilish bodies. The blood must be continually supplied with oxygen, and relieved of the products of combustion in the lungs which escape through the nostrils. This is important in resurrection. For a recall to life on the earth, in soulish bodies, the breath must be restored. So will it be in the restoration of Israel. In order to give life to the dry bones, leue will bring into them spirit, as he did to Adam when he was formed (Ez. 37:5).

THE BREATH OF LIVES

The chief essential of soul life is a continuous supply of air. An animal can live without food or drink for a considerable period, but not without oxygen, which is inhaled through the nostrils by breathing. If there is no air, or breathing is interfered with, death ensues in a short space of time. It is a tangible illustration of the great truth that life depends on spirit, not matter. This is suggested in the phrase, "the breath of lives," which leue breathed into Adam's nostrils when he was formed. This breath has continued ever since throughout his generations, so is literally the basis of *many* lives. In Noah's day, all who had this breath died, except Noah with his family and the animals who were saved in the ark (Gen. 6:17). Otherwise the deluge would have cut off the breath of all living souls.

In confirmation of this literal interpretation, the curse is pronounced upon the serpent, "all the days of

your *lives.*'' (Gen. 3:14). It would be most incongruous to even think of the plural as indicating a higher form of existence or a more abundant life, for the curse was to the opposite intent. But, taken literally and in accord with the idea of generation, with which this section of Genesis is concerned, we know that the curse was not confined to the life of the single serpent that deluded Eve, but to all the lives of all the serpents since. To this day its decendants slink along sinuously, sliding on their torso. They seem to believe and understand this verse in Genesis better than some of the seed of the woman, who like Eve, refuse to hearken to the word of Ieue.

This phrase, ''the breath of lives,'' is not used to describe the *creation* of man or other soul life, because it has to do, not with the *commencement* of life, but with its *continuance.* This is further elaborated in the plural, *lives,* not singular, *life.* It occurs only in the second account concerning Adam's *formation* in dealing with the *generations* (Gen. 2:7). The breath was imparted, not only that *he* should live, but that all his *descendants* also should live their lives. This breath has continued ever since, in all the many lives of the following generations. Adam is viewed in this section, *not* as being *created* himself, or as *swaying* over the rest of creation, but as being the *generator* of the race, to whom he has communicated the breath of their lives.

It is this breath which, entering the blood through the lungs, gives *soul,* or sensation, to the human frame. The *soul* of the flesh, it is in the *blood* (Gen. 9:4). The *life* of the flesh is not the blood as our venerated Authorized Version would have it. If the blood is withheld from any portion of the body, the flesh does not die, but becomes *numb* or lacks *feeling.* The best anesthetic, and far less harmful than ether or chloroform in local cases, is to drain away the blood. I have just heard of a

nurse who had to thrust a needle into a frightened infants' arm. She gave it a smart slap, which hurt very little. This temporarily drove the blood, so that the child did not feel the needle when it was used.

The plural, *lives,* does not, however, distinguish us from the lower animals. Man does, indeed, seem to have two kinds of life, plant life and soul life, for some parts of his body, such as the nails and the hair, are without much sensation. Animals also posses hoofs and hair. Indeed some of them, as sheep, have more hair than man. Christ, as a Man, is superior to other men far more than they are to the lower animals. What was it that gives Him this distinction? Indeed, those who have God's spirit homing in them have a degree of life not possessed by others. What distinguishes them?

Of Christ we read, "Thou hast anointed Him with the oil of exultation *beyond* His companions (Heb. 1:9). He was the *only begotten* by God's spirit (Mt. 1:20). Isaiah's son was only a sign. He was *filled* with the spirit as a youth (Lu. 4:1). Christ was anointed by the spirit for His offices by John, the Baptist, before He began His ministry (Ac. 4:27). Such was the abundance of the spirit given to Him that He could raise the dead (Jn. 11:44). God did not give the spirit to Him by *measure* (Jn. 3:34), as it has been given to the rest of creation. It is the *amount* of spirit which distinguishes the various stages of life in God's creation. Humanity has a greater *measure* of life than other living souls on the earth. This it is which gives man his superior station.

DEATH IS LACK OF SPIRIT

The body apart from the spirit is dead (Ja. 2:26). Even Adam, who received the breath of life direct from God (Gen. 2:7), lived only so long as God's spirit remained in him. After he had transgressed and offended God, and mankind began to multiply, Ieue God said

concerning it, "My spirit shall not abide in humanity for the eon, in that even it is flesh" (Gen. 6:3). The A.V. translates, "my spirit shall not always *strive* with man." But the word *dun* does not signify "strive," but *adjudicate.* They could not very well translate this "judge," their usual rendering of this stem, for leue God was not judging at that time. Moreover, the Greek version renders it *reside (katameine).* The change of a single letter in Hebrew makes it *abide,* which fits perfectly into the context. Hence the C.V. so renders it. When man sinned, God's spirit was withdrawn in some measure, and death began to disintegrate his body. At the deluge all, except a single family, perished.

LIVING SOUL

Few renderings in the authorized Version are more deplorable than the substitution of *creature* for *soul* in the first chapter of Genesis. The matter is made worse, rather than better, when it suddenly changes to the correct rendering in the formation of Adam. The impression is given that the animals are *not* souls, and that man *alone* has a soul. This false idea is further strengthened by reverting to *creature* in the rest of Genesis when animals are in view (2:19, 9:10, 12, 15, 16), but using *soul* or *person* when man is mentioned. The confusion is further confounded by changing to *life* on some occasions (9:4, 5, 5, 19:17, 19, 32:30, 44:30).

The Bible is generally supposed to be a bloody book. The implication is that the sacrifice caused untold *suffering to innocent animals.* Some shudder with horror at a religion that would give so much pain and agony to harmless, inoffensive, blameless beasts. But this is due to a misunderstanding of the function of the blood, for the fact is that the bloodiness of the Jewish ritual was largely due to the desire to make it *painless,* and *save* the animals all unnecessary suffering. The hunting law,

which demanded that the blood of the prey must be poured out, is also a provision to save the animal suffering. Where there is no blood, there is no sensation. An animal whose blood has been poured out cannot feel either pleasure or pain, and is past all suffering. The many thousands of sacrificial victims slain on Jewish altars probably suffered very little when they were killed, for the blood was immediately drained away (Lv. 17:13).

The havoc which this discordant rendering has wrought may be seen in the following quotations from an encyclopedia: "SOUL: The principle of life, regarded as existing as a *separate* entity apart from the body of men and animals." [There can be no soul sensation apart from the body.] "The ancient Hebrews conceived it to be the principle of life in living creatures, and this idea persists throughout the Bible." The reason for this false conception of the soul is due to the fact that, in our Authorized Version, we read *life* where it should be *soul,* one hundred and fifty-nine times! No wonder it is defined as "the principle of *life*" in standard works of reference, even though it is *never* so in the Original.

SOILISH, SOULISH, AND SPIRITUAL

But for those who have a celestial allotment a great change is needed. A soulish body can breathe only near the surface of the earth. Even if we ascend a high mountain we find it hard to get sufficient air to keep active. In the high altitudes we must take our air with us or we would "black out." What good would it do if we went to "heaven" and lost all consciousness for lack of air to breathe? The celestial saints must not only be resurrected, like the Circumcision, but their bodies must be *changed,* from *soulish* and *solish,* to *spiritual* bodies (1 Cor. 15:52). These will not depend on the soil for food, or the blood for sensation, but directly on the spirit of God for life.

Although Christ was human, and like the rest of the race in most things, we must not drag Him down to our level in the matter of *life* or *vitality*. His superiority to other humans lay in the realm of *spirit*. Others receive their spirit by generation from Adam, but He was generated directly by God's holy spirit, without any human intervention. It is called the *power* of the Most High. Although He became a Son of *humanity* from His mother's side, He is the Son of *God* on His Father's. This power continued with him through life, and not only vivified Him but enabled Him to heal the sick, and even restore life to the dead. The life He had, no man could take from Him, even if they broke His body or drained His blood. He Himself gave it up and committed it to His Father (Lu. 23:46, Ju. 19:30).

The crucifixion could not take His life. He could cry out with a loud voice just before He voluntarily let out His spirit. His body saw no decay. When He was roused, He had no blood, and His body became a spiritual body, such as ours may become when He descends and calls us to Himself. In Him we can see the operation of God's spirit at its highest, hence the clearest.

MAN'S RULE IN GENERATION

The *character* of human rule, as connected with *generation*, is very different from the sway over the lower creatures in *creation*. Generation led to the rule of the husband over the wife, although she was not beneath him, but his complement. It also involved the rule of the parent over the child, due to its immaturity, not its rank. Each son, in his turn, inherits the place of his father. This rule is based on close relationship, common interests, and natural affection, and foreshadows the rule of God, as Father, in the consummation. It is not eternal, but *limited in time* to the eons. That is why it is associated with leue, the One Who is and was and is com-

ing. It is not a permanent institution, or an end in itself. It is intended to teach us our heart relationship to God. It is connected with our souls, our feelings, rather than our wills or wisdom.

A human infant is said to be the most helpless of all living things. Without care by parents or others, it would soon perish. It must be nurtured for many a long day before it is mature and able to fend for itself. Eventually all mankind will learn the lesson that this teaches, for we are just as helpless, in relation to God, as babes are in reference to their parents. This is doubtless the object in generation. Not only is it meant to teach us our own helplessness, but also to put us in the place of God toward our families and to demonstrate to us how God cares and provides for and loves His spiritual children. Our affection is drawn out unselfishly by our offspring. So is the love of God for us.

The rule of man over the living souls below him seems to be permanent, but the rule of the father of a family is continually shifting, from generation to generation. The child of today is the father of tomorrow. Normally, each man goes through all the experiences of childhood, maturity and parenthood, in order to fit him for a realization of God's relations to the race. He first sees God's provision, care, and love in his parents, and then experiences it himself with his own offspring. But this passes on from one generation to the next, and is probably unknown in the resurrection. At the consummation God Himself becomes the All-Father, and all other rule is superfluous. This will be the fair fruitage of generation when all will find their peace in loving obedience and commumion with God as their Father.

A. E. K.

UNSEARCHABLE RICHES, SEPTEMBER, 1953
BEING THE FIFTH NUMBER OF VOLUME FORTY-FOUR

THE CHURCHES OF EPHESUS

EPHESUS exceeded all other places in the number and variety of its ecclesias in that day, for there were three kinds of them. One seems to have been called out by fellow artisans, and was a *mob* which had been gathered into the theater. The secretary of the town council considered it *illegal,* and dismissed it, asking them to present their case to a *legal* ecclesia, probably the city *council* (Ac. 19:32, 39, 41). These occurrences, being outside the religious sphere, should help us to see that the word has a much wider range than our term "church," for neither of these ecclesias could possibly be taken as a church today. Yet they are in perfect accord with the actual meaning of the word, a *called-out* company. The meeting of a workers' union seldom resembles a "church" or a church service, I am told. Neither does the city council, from what the newspapers say. Yet that was the proper name for them in that day.

NO SLIGHT DISTURBANCE

The A. V. reads that there arose "no small stir" (Ac. 19:28). It is good to be stirred up about God's revelation. But this ecclesia was not "stirred." Rather, as the following record shows, they made a *disturbance.* This was not the first disturbance caused by Paul (Ac. 17:8, 13), and by no means the last. Perhaps no other man has been such a disturbing factor in the present ecclesia as Paul. He is the apostle of *unity,* nevertheless, in practice, those who do not follow him fully are the chief cause of *dis*unity and strife. So long as selfish and sordid motives prevail in the leaders of the "church,"

this disturbing, dividing spirit will shut Paul out of the "church" he established.

The fact that these *two* "churches" are found in Ephesus must be more than a casual coincidence, for it is to this place that Paul later writes of *two spiritual* ecclesias, one of which was *legal,* that is, established by law, and the other *"illegal,"* or rather, *apart from law.* In neither case was Paul allowed to address them *personally,* but in both cases it was by means of a *scribe.* Later Paul could not address the spiritual ecclesia in Ephesus *personally,* but *wrote* to them, telling them that the *two* distinct *spiritual* groups, out of the *Cir*cumcision and the *Un*circumcision, one *under law* and the other *without law,* are now united in a *joint* body through his evangel (Eph. 3:6). This is a peculiar figure, unknown to nature. Many individual believers are members of *one* body, hence vitally joined together. But here we have, as it were, only *two* different *groups,* as above, joined into one.

Now let us note specially the *spiritual significance* of everything. Let us look beneath the surface, and ponder the connections suggested by each word. First of all, this crisis, this new beginning, takes place in Ephesus, in the ancient province of *Asia.* Here is a great crisis, in preparation for the present ecclesia. Paul had already gone to Thessalonica and Corinth with truth for today, but now he had *withdrawn from the synagogue* in Ephesus (Ac. 19:9), and started an *ecclesia,* not only called out of the *world,* but *out of the synagogue* also. This ecclesia was composed of *both* Jews and Greeks, so would have been a joint body if both had been of equal rank (Eph. 3:6). *It was to ecclesias in this province that he wrote his perfection epistles, Ephesians and Colossians.*

But let us never *base* any teaching upon such evidence. Nothing but plain, direct asseverations are valid as *proof*

of the truth. These are only *illustrations,* to help us to "see" truth in the proper perspective, and give it a background in harmony with the plain statement concerning it. I must confess that, to me, it seems the best confirmation that can be found. Indeed, it is only another *concord* when we find truth in agreement with action and circumstances. This is specially true of the book of *Acts.* While this is not the inspired title, nevertheless it is chiefly concerned with *doings* rather than *doctrines.* And we will find that there is a divine concord between the *inspired record* of the *proceedings* and the *truth* associated with it.

Here we have one of the roots of "church" history. The shortest, yet most comprehensive, chronicle of its whole course was written later by Paul himself. It is this, *"All those in the province of Asia were turned from me"* (2 Ti. 1:15). I have never known of a church history that said as much as that, although there are some, I understand, which are quite spiritual in their treatment of ecclesiastical apostasy. Here is a church history that contains more spiritual value than all the volumes in our libraries: *Paul severed the disciples from the synagogue. Through him all those dwellings in the province of Asia heard the word of the Lord, both Jews and Greeks* (Ac. 19: 19). *These later received his fullest and the latest and highest revelations.* Yet *all turned from him.* This is true, with few exceptions to this very day. Israel turned against Moses and the prophets. So we have apostatized from Paul.

EPHESIAN ECCLESIAS

Ephesus is remarkable for the number, the variety, and the character of its ecclesias. We have already pointed out the two different gatherings of unbelievers who are "called out," not by God, but by man, the "church" of the silversmiths in the theater, and the

town council (Ac. 19:32, 39). We are thoroughly convinced that these are not introduced here by accident, but that they fit right into the picture at this juncture. They illustrate the apostasy everywhere and at all times in Christendom, so are especially in point today. In this way God gives us a description of the "churches" which concern us most in our experience, for we are surrounded by them. I have visited Ephesus, and have seen the ruins of the theater, but there was no ecclesia there from which I could learn the lesson we all need in this day of dark declension. But, in this record, God exposes the apostasy of Christendom at its very beginning. It is composed mostly of unbelievers to this day.

Another notable feature of this account of the "churches" of Ephesus is the spiritual accord between the *characters* and *service* here, at the beginning, and that condemned in the final epistle on this theme, that to the Philippians. There the activity of this class of people is described and exposed. Here they are either seen in action or their character is indicated by their names, as is done in such books as *Pilgrim's Progress.* Gaius (EARTH) is Mr. Earthling. Demetrius (PUBLIC) is Mr. Politician. Aristarchus (Best-Chief) is Mr. Aristocratic Sacerdotalist, Alexander (avert-man, *protector)* is Mr. Fleshly Confidence.

Instead of Paul, Demetrius harangued the crowd. perhaps his name is derived from *dem-os,* PUBLIC. If so, Demetrius stands for the many successful Christian orators who *appeal to the public.* Instead of listening to the voice of God, his fingers are placed on the pulse of the people. He wants to protect their purse and maintain their privileges. Such secular service is much more appreciated in a minister than an exhortation to suffer for Christ's sake. Demetrius portrays the popular unbelieving pastor who is concerned with the income of his parishoners, for this is the source of his own salary.

The Demetrius class is increasing in these days of political upheavals. Many real believers are also involved. Because the Papacy was largely a political power in Europe in the Middle Ages, even the Reformation itself was deeply steeped in politics and governmental reform. The state churches which resulted are *public* institutions, with other heads than Christ. In the various divisions of Protestantism there are many ministers whose main efforts are concerned with cleaning up the national or the municipal administrations. We cannot help admiring the courageous and untiring persistence of some of them, and at the same time lament, like Paul, at their mistaken zeal (Ph. 4:18).

The mere fact that characters like these are singled out and described in Philippians assures the devout believer that they characterize the course of the ecclesia (3:17-20). Histories of Christendom are, as a rule, far too tainted with these faults to expose them, but, in Acts, at the very outset, they were presented in a moving picture as the substitutes which the ecclesia will prefer to have as preacher in place of Paul. As Philippians, in contrast with Ephesians and Colossians, deals with departure from the highest ideals in *service* throughout the course of the ecclesia, it is the proper epistle to deal with these earliest intimations in the very beginning, as pictured in Acts. First we have Demetrius, the unbelieving orator seeking to lead the ecclesia away from its celestial citizenship, and then the believing Gaius, also disposed to the terrestrial (Phil. 3:19), and Aristarchus, the aristocratic sacerdotalist, and then Alexander, the Jew, with his confidence in the flesh.

GAIUS, THE EARTHLING

Although Paul was not allowed to speak to the ecclesia they gripped Gaius (Earthling) and Aristarchus (Best-chief). Are not these names an indication of what tickles

the ears of Christendom? This is especially apparent in this last era where they will not tolerate sound teaching, and heap up for themselves teachers in accord with their own desires (2 Tim. 4:3)? Gaius suggests what was present even in Paul's day, for his name seems to be derived from the Greek Ge land, or *earth.* In the epistle to Philippi, in Macedonia, whence Gaius came, Paul laments because some were *disposed to the terrestrial.* Gaius, the Earthling, may represent them in this scene. Certainly the ears of Christendom have been open to those parts of the Scriptures which concern Israel and the nations on the *earth,* rather than Paul's *celestial* message.

DISPOSED TO THE TERRESTRIAL

To "mind earthly things," as the A. V. has it, seems to many to be as proper as it is popular. But it is not a question of "minding" our earthly affairs, which we cannot avoid, but of our *disposition* toward the terrestrial. *This is vital* in this administration, which is concerned with the heavens, not with the earth. Paul laments that there are such saints and calls them "enemies of the cross of Christ." They look forward to a realm on *earth,* when ours is in the *heavens.* They claim to be Israelites, so, like Esau, they despise the higher blessing. They glory in a future down here, in their bodies of humiliation, instead of awaiting the Saviour, and the transfiguration of their mortal frames (Phil. 3:17-21).

Earthliness is one of our besetting sins, notwithstanding the fact that most believers hope to go to heaven when they die (Phil. 3:19). There is a strong tendency to depend on outward symbols, rather than live on inner realities. Even when the more obvious forms (such as baptism in water rather than in spirit, or sabbath keeping, in place of cessation from all efforts for salvation), no longer draw us down to the earth, we need all the

help we can get to keep us from an earth-bound *disposition.* The great change from the material to the spiritual is the hall-mark of Paul's later message, and it should assist us to see it exhibited in his ways as well as his words. Moreover, since God's operations are no longer confined in place and time, centered in Jerusalem and the yearly festivals, it is more than merely interesting to see it displayed in nature as well.

Nature should teach us many things, especially if we have received God's spirit, and are not deceived by seducing spirits as to its lessons (1 Cor. 11:14). Some seem to think the light of nature deceptive, but the error lies, not in God's physical creation, but in human misinterpretation. The most flagrant example of this is the theory of evolution. But there is not a single fact in nature to sustain it. In making the Concordant Version we absolutely ignore all mere theories of science, but we strive assiduously to be in accord with nature. The name of every object must agree in every point with all the inspired contexts. An outstanding example is the *vulture (nshr).* It is always rendered *eagle* in the A.V. But the contexts in the Scriptures and the birds of Palestine show clearly that it cannot be the eagle, but the *vulture.* This, in turn, illuminates all its contexts.

God's written revelation is based upon His material creation, and cannot be understood apart from it. How could we comprehend its opening sentence unless our senses had some perception of the heavens and the earth? These senses cannot enable us to feel or hear or see God. but they give us our first spiritual glimpse of Him when we read that He is their Creator. The more we perceive of His creation the more we are impressed with the attributes of Deity, such as His wisdom and power, which enable us to grasp His revealed place as the Subjector (Aleim, God) and, in relation to time, as the One who was and is and will be (Ieue, Rev. 1-8). All this is

a basis for divine truth. It should lead us to compare His handiwork in nature with His inspired revelation. The concord between them may not only confirm our faith, but help us to see more clearly the great difference between the *terrestrial* ritual of Israel and the transcendent *celestial* truth which we should enjoy.

The rendering *earthly* may give a wrong impression, leading to monasticism, seclusion from material and temporal concerns, and exclusive devotion to religion (Col. 2:23). That *is* earthly, or rather terrestrial, for that is what characterizes the priesthood in Israel. The fleshly tribe of Levi was relieved of all efforts to make their own living, and concerned itself altogether with the terrestrial ritual of divine religion. Paul did not become a monk, nor did any of his sons, like Timothy and Titus, who walked in his ways. It is not our terrestrial *bodies* (1 Cor. 15:40) which must be disposed to the celestial by seclusion from life's affairs, for they cannot be transfigured until He calls us above. It is our *spirits* which, like Paul, have no confidence in the flesh and its religious activities, and are conformed to His death, and are disposed toward God's high calling above in Christ Jesus (Phil. 3:1-21).

We should be able to free ourselves from petrified and terrestrial ideas of time much easier than the saints of former days, when many of the marvels of nature were still unknown. To creature perception, truth is relative, not absolute. Recording machines may delay the time when we hear, and moving pictures may defer the sights that we see, indefinitely. Even when we hear or see the original action, there is an interval of time between the actual thing and our perception of it. Watch a steam whistle blow while at some distance from it. The sight will come to your eyes some moments before you hear the sound. And even the sight takes an infinitessimal period in order to reach you.

Time and space are relative ideas measured by apparent motion *on the earth.* They are our yard-stick and clock, so long as we are here, but they will no longer apply when we are among the celestials. If we are disposed to the terrestrial, we will watch for the advent of Christ to a specific location, the Mount of Olives. And we will seek to know the exact time, and measure it carefully from the time that the covenant is broken and the daily offering in the temple ceases, three and a half years, forty-two months, twelve hundred and sixty days. Can any period be more explicitly measured? *Then we* may be sure that Christ will come to *Israel* (Dn. 12:11-13, Rev. 12:6, 14, 13:5-6).

But *we* are not vitally concerned with the *time when* nor the *place where* He will come toward the earth. Indeed, He does not descend to the earth at all, but only to the *air,* for we will ascend to meet Him there. Let us suppose that we knew the place, for instance, directly above Ephesus. Looking at it from the terrestrial standpoint, what a trip some of us would have to make to get there! The writer once traveled across two continents and two seas to reach it, so he has good cause to fear that he will be late and last, if he used the usual modes of locomotion. Indeed, he would be tempted to change his place of residence to a nearer spot.

But, since I made the journey, there are speedier means of travel. A jet plane has just made a new record, flying almost as fast as the sun. Then it would take me only about half a day to fly to Ephesus. But where would I get the plane? Such machines are very costly. Even the fuel would be expensive. And how do I know if it will fly high enough? If all the saints used planes, and they all met at one point, what a dangerous mess that will make! And, even if we got there, we would be no use in our celestial locomotion. For such a sphere it takes much more power than that required by any airplane yet invented.

Power! That is what is needed, not such weak contraptions as thousand horse power airplanes which can carry fuel for only a short time. And *power* is just what we will have when we hear His shout or are roused from among the dead (Eph. 1:19-20). The strongest of mortals has an infirm body. He can scarcely jump his own height from terra firma. And he can't stay up without some other source of power. But our bodies will be changed from a terrestrial, earth-bound, soulish body, chained to the ground by the force of gravity, commonly called weight, to a celestial body, free from the force of gravitation, so that it would float in a vacuum, and need no power to keep it above the earth, yet with unlimited energy to move at the speed of thought to the grand rendezvous with our Lord in the air.

Some saints, who are disposed to the terrestrial, wish to go to the holy land, in order to be there when Christ arrives on the mount of Olives. Indeed, some have gone in the past, and some are intending to go soon. Many Jews have been buried on the slopes of Olivet and thereabouts, hoping to be raised at His advent. But they will have to wait until two and a half months later, for the "former" resurrection does not take place when He arrives, but seventy-five days afterward. If, however, they are members of Christ's body, believers now, in this administration of grace, they, will be caught away long before. But their journey to Jerusalem will be in vain, for that is not the place where Christ will meet us.

The difference in time and space at the resurrection of the terrestrial saints and the vivification of those of this secret celestial calling gives us a good illustration of their diverse character. As to the time, the former have a fixed date while the latter have none. No other event in earth's chronology is so clearly and unmistakeably predicted as the glorious advent of earth's King. If I were to see the signs, the covenant broken, and the

cessation of the sacrifice (Dan. 9:25-27), I would not have the slightest hesitation in setting the date for Messiah's appearing. If a season, two seasons and a half is not definitely enough, then I would say forty-two months. Still more accurately I would guarantee the Lord's glorious presence in twelve hundred and sixty days. The hour, of course would vary according to the location of the saints on the earth. (Dn. 12:11, Rev. 12:6, 13:5, Mt. 24:15, Lu. 21:28).

In contrast with this, there is no definite event from which we may reckon the time of His descent to the air. The only time periods mentioned are: an *instant,* the *twinkle of an eye, the last trump* (1 Cor. 15:52). Here are no seasons, and months and days. An instant is UN-CUTable, an *atom* (Greek *a-tom-os)* of duration, the time it takes an eyelid to move up or down (not both), the final blast of a trumpet signal. Just like the seasons and months and days, the instant and the twinkle and the trump are simultaneous. We must not add them together and stretch them to three instants! We are not conscious of any shorter period than this.

Even a greater contrast is seen in connection with the dead. Those who are roused in the "former" resurrection remain in the tombs for over two months after the kingdom comes. Before they rise, the kingdom is set up and divine service is resumed (Dn. 12:11). It will take all this time to prepare the scene for their presence. The earth will be a shambles, and the nations a chaos, when Christ comes (Rev. 19:11-15). First the false Messiah must be dealt with (2 Thes. 2:8), and the nations judged. On the earth this will take time, so the sleeping saints are not roused until their place has been prepared for them long after the living have entered the kingdom. But just the reverse comes in our case. The *living will not outstrip* those reposing, but *the dead will rise first.* Then both *together* will be caught away in clouds to meet

the Lord in the air (Thes. 4:13-17).

ARISTARCHUS, ARISTOCRATIC SACERD OTALIST

Aristarchus (Best Chief) was also gripped by the ecclesia, or, as we would say today, "received a call." In English we have the name *aristocrat,* which comes very near to the same sense, for the last syllable is connected with HOLDing, might control, which are the attributes of a chief. Does this not indicate clearly another prominent feature of Christendom? The clergy constitutes a religious aristocracy. From the pope or metropolitan down through the archbishops and pastors of many-headed protestant organizations, the clericals form a religious caste, a nobility of the flesh, corresponding to that of Israel as a whole among the nations, and to the priests and Levites, within itself. Those who have no title, no social standing, are not wanted. The ecclesia wants Gaius and Aristarchus to preach, not Paul, who was not even a Levite, let alone a priest, and had no reputation as an elocutionist.

Christ alone is the Head of the ecclesia which is His body. Above the *local* elders who are supervisors He appoints no superintendents, bishops, cardinals or popes, for He is perfectly capable of ruling His whole body. Unlike the kingdom on earth, with the twelve apostles and lesser delegates, the true ecclesia today is a *spiritual organism,* in which every member should *hold* fast to the *Head.* Neither is it like the sacerdotal order in Israel based on physical descent. Christ, however, was given the highest place in the universe. Did He assume this when He came to earth? Quite the opposite. He *emptied* Himself of all His honors, and descended to become the lowest and most ignoble of all God's creatures, on the cross. This is our cue (Phil. 2:7-8). Not many noble are called (1 Cor. 1:26). I have known some

ALEXANDER, FLESHLY CONFIDENCE

Alexander's name is further clarified by the statement that he was a Jew, as the name is not Hebrew, but Greek. The last part of it is clearly MAN *(andr)*. The first signifies *avert,* that is, of danger or evil, so it comes near to signifying *protection.* Here we have quite a different thought from that implied in the other names. It suggests one of the greatest enemies of Paul's teaching, that is Judaism, which includes law keeping, ritual, salvation by works, briefly *confidence in the flesh.* It is found almost everywhere, combined with the other departures from God's order.

There are even those who claim to be fleshly Israelites, who proclaim the opposite of Paul's message. Paul really had something to boast about for he was not only a "Jew," but belonged to the one tribe besides Judah which clung to the house of David and the ritual in Jerusalem, besides being a Pharisee, that is, "orthodox," blameless as to the law, and more zealous than the rest. He gladly forfeited all this to gain Christ (Phil. 3:4). He refused the refuse of Judaism. Alexander, the Jew, and those whom he represents today, have thoroughly confused and darkened Paul's teaching. There is only one new humanity today (Ep. 2:15). There is no distinction (Ro. 10:12). In Christ there is no Jew nor yet Greek (Ga. 3:28). In one spirit are we all baptized into one body, whether Jews or Greeks (1 Cor. 12:13). Let us beware lest we make two!

PAUL NOT PERMITTED TO PREACH

Perhaps the most pathetic and pertinent point in this whole passage is the fact that *Paul was not allowed to speak at all.* When he does console and salute the disciples (Ac. 19:28-20:1), no record was made of the words. Finally, when he prolongs his message later at Troas (20:9), although there was a considerable number

of torches to dispel the darkness, a young man fell asleep and fell out of a window to his death! Is not this true of the course of Christendom? Will they ever allow Paul to get in a word? If they do, what a lot of damage it does! Even when Paul supplies the text, Peter, or perhaps Plato, does the preaching!

A MOVING PICTURE

Are not these things a moving picture? They teach us by means of *action* or *in*action, rather than by *words.* It seems almost heartless for Paul to keep from contacting those to whom he ministered. Among the circumcision, blessing came through the physical presence of the blesser as a rule. Our Lord went about from place to place in distributing the bodily blessings that He dispensed. The highest spiritual blessings did not emanate from Paul until his body was in chains (Eph. 6:20). But we have a suggestive symptom of this in the case of the centurions slave. His master, not belonging to Israel, thought himself unworthy of our Lord's presence in his home. So he suggested that our Lord heal his slave from a distance. When Jesus heard this He said, "*Not even in Israel* found I so much *faith.*" (Lu. 7:2-10).

A. E. K.

SOUTHWEST INDIAN BIBLE CONFERENCE

Bro. Fred Johnson writes, in reporting the conference this year: "There were many Indian Tribes represented at this eighth annual Conference, some of them attending for the first time, and some returning who had not been in attendance for two or three years. I was very much encouraged over this nice crowd of Indians at Prescott. May God grant that more Indians from reservations and churches throughout the southwest, may be led to join with us before the Lord may come in the air for His Church. Please be sure to remember this conference in your prayers."

Bro. Johnson has voluntarily relinquished the presidency of the conference, since he feels that other younger Indians should help shoulder the load, and he has all he can do in Orabi, at his own mission. So he asks our prayers that the Lord will help these new leaders, in order that the Conference will continue to stand for the truth as it is revealed concordantly.

TURNING TO THE NATIONS

THE FIRST THING that Paul was told, at his call by Ananias, was to bear God's name before the *nations.* The sons of Israel were mentioned *last* (Ac. 9:15). Yet the *order* in which he carried out his commissions was the *reverse* of this, for he paid no attention to the nations until he has forced to do so by others. On two later occasions the Jews opposed his message so violently that he *turned to the nations.* It was at Pisidian Antioch that they contradicted and blasphemed, so that Paul and Barnabas said, "since in fact you are thrusting" the Word of God "away, and are *judging yourself not worthy* of eonian life, *lo! we are turning to the nations.*" This led to the beginning of the first ecclesia of the nations there (Ac. 13:46). Later this is repeated at Corinth (Ac. 18:6). So it really was the Jews who made Paul turn to the nations, by rejecting his message.

THE DIFFERENT REJECTIONS

Soon after Saul was called, the believers in Jerusalem rejected him and sent him away to Caesarea. Not long after, they refused to fellowship with Cornelius, the proselyte of Caesarea. These two rejections are symptomatic of two others which are the main features of the Acts period. The unbelieving *nation* rejects the *kingdom.* The believing *ecclesia* rejects their priestly mission to the *nations.* The first rejection has been apprehended to some degree by spiritual students of the Scriptures. But the second, the Pentecostal ecclesias rejection of their mission to the other nations seems almost unknown. This is largely because this kingdom ecclesia

has usually been mistaken for the Pauline company, notwithstanding the continual clashes between them.

THE CALL OF SAUL-PAUL

In our study of Saul's call let us meditate a little on the spiritual significance of the signs that accompanied it. We cannot emphasize too strongly the utter enmity implied in the words, "breathing out *threatening* and *murder* against the disciples of the Lord," for this was absolutely essential, in order to form the blackest possible background for transcendent grace. Moreover, the fact that this enmity received the endorsement of the *chief priest of Israel,* implicates the whole nation in his violent opposition to Ieue and the great Sacrifice He has provided for His people, and *justifies God* in judging and repudiating them and *turning to the nations.* All that follows is implicit in these preliminary conditions. God must find another object on which to lavish His affections now that Israel fails to respond.

Saul's cue for entering the scene was the stoning of Stephen (Ac. 7:59-8:1). He guarded the garments of those who murdered him, thus endorsing his assassination. In this act we see, not only Stephen crowned with the wreath (*Stephanos*) of martyrdom, but Israel forfeiting the crown of the kingdom, which was so ardently desired. Until the holy nation had definitely denied its Messiah once again, after His pathetic plea on the cross for their forgiveness (Lu. 23:34), there was no occasion for such ministries as Saul's or Paul's to be introduced. They spurned His dying prayer, and outraged the spirit of grace (Heb. 10:29).

As in most divine dealings, however, Paul's turning to the nations was intimated before, so that, in a physical sense, Saul turned to the nations *even before he was called!* So important and interesting a theme, especially to most of our friends, who are "gentiles," is worth a

closer consideration. In fact all the incidents connected with the call of Saul-Paul are luminous with celestial, spiritual light, far more impressive than the mere external facts. Let us then meditate upon his early appearances on the stage of ecclesiastic history.

Humanly speaking, the door to the kingdom should have been slammed shut at the death of Stephen if he had not prayed, like Christ Himself, when He was crucified (Lu. 23:34), "Lord, Thou shouldst not stand against them this sin" (Ac. 7:60). As a result Paul was called *as Saul,* and was given a part in the kingdom ministry at first, to Israel. Apparently, however, no one was less fit to have any part in this ministry, or the higher and grander celestial heralding, than Saul of Tarsus. Yet here he is introduced to us in the most unfavorable light possible, as the chief cause of Israel's failure to enter the kingdom. Except for Stephen's supplication, the further heralding of the kingdom might have stopped at this point.

PARABLE OF THE REJECTED KING

Our Lord had foretold this situation because some in His day were "supposing that instantly the kingdom of God is about to be looming up" (Lu. 19:11). He gave them the parable of the noble who went into a far country to obtain for himself a kingdom. In those days it was a common thing for a great man to go to Rome in order to acquire the rule over a part of Palestine.

But his citizens hated him and dispatched an embassy after him, saying, "We do not want this man to reign over us." In Acts we have the fulfillment of this. They were seeking the kingdom, but they hated their King, Jesus the Christ, and sent ambassador Stephen after Him to signify their rejection. This is the first and foremost sign that the kingdom is *not* imminent, and it begins to clear the way for the new administration introduced by Saul-Paul.

As was revealed much later, God had taken up the nations, in Christ, long before the disruption, much earlier than He promised Abraham, Isaac and Jacob that the chosen nation should rule the world. We should not be surprised, then, that Saul also "turned to the nations" *even before he was called!* Damascus was not in Israel, being the capital of Syria, as a rule. Why was Saul not called in Jerusalem? He probably had just been there to get the coöperation of the chief priest. Had his message been to Israel, he probably would have been called in the capital, or, at least, within the borders of the land, as was the case with Peter and the rest of the twelve apostles.

But why Damascus? Why not a nearer nation such as Edom, or a greater city with more Jews, like Alexandria, where the Septuagint was translated? Does the sign language suggest any reason for his choice? There doubtless were many Jews there, and evidently some disciples, such as Ananias, as there were in many other places. No one, so far as I am aware, has ever suggested a meaning for the name Damascus. With much experience in Hebrew names, and a concordant vocabulary of its stems, I probably have the best apparatus on which to base a suggestion. Besides, I have been there, and have approached it from the south, as Paul did, as well as from the eastern desert, and left it to climb the western mountains, and know in what esteem it is held by the people, especially the Bedouin desert dwellers, who probably named it at first.

It is in a marvelous location. The waters from the western mountain divide into several streams and flow through the city and the surrounding country, making it a most luxuriant garden. But, after they flow through, they sink into the desert sands. Imagine what your feelings would be, after weeks in the dry and dusty desert, thirsty and exhausted, to come upon this entrancing

scene! The Bedouins consider it a paradise, the most refreshing sight their eyes could imagine. How eagerly they would stoop to drink from the "living" water! The best meaning I have found for the name corresponds to this. *Dm* in Hebrew means LIKE. *Shq* means GIVE-DRINK. The sight of Damascus is *like giving a drink* of water in the desert, the most delicious and refreshing thing in their experience.

Our Lord promised one of the malefactors who were crucified with Him that He would be with Him in *Paradise,* for that is the name which was popularly used of the coming kingdom (Lu. 23:42-43). And this is also the term which is frequently applied to Damascus. So it is not far-fetched to say that, spiritually speaking, Paul was on his way into the kingdom. Who else was in such deadly earnest, so diligent, in his zeal for their religion? But he did not get there until he was blinded, and could not enjoy its balmy beauties. So, did not his call keep him from enjoying the terrestrial paradise in the kingdom?

HEAVENLY LIGHT

The next suggestive word is *heaven* (Ac. 9:3). The light which illumined him did not pertain to the earth. It was not the light of the seven branched lampstand, which represents the divine illumination Ieue gave to Israel. It was the Shekinah glory, which, long before, had left its place in the temple (Ez. 10:1-19), and now is seen outside the land, *among the nations!* And here it is not hid behind a curtain, accessible to the chief priest alone once a year, but out in the open. I have been near the spot, and can testify that it was an open plain. Thence it could doubtless light up the whole world. This is the light of our ecclesia, which no man is able to gaze upon with his natural eyes. It does not belong down here. But it reveals, in no uncertain way, that the light that blinded the soul of Saul will also

illuminate the spirit of Paul. It is a portent of our celestial illumination which is the portion of those who receive the spirit of revelation.

The voice which spoke used the Hebrew vernacular (Ac. 26:14). That would sound about like this: "Shaul, shaul, lme thrdphni?" This would literally be TO-ASK, TO-ASK, TO-WHAT YOU-ARE-PURSUING-ME? (as in Job 19: 22). The remarkable thing about this is that Saul's name means TO-ASK. It is a name that no one nowadays would care to have, at least as translated in most modern English versions, for it has exactly the same letters as "sheol," usually rendered "hell," which we translate "unseen," as this is our version of the literal UN-PERCEIVED of the Greek equivalent. I suppose that Israel's first king received this name because the people *asked* for a king, so their asking was fulfilled by Saul. He, in turn, *asked* Samuel about the lost asses. Saul of Tarsus was also what the *people* wanted, the most ardent defender of their religion against the heresy of the Nazarene. It may also suggest that the name later disappeared when it was changed to Paul. Saul is dead, his soul in "hell," but, in spirit, Paul is very much alive.

The very first expression recorded of this Asker is a *question,* the most momentous he ever asked. He had heard a voice questioning the propriety of what he was doing. But Saul does not reply, but rather counters with another question. It is usual to demand a confession of faith from anyone seeking to join a church. This is quite in order. But, in Paul's case, he is not allowed to do even that much! Instead, he is accused of the highest crime that a mortal can commit. He certainly was not asked what his "free will" wanted! I doubt if any who believe through him are consulted.

RISE, ENTER THE CITY

Humanly speaking, we might expect Saul to be

stopped in his mad persecution of the saints and turned back from Damascus, in order to shield the saints there from his hands. But no. He is sent on, to a *city of the nations.* His action conformed exactly with his commission to the *nations,* yet he first went to the dispersion in Damascus. There Ananias gave Saul a summary of his commission, which once more emphasized this aspect of his future service, for the Lord told Ananias that he was to be a choice instrument to bear His name, *first of all,* before the *nations* . . . *besides* the sons of Israel. This is put in the order of their importance, not the order in time.

ANANIAS

Significant also is the name of the saint who confirmed to Saul the commission which had been given to him on the way (Ac. 26:16-17). Fourteen men are named Ananias in the Scriptures. In Hebrew it is spelled Chnn-Ie [Grace-'ll-be]. In no other occurrence is the meaning of the name more appropriate than here, for it comes from the Hebrew stem GRACE. Is not this the most expressive name for the man who opened Saul's eyes at the beginning of his, the most gracious of all ministries? Is not this the first thing we see when our blind eyes first perceive what is ours in Christ Jesus?

Thus we see that *God* turned Saul-Paul to the nations even before he was a saint, and in such a way that every detail foreshadowed a great change in God's dealings with mankind. As the prime dispensation of this new departure is *grace,* it was necessary to turn away from the favored nation and even the believers among them, to the dregs of earth and to the foremost sinner among the holy people. All this is brought before us as in a moving picture. But it was not all fulfilled at once. Nor was it done so gradually that it was not noticed. On two occasions the matter came to a crisis, at Pisidian Antioch (Ac. 13:40), and at Corinth (Ac.

18:6). The steps that led up to these definite divisions should be of the utmost interest to all the saints today.

SAUL IN DAMASCUS

But Paul was not at all inclined to go to the nations. He had to be turned *out* of Judaism before he turned *to* the aliens. So he went first to the Jews in Damascus, who had known of his hatred of the Nazarene, and now were witnesses of his miraculous conversion. But all he did was to confuse them and enrage them, so they sought to assassinate him, and he had to sneak out of the city in a basket over the wall. Here we have the opposition of the *Jews* intimated and experienced at the very threshold of his ministry.

SAUL RETURNS TO JERUSALEM

At first the messianic disciples in Jerusalem were also afraid of him. Only Barnabas was friendly and introduced him to the rest. There he did not come into contact with the *orthodox* Jewish believers, but rather spoke and discussed with the *Hellenists,* as he himself had lived in the dispersion, and knew them well. But here also, his words aroused such hatred that they, also, wanted to assassinate him. Here we have the opposition of the *Hellenists.* In neither case, however, did he seek to reach the "Gentiles," so he did not arouse the *jealousy* of the Jews, which was the real reason why he turned to the nations later on.

TURNING TO THE NATIONS

Paul's actual turning to the nations is closely connected with the two Antioch's, for these, as we have elsewhere shown, take the place of Jerusalem as avenues of blessing for the nations, now that the holy city is apostate. The Syrian Antioch had been the principal place of the Hellenists, who were not really gentiles, but had taken up with their customs. From these Paul

and Barnabas were *severed by the holy spirit* (Ac. 13:2). Till then no gospel had gone out to the nations, as such, but only to proselytes who already called on the name of Ieue. Then it was that Paul and Barnabas were called by Sergius Paul, and he came to the first one to receive Paul's message to the nations. A most remarkable feature here is the fact that *they* did not call the proconsul, but *he called them,* and sought to hear the word of God. This was the earliest intimations that *the nations will hear,* as Paul later told the Jews in Rome (Ac. 28:28).

BAR-JESUS BLINDED

At the same time, the attitude of the unbelieving nation of Israel to the other nations was clearly illustrated by the Jewish false prophet, Bar-Jesus, who sought to *pervert* the proconsul Sergius Paul from the faith. Paul's words to him undoubtedly apply to his nation as a whole, and indicates the vast gulf between Israel in the flesh and Paul's spiritual converts among the nations, represented by Sergius Paul. Like Bar-Jesus Israel was a *spurious* "son of Leue the Savior," as his name signifies, and also a *false* prophet. The curse pronounced upon him fell also on the Jewish people later. They were full of guile and knavery, sons of the adversary; enemies of all righteousness, perverters of the straight ways of the Lord. And *then* it was that they were blinded (Ac. 13:8-12). Due to Christ's prayer on the cross they had been forgiven, Stephen's petition extended it, but now the pardon was withdrawn (Lu. 23:34, Mt. 13:25).

Bar-Jesus belonged to the nation which had been enlightened by divine revelation and fitted to be a channel of blessing to the other nations. *He* it was who should have brought light and life to Sergius Paul. Instead of that he *hindered* him all he could from getting the

light. This is an important picture, for it not only depicts the part played by Bar-Jesus, but the role of Israel all down the present administration. They still have the oracles of God in their hands, but not in their hearts. And they still oppose the evangel to the nations. And *this is the reason why they have been blinded.* This was confirmed again and again afterward when Paul continued to speak to them first and they rejected his message. Such was the reaction of the *unbelieving* Jew to the evangel Paul brought to the nations. This should help us to see *why* he turned to the nations.

JOHN MARK

At this opportune juncture we are given a moving picture of the *effect* of the reception of Paul's evangel by the first "gentile" believer on the Circumcision. First we see the course of *un*believing Israel in Bar-Jesus, the magician. Then we are shown how it was taken by the *believers,* represented by their deputy, John Mark. Bar Jesus, of course, did not belong to the kingdom *ecclesia,* but Mark did, so his behaviour is really most significant for us in our study, seeing that we seek to trace the relationship of the two *ecclesias* to each other. The notable thing is that Mark left Paul even before the first ecclesia of the nations was called out.

Now, what was the effect of Paul's mission to the nations on the *believing* Jew, such as John Mark? Here, also, Sergius Paul, his first convert, was the touchstone, and provides us with a picture of the position taken by members of the kingdom ecclesia, *when not severed by the holy spirit,* like Paul and Barnabas. Indeed, why must these two be *severed* from the others for this work? Was it not Israel's task, as a nation, to extend the knowledge of God to the other nations under the covenant? *If this work were the same as that carried out by Israel in the millennium, there was no need for any severance.*

It called for a special measure of holy spirit. This John Mark had not then received. So John Mark departed from them and returned to Jerusalem, the headquarters of the kingdom ecclesia.

This was the attitude of the other saints of the Circumcision also. *They would not go to the other nations.* It came to full expression at the convention even after the leaders saw that Paul was entrusted with the evangel of the Uncircumcision, as Peter with that of the Circumcision, and came to the decision that *they were to be for the Circumcision only,* and not for the nations (Gal. 2:6-10). Thus there was formed a chasm between the two that separated them into two distinct bodies. Belonging to the kingdom ecclesia, Mark should have been severely punished immediately. But, being destined, like Paul, for a better and more gracious body, his sin is ignored, as a first lesson in view of his future inclusion in the administration of grace.

John Mark went back to *Jerusalem.* This is significant, for he had been sent out from Syrian *Antioch.* So with the rest of the Circumcision, as a rule. Their hearts were in the holy city which symbolized their ritual and religion, even after they accepted Jesus as the Messiah. Many are like that today. I can understand it to some extent, for even I, a "heathen gentile," was strangely moved when I caught my first glimpse of the holy city from the heights to the north. This sacred site, no matter how dirty and decadent, is the only spot on earth chosen by the Deity as His terrestrial abode. And His beloved Son also hallowed this sordid scene by His sacred presence and His sacrificial death.

This will help us to understand Paul's action in refusing Mark's company when he and Barnabas proposed to visit the scenes of their former labors. Barnabas, of course, being Mark's close relative, wished to have him along (Ac. 15:37-38). But Paul's keen spiritual insight

saw that he was still influenced by his *physical* connections, which hindered, rather than helped, the work among the nations. Mark had not yet come to the conclusion that his fleshly advantages do not count. Paul, however, was about to reach the point where he repudiated all fleshly relations, and wrote to the Corinthians, "we, from *now* on, are acquainted with no one according to the flesh" (2 Cor. 5:16). So it is easy to see that Mark was not yet fit for the mission which lay before Paul.

Mark's case is especially interesting because he stands for those of the Circumcision ecclesia who refused to follow Paul at first, yet later came to be included among his fellow workers. Thrice Paul refers to him favorably. The Colossians probably knew of his past conduct, and were not inclined to receive him until Paul directed them to do so (Col. 4:10). There is a gracious note in Paul's second epistle to Timothy (4:11): "Taking Mark, lead him back with you, *for he is useful to me for service.* What a contrast to his conduct in the past! Almost at the close of Paul's ministry we find Mark at *Rome* (not Jerusalem) and with *Paul* (not Peter), and is included in those who sent his greetings to Philemon through Paul.

THE GRACE NOTE

We should emphasize the grace note in Mark's service. Paul was called in a way which glorifies the *grace* which leads to election. He had to be the foremost of *sinners.* So also Mark may have been the poorest of *servants.* Paul "counted the man who withdraws from them . . . and comes not with them to the work—this man *not worthy* to take along" (Ac. 15:28). He was a highly privileged man, for he belonged to the one nation which could and should bring the knowledge of God and His Son to the other nations. What a precious oppor-

tunity was given him to do so! Whoever else had such a privilege? Such a conceited, selfish, unspiritual servant was needed to be a background for the perfect Servant, Whose life he chronicled, and as a contrast to himself after he received the special spirit and the high commendation of the apostle Paul.

I once listened to a lecture by a famous Bible teacher, who had more light than most. His theme was the use of our natural gifts in the service of God. He urged us to use our talents in His service, and illustrated this by the writers of the various accounts of our Lord's life. I had just written an article showing how ill-fitted they were in the flesh for their tasks, in order to show that the accounts were inspired. Matthews sets forth the King, although he was a tax collector for the foreign nation which oppressed them, considered a traitor, the most unlikely man that could be found. Mark, as we have seen, was the worst servant, yet he portrays the Best One. Luke was the member of a profession that brought much suffering to a woman who wished to be relieved. And John, the son of Thunder, gives us the beloved Son of God. Their background is black, but their inspired writing is white.

LAW PLUS JUSTIFICATION

Soon after John Mark was out of the way, they came to Pisidian Antioch. The record of what Paul spoke in the synagogue there is probably the first intimation (apart from the Hebrew Scriptures which deal with Abram and the period before the giving of the law), of justification by faith. But in their case it was *from all from which they could not be justified by the law of Moses.* This is an early form of the justification we enjoy, and, indeed, it became that, when he turned to the nations, for *they did not have the law.* This is the basic difference between the kingdom ecclesia, which

knows no justification at all, and the ecclesias of the nations. Paul did not take away the law from the Jews and proselytes at first, but only added *faith* in the fulfillment by Christ of some special sacrifices and customs which cleared them from guilt (Ac. 13:38-43).

In the light of further revelation such a combination of law and justification seems impossible. But there are many such transient expedients in this book, such as the decrees which Jacob Joseph forced upon the nations. *All such things were later set aside.* This should show how unwise it is to base our theology on the temporary expedients in the book of Acts. As I once conformed my conduct to this book myself, I sympathize fully with those who do, and hope that I may be given the privilege of helping them to seek more solid ground for their faith and practice. Conditions at that time were such that nothing may be taken as the truth for today, or be used as a premise for reasoning as to the present. It was temporary, ephemeral, impermanent.

It is interesting, in passing, to note that a large and important section of Christendom still holds to the law, plus grace, somewhat similar to that first heralded by Paul in Pisidian Antioch. But the vital difference is that he spoke to his brethren, the *Jews.* He did not put them under law, for they already were law keepers by physical birth. Paul did not persuade them to remain in the law, but in the *grace* of God (Ac. 13:43). And when he turned to the nations, he had to drop the law keeping, because *they had no law.* Later, in his epistle to the Romans, he treats fully of the incompatibility of law and grace. Justification is by *faith,* not by law. We are not under law, but under grace.

It should help us to see the real character of the kingdom administration, and, by contrast, the transcendent glory of the present grace, when we see that theirs is a return to law. But still, in the future, there is a

great advance over the past, for the law will be written *in their hearts,* so that they will be given spiritual power to carry it out. But this does not seem to be universal, for it is confined to Israel, and even there we read of sinners dying (Is. 65:20). In the consummation all are subject, not to law, but to love, not to a Ruler, but to their Father. Nothing compares with our grace, which justifies apart from law, not on the basis of our obedience, but that of our Saviour.

PROVOKE TO JEALOUSY

Part of Paul's ministry to his own flesh was to provoke them to jealousy by the salvation of the nations (Ro. 11:14). The first account of this follows his address to the Jews in Pisidian Antioch. When almost the entire city came to hear him a few days later, on an intervening sabbath, the Jews were *jealous because he applied the evangel to them also.* Here, again, we see the besetting sin of Israel, and, in fact, of most of those chosen by God. The elect are prone to the idea that their election demands the damnation of all the others, when the divine idea is just the opposite. The chosen people were selected to channel blessing to other peoples. Now, if they refuse to do their duty, God will do it without them (Ac. 13:44-46). They judged themselves by this action.

MESSIAH'S MISSION AND GLORY

The Hebrew Scriptures, especially the predictive prophets, do not confine themselves to Israel, and promises of future glory for them alone, but foretell the glories of the Messiah, and the sphere of the blessings which He will bring. Isaiah has a whole section devoted to His mission and glory. It is to this that Paul appeals to show that the Jews are wrong in opposing blessing to the other nations. *There is no direct prediction* of Paul's ministry to the nations, so he introduces the quo-

tation by the word *thus*. This is a compound with the stem *ōs* AS, so suggests a *similar* case. It glorifies the Messiah, and is essential to His reign.

The same thing occurred in other places, so that, when they returned to Syrian Antioch, they reported that *God opens to the nations a door of faith* (Ac. 14:27). So it was that the Word of God was diverted from Israel to the nations in the beginning of the present grace.

Obituary

AUGUSTA PHILLIPS

Sister Augusta Phillips, born in Bornholm, Denmark, Aug. 5, 1863, passed away on June 15, 1953 at the age of 89 years, 9 months and 10 days. She came to America at the age of 20. She became interested in the study of the Scriptures, correctly partitoned, in an E. W. Bullinger class conducted by Bro. Bradbury. When Bro. Gelesnoff came to Minneapolis, the class was turned over to him. At that time she, as well as all of us in the class, were ready for the further unfolding of a correctly partitioned word, including the doctrine of the eons and universal reconciliation.

She was a devout believer, of strong faith, and a deep student of the Word. A faithful attendant of the Concordant Bible Class, she was a generous contributor to the work done by the Concordant Publishing Concern. Her delight was to tell all with whom she came into contact the glad story of His grace and love to all mankind as long as her health permitted. When she could no longer work she devoted her days to knitting for the poor.

Five years ago, a stroke caused her to lose the ability to knit. She prayed the Lord that she might be permitted to knit. He granted her request, and for three and a half more years she knitted, making 1426 articles during that time, and giving them to the victims of war in Germany. Having suffered for two months after a fall which broke her hip, the Lord graciously put her to repose.

The funeral services were conducted at 3 P.M. on June 18, by the writer, using the following Scripture passages: 1 Thess. 1:13-18, 1 Cor. 15:1-28, 1 Cor. 15:35-40, Phil. 3:20-21, Eph. 1:22-23 and Eph. 2:4-10.

Sister Phillips is survived by a daughter Ellen, who, also is a firm believer in universal reconciliation, and sons Newman, Bernard, Everett and Leslie, as well as eighteen grandchildren and eighteen great-grandchildren.

H. W. MARTIN

THE SPIRITUAL NEW CREATION

CONCLUSION

PLACE AND TIME are essential in Judaism and the chosen people's covenant with Ieue. The land which was given them is the very navel of the earth and the glory of all lands. No other location is promised them. In the last century many other places have been proposed, but in none of them can they even pretend to carry out their part of the covenant. It must be near Jerusalem, the royal city, and the temple, Ieue's earthly dwelling place, where they shall go thrice a year.

ABOVE THE SUN

Hence we should not confine ourselves to times and seasons any more than to the earth. The commencement of the present ecclesia might be located on the road to Damascus or dated from the time when Paul was called for he was the first member. But, in a sphere above the sun, every one of us was chosen in Christ before the disruption, anterior even to the appearance of the heavenly timekeepers (Gen. 1:14). This is far more vital to apprehend than its physical manifestation in time, as recorded *in relation to the terrestrial kingdom,* in the narrative of Acts, when Paul gathered the first ecclesia of the nations in Pisidian Antioch (Ac. 13:48).

THE CONSUMMATIONS OF THE EONS

In Paul's first epistle to the Corinthians he had hinted at a new creation. He spoke of them as those to whom the consummations of the eons had already attained. This would place them into the last of the eons (1 Cor. 10:11). It would place us, who have received

Paul's later revelation, in the consummation itself as well as in the new creation. This would be in delightful accord with our beginning, when we were chosen in Christ. It would also agree with the great truth that this administration was a secret, and has no place whatever in the chronology of the earth. Paul gives no dates in his epistles, and all who have tried to add them, or stretch Israel's dates to include them, have been disappointed. Those who do this are disposed to the terrestrial, and Paul would lament over them, as he did over many even in his day (Phil. 4:18).

THE TIMES OF TRANSITION

When was the great change brought about, of which Paul speaks in Ephesians 2:11-19? It is expressed by the contrastive *time* terms *once* and *now, that era* and *no longer* (19). *When* were the saints among the nations transferred from a position "apart from Christ," to one of nearness? *When* was their status of aliens and guests altered to fellow citizens in one body? *When* was the central barrier between them and Israel razed and the decrees nullified? It is a question of *time,* of *eras,* of *administrations,* not of individual choice or conduct. It is altogether based on God's will to display the riches of His *grace* in His *kindness* to us in Christ Jesus.

Briefly, the answer is this: It did not occur in an instant, but took place in an intermediate "era," in which the nations were no longer proselytes like Cornelius, banished from Israel's board under Peter and the kingdom apostles, but guests, gathered by Paul. This season seems best described as an administration of *transition,* which lasted for some years, between the call of Paul and the penning of his prison epistles. The Circumcision side is detailed for us in the book of Acts. The Uncircumcision aspect is presented in Paul's preprison epistles. The change was not directly from the kingdom to the present, but there was an intermediate

state, when the Gentile believer was a *guest at* Israel's board. Before this we belonged *under* the table (Mt. 15: 20). Now we are equals, entitled to the celestial ambrosia furnished to the family of God.

Some of us have difficulty in seeing how two different movements could be carried on at the same time, in the same era. The rcent change of administration in the government of the United States gave us a good example of this very thing. The incumbent president invited the heads of the incoming administration to collaborate with the retiring heads in order to make the transfer a smooth one. *Legally,* these new administrators had no standing at all, but, as they were about to take over, they had the *actual* power, as they could countermand, after a few days, anything contrary to their wishes. Really, they already held the reins of government. Thus it is quite possible for two conflicting administrations to be on the scene temporarily together.

Peace was the principal point of difference between the two administrations. The out-going regime was for war, while the in-coming powers proposed to end it. So, in Paul's day, the Jews refused to make peace with the nations or have any fellowship with them. But he wished to end the conflict, and reconcile the two. This he accomplished, but not in the transitional era. Later he repudiated the decrees made by the heads of the Circumcision, even as the President of the United States took exception to the Yalta and Potsdam agreements of his predecessors. In both cases they were denounced and set aside.

In the era of the book of Acts, Paul, as the administrator of the succeeding secret administration, was not only called by God, but invited by the kingdom apostles themselves, to work with them in the department of the nations. Yet he had to be subject to their decrees. In this position he was able to prepare the nations for the

new administration when they should take over. But he could not yet reveal the place of Israel in this secret era, for they had not been finally set aside. Moreover he could not countermand their decrees until their administration had ended. This was the intermediate ministry he performed in his pre-prison epistles, during the Acts period.

Some of the basic truths for today were already known in this transitional period. But they will be true of Israel also, in the future eons. The favored nation will enjoy the righteousness of Abram in the day of Ieue, and the conciliation, the nearness to God enjoyed by Adam, in the day of God that follows it. The celestial secrets could not be fully revealed, although their terrestrial contacts with death and our corruptible bodies were alluded to, so that all was ready for the revelation of our celestial blessings when Israel became callous and discomfitted (Ro. 11:12, 25). Then it was that a faithful remnant was united with the believers out of the nations to form a joint body and receive a celestial allotment. But we must not carry the comparison further, for the important point we wish to press is that *two differing administrations can be contemporaneous* when they concern different places and powers. The Jews had *legal* jurisdiction but Paul had *spiritual* authority. When Israel's capital and temple, the symbols of their political and religious suzerainty, were destroyed at the destruction of Jerusalem by Titus, they lost their terrestrial temple and religious rites, which gave place to their present deportation among the nations.. When their time comes again they will be a national source of blessing to the other nations. But now they are blessed on a higher, spiritual plane, *with* the other nations.

The failure to recognize the new creation, and the

transcendent grace it grants us, has led to an almost universal "falling from grace," not only by relapsing into law, as in Galatia, but to other phases of the circumcision evangel. Most fail to ignore the flesh and some even pretend to be Israelites, and claim the physical, earthly blessings of the apostate nation.

Not seeing the utter grace which characterizes membership in the one body of Christ, some limit it to those with superior knowledge or attainments, or some other fancied, exclusive excellence, when it figures quite the reverse. The *members* of a human body depend entirely on the *head* for their station in life. We are also *in* Christ, which puts us all in His high place.

When I was still a very young believer, immature in the word and ways of God, and had hardly a shimmer of transcendent truth, yet was eager to know all about the "dispensations," I toyed with the idea that there might be two of them togther again at the end of this administration. But it did not take very long for me to see how impossible that would be. The conditions at these times are quite the opposite.

UNITY

So long as there is *a* body of Christ on earth, there will be only *one,* and that a *joint* body. The apostle Paul, with prophetic eye, saw that this would not be observed. Therefore he exhorts us that we keep the unity of the spirit. All our blessings are shared alike by all. In this administration there is only *one* body, *one* spirit, *one* expectation, *one* Lord, *one* faith. In Christendom these are multiplied, largely because, as a whole, it has fallen out of *grace.* Let each of us search our heart and our ways, and seek to reduce all of these to a single one in our experience and walk.

Not only the Jews, but the Gentiles, also, are seeking a sign in these days, and they are being deceived by a great sign. The Jews are seeking to establish the kingdom

in the land, in unbelief. The few messianic Jews among them are negligible from the political standpoint. Some of them are seeking to establish the kingdom among the nations, without the presence of the King, ignoring the celestial, spiritual, transcendent grace which is theirs in Christ Jesus. Alas! They take pride in their flesh (Ph. 3:4), when it has been set aside (2 Cor. 5:18). They refuse the transcendent blessings of the new creation.

THE CHOICE OF CORINTH

As Paul's inordinate persecution was essential in order to display the transcendent grace granted to him, so it was necessary to choose one *ecclesia* in order to be a foil to set forth the transcendence of the grace granted to it *as a whole.* There is no need for a lengthy search for this as the ecclesia at Corinth is most notorious for its depravity. Yet here Paul was assured that God had many in the city. The worst place of all was the likeliest to grasp at God's grace.

WHY CORINTH

Grace needs a suitable background for its display. And where could a better one be found than Corinth? When Paul certified to the Jews there that Jesus is the Christ they resisted and blasphemed. Later, they got together and assaulted Paul and sought to turn the Roman proconsul against him. Yet they only managed to get their own leader a beating. Here, first, Paul was protected by divine power, and neither Jews nor Gentiles were allowed to harm him. And here he leaves the synagogue and clears his skirts of Jewish blood, and announces his decision to go to the nations thenceforth. (Ac. 18).

SCHISMS AND THE CROSS

As is pointed out in the notes of the Concordant Version, the Corinthian epistles have the same subject

as the latter part of Romans, correcting the *conduct* of the saints. Almost at the beginning we find division. Paul entreats them to unity. Then as now, baptism in water injected the flesh into the evangel. Paul points them to the cross, which puts an end to the flesh. Recently I read a long sermon on the cross of Christ, written by a Baptist minister. It probably was far above the ordinary, but the real significance of the *shameful manner* of His death was overlooked. The blood of Christ is for our sins, the death for our offenses, but the *stake,* or the *manner* of His sacrifice was for shameful *flesh.* Its operation in Corinth led to the crisis which set it aside and inaugurated the new creation in which it has no place whatever.

Corinth was on an isthmus, a double seaport, so we could not expect a high standard of conduct from its inhabitants. Be that as it may, to display His *transcendent* grace, God had to choose the objects of His favor from the *lowest* levels of society. God does not always do this, especially not in Israel. Those chosen for special favor there, such as Abraham and Moses and Joshua and David and Daniel, to mention only the most conspicuous, all had a high station *in the flesh.* Saul of Tarsus would never have found a place in their ranks. Just as he was chosen for his *bad* character and lack of any merit to head the procession of transcendent grace, so Corinth was conspicuous as the most undeserving of the ecclesias.

It may be that the geographical location of Corinth accords with the great truths first revealed there. It was at a narrow isthmus, which *joined* the island-like Peleponnesus to the rest of Greece, into *one body,* and literally a joint body.

UNWORTHINESS

In the new creation the flesh is given no place (2 Co. 5:16). So, in preparation for this new administration, God's choice of the individual members ignored it in

advance. Not many of those naturally fitted for high places, the wise, the powerful, the noble, *can* be given a place of transcendent *grace* (1 Cor. 1:26). There may have been many of these in Jerusalem or Athens, or in other centers of government, but not likely in a maritime center like Corinth. This is what fitted it for the revelation of the new spiritual creation in which *all* is of God, and nothing depends on the flesh.

IMMORALITY

The moral rottenness in Corinth in one case was such as was not even named among the nations. In olden times God was very severe on the cities of Sodom and Gomorrah, notwithstanding the intercession of Abraham for them. In Israel pollution of the flesh was severely punished. Can such a criminal retain his salvation or have any place among God's called? The decision here is most characteristic of the impending change from flesh to spirit and the difference made by transcendent grace. In the new creation the flesh is ruled out. So now the culprit is handed over to Satan for the *extermination of the flesh,* that the spirit may be saved. (1 Cor. 5:5). In principle, this is just what constitutes the new creation.

In this connection Paul lists a number of characters in the ecclesia at Corinth who should be expelled from fellowship. If it were not for the transcendent grace now granted to us we would be inclined to deny that they were brethren at all. We must remember that the flesh is not included in qur salvation. Even in a moral man, it is decaying and doomed. Such evils have their place in the ecclesia, and especially in Corinth, in order to emphasize the transcendence of the grace, which will include such characters in the body of Christ (1 Cor. 5:9-11).

MEMBERS OF CHRIST'S BODY

Let us remember, as we consider the character and

attainments of the Corinthians, that they were *all members of the body of Christ* (1 Cor. 12:27). One not fully acquainted with transcendent grace, would hardly expect the minors, the fleshly, the jealous, those given to strife, to be shown the same grace as the rest. But is not this the very thing that makes it transcendent? It is not in accord with the limited grace of which almost all the rest of revelation is concerned. Although the Corinthians tried to make little bodies of their own, with Paul or Peter or Apollos as the center, this grace ignored these and put them all into the one body of Christ. Now many of us have ignored the fact that, to begin with, the term "one body" was applied to the least deserving, most disunited, and immature of them all, not to the Bereans or the Thessalonians, or the Philippians, who were not so unworthy.

Once more Paul gives a list of evildoers and says that some of them had been there. He tells them that such should not enjoy an allotment in God's kingdom. But they, the recipients of greater grace, are now bathed and hallowed and *justified* in the name of our Lord Jesus Christ and by the *spirit* of our God. Here again it is a question of the *flesh*. Unlike those in the kingdom, they were not justified in flesh. How could they be justified in spirit? Their former acts were needed as a background by God to enhance the riches of the grace and the greatness of His love (1 Cor. 6:11). They lose *their* righteousness, but are given *His*.

The change at the beginning of this administration was from good news to better. At the end it will be from the best to the worst, from divine conciliation to God's indignation. Viewed from our standpoint there is no time period at all. After we go, they are all very short. This leaves no room for any intermediate era. In fact, the era of divine wrath *is* the link between the present *celestial* grace, for both the nations and Israel and the

terrestrial blessings to Israel and the nations. As the nations are to be blessed through Israel on the earth, they each have their separate place in the kingdom. But in this administration no feature is emphasized more emphatically than their *unity*. They form a *joint* body, are *joint* partakers of their allotment, and of their promises, they have *one* faith, *one* expectation, *one* Lord, *one* God and Father. *May we never be guilty of destroying the unity of the spirit!*

In *time* there is a tremendous contrast between the Acts era and the present administration. Its beginning was marked by definite dates, the festivals of first fruits and Pentecost. It had to linger on for forty years, the last two seemingly empty of all occurrences except the end of Paul's service in his kingdom ministry. It was not fully in force until the book of Acts was closed. Neither do we know how long it will last. Innumerable calculations have been made foretelling the date of its end, but all have been false hitherto. There is no record of anyone having been stoned for predicting it falsely. so now there is more date-setting than ever. Let us not be deceived by it.

But of one thing we may be certain. It will not close as it commenced, by a gradual process, during a period of time in which the present administration was approached by the call of Paul or Sergius Paul, by the outcalling of Syrian and Pisidian Antioch, by the new creation and Paul's conciliation evangel, or by Paul's imprisonment. During this time he was tyrannized over by the circumcision ecclesia, so that he was compelled to accept and distribute their hostile decrees. No indeed! *The only period mentioned is at the end and is the shortest one imaginable,* and instant, the twinkle of an eye, the last trump (1 Cor. 15:51). The following era, the day of the Lord, will come as a thief in the night, as suddenly as a pang to a pregnant woman, so there will be no escape (1 Thess. 5:1-3).

IMMATURE INSTALLMENTS

Before the present truth was revealed, God gave an elementary course, as we teach our children. Moses and the patriarchs and prophets, our Lord and His apostles all added a part. The Son Himself said, "Still much have I to say to you, but you are not able to hear it at present" (Jn. 16:12). Paul would have us attain to mature manhood, and not be minors, surging hither and thither, and carried about by every wind of teaching, and systemized deception (Eph. 4:14). This comes largely from "systematic" theology, which seeks to bring all revelation under one system, without regard for the divine divisions and administrations. The truth for today is a separate system, suited, not to the present earth, but to the celestials, at the consummation of the eons (Co. 10:11). No installments need to be added. We are complete in Him (Col. 2:10).

The change at the end will not only be sudden, in time, but will change from transcendent grace to transcendent gloom. It will usher in the era of God's indignation and of human tribulation. As always, God's grace is leisurely and prolonged, but His wrath is swift and short. We *deserve* prolonged tribulation for our failure in faith and numerous divisions, but we are not appointed to indignation (1 Thes. 5:9), for His Son will come out of the heavens to rescue us from coming indignation (1 Thess. 1:10).

In First Corinthians we *attain,* or come up to, the new creation. In Second Corinthians we *enter* the new creation. This is one of the most important guides to our allotment in God's revelation.

FIRST CORINTHIANS LARGELY IMMATURE

It is well to remember this impending change, so clearly indicated at the end of the twelfth chapter of First Corinthians, in considering other portions of the epistle, for those parts dealing with the conduct of the

saints are largely concerned with the flesh in immaturity. Many mature believers have been stumbled by such regulations as are given in the fourteenth chapter. This is not the path suited to transcendence. In it Paul says, "*At present* we are observing by means of a mirror, in an enigma, yet *then* face to face" (1 Cor. 13:12). He says that when maturity may be coming, these immature things will cease. In fact, all new light dealing with the *future* cannot *be* immature, but *for* the immature, to lead them to maturity.

Those portions of the first epistle which may easily be reckoned among that which should be discarded, but which should remain, Paul safeguarded. Thus, in giving over the Lord's dinner (11:23), he disconnects it from the eras of immaturity, and insists, by using the doubled, emphatic *I,* that *he* did not get it from the previous apostles, but direct from the Lord, independent of them. Moreover, instead of being speedily discarded, it is to continue until He should be coming. The truth it portrays, the suffering and death of our Saviour, is the basis of all blessing, celestial as well as terrestrial. We could under no circumstances do without it, no matter how mature we may become. The Corinthians, indeed, had made an ordinary meal of it, so that it served the flesh. But Paul corrected that.

The tiny token of bread we break, or the single sip of wine, does not satisfy our hunger or relieve our thirst. It is not meant to serve the flesh, but to refresh the spirit. The crushed grapes that made the wine suggest the sufferings of the Saviour and the agonies of the cross, while the joyous cheer that wine gives the heart of God and mankind brings before us the joy that awaits us at His coming. Likewise, the bits of bread we break recall the death of the grain. It gives up its life that we may live. So it was that His death and resurrection will provide us with life eonian, when He descends and calls us to the air.

ASSIMILATION

The language of action is simpler and clearer than words, and should be felt by all. While the bread and wine do not suffice for the physical needs of the flesh, yet they are assimilated by the body, and this portrays the great truth of *vital oneness* with Christ in His sacrificial work. God deals with us as if we had suffered and died, for the benefits come to us as well as to Him. He suffered, and deserves and will justly enjoy the heights of happiness and bliss. In Him we share His reward as if we had not *caused,* but had *endured* the sufferings. He merited the immortality and glory, although we caused His death, we will share His eonian life and glory as if we were Him. His life and joy are assimilated by our spirits as the bread and wine are vitally absorbed by our physical frame. Let us obey His last request and do this in recollection of Him!

TRANSCENDENT POWER

Next to Al, the Supreme Subjector, there is no greater power than that of Alue, the Toward-Subjector (Jn. 1:1), who will subject all under His feet, making the Supreme Subjector All in all (1 Cor. 15:27-28). "Christ" means *anointed,* and may be used of anyone who is anointed by God's spirit. This can be seen in the power which He delegates to His apostles on the earth and to the nation associated with Him in the subjection of the earth. Their power will transcend that of all the other nations put together because of their *physical* relationship to Him, figured by the bride. We, however, as His spiritual *body,* a much closer relationship, will be clothed with power far transcending theirs, not merely over the earth, but over all else in the universe. Only Al, the Supreme, and Alue, who will subject all to Him, are above us in this new creation of transcendent grace.

To fit us for our future transcendent power, and enable us to perceive that its transcendence does not inhere in us, but in God, we are given infirmity and affliction as a contrast (2 Cor. 4:7). This is specially the case with those of us who, like Paul himself, are in danger of being lifted up by the transcendence of the revelations (2 Cor. 12:7). We are not told that it made him arrogant, as well it might. It was a preventive measure. No mortal is fit to exercise power, so our investiture with it must wait until we are equipped with immortality. We are being perfected in infirmity, leaning on grace.

The transcendent greatness of God's power was manifested in Christ when He was roused from among the dead, and seated at His right hand among the celestials. He subjected all under His feet and gave Him to be Head over all (Eph. 1:19). From the accursed cross, the lowest place on earth, He ascended above the highest dignitaries in the heavens, to be seated at the right hand of the Supreme. No other creature could have accomplished this. Not only was the authority of the chief priest and the might of Rome arrayed against Him, but the hostile hosts of heaven stood between Him and the Highest place. But He defied them all, and will one day subject all of them to the Supreme (1 Cor. 15:27). That is why the Hebrew calls Him the Toward Subjector (Alue).

POWER PERFECTED

Not only is it very humbling to *receive* the evangel today, but even those who *announce* it have no place to preen themselves. Everything which might contribute to their reputation is contrary to the spirit of the cross. Paul, the greatest preacher of them all, presented a picture of abject weakness and fear and trembling. On all sides today we hear all sorts of persuasive arguments intended to convince the sinners of the advantages of

exerting all of their own powers and capabilities in order to become Christians. But how many preachers are like Paul, weak and fearful and trembling, leaving the whole to God? (1 Cor. 2:1-5).

What greater change can there be than a recreation? In the past, the whole earth was devastated by a mighty cataclysm, so that the scars on its face are visible everywhere yet. It was completely submerged beneath the waters. In the future it will be totally dissolved by fire. Then in the future we will not need to depend on the strength of our physical frame, but the power of His spiritual body, of which we are members. In order to attain this place of universal power Christ had to empty Himself of His previous glories and taste the bitter humiliation of death and the curse. Like Him, in a minute measure, we also are called from the dregs of earth, for we are examples of God's grace as well as His power. In Christ, we, who were lowest, will be the highest. Does not this transcend the most exalted place in the kingdom on the earth?

TRANSCENDENT GLORY

There are many revelations, with varying degrees of glory, but only one can excel all the others in this regard. Even the dispensation of condemnation came in glory, for Moses' face shone when he first announced it. But it was a transcient glory, which faded away (Ex. 24-12). In contrast, the dispensation of rightousness far exceeds it in glory, for it is a permanent possession. As a candle's feeble flame is eclipsed by the noonday sun, so does the glory of the new creation transcend that of the old, and so the grace of Christ the law of Moses. Yet the figure is too weak, for the glory that introduced it was above the brightness of the sun (Ac. 26:13).

When Israel sinned, contrary to the covenant, in the land, Ieue wisely drove them out of it into deportation, where they had to break the law, and their guilt was

manifest. Likewise, its exclusive character was clear to other nations, who lived at a distance, by making its provisions impractical to keep. It would be an impossible task for most law keepers on the Pacific Coast to go to Jerusalem thrice in each year. I seldom meet anyone among the many sabbath observers who have even been there once, or lived there, as I have. And what benefit is it if they keep a few precepts, yet ignore all the rest? Anyone who should be keeping the whole law, yet should be tripping in one thing, has become liable for all (Ja. 2:10). They are not "sabbath keepers," but law breakers. The glory of the old convenant has been eclipsed by the new (2 Cor. 3:10).

THE PATH TRANSCENDENT

Love is the path suited to transcendence (1 Cor. 12:31). The Corinthians were not walking on that path. We, however, should pave our path with love. God is love. If it were not so, His transcendent power and glory might blast His creatures to perdition. Love is the source of His grace, which uses all His great power and glory for the benefit of all creatures. It is, first of all, *His* path. He transcends all, and His Son transcends all except Him. As we transcend the rest, and, are the instruments through whom He operates, we must, perforce, pursue the same path in our contacts with others.

PURSUING THE PATH

For those of us who lack sufficient knowledge to test the babel of voices about us, all of which claim to be Bible truth, perhaps the next best test is this: Do they pursue the path transcendent? In dealing with those who differ from them, is it done in love? Do they seek to help or to hurt? A long experience, especially in seeking to teach transcendent truth, has shown that those who oppose the truth also depart from this path. In that case even a loving attempt to help them is unwelcome

and avails little, and is almost infallible evidence that they are astray in doctrine also. It is useless to contend with anyone who harbors hate. We cannot have true fellowship. Bitter blasphemy, rabid reviling cannot find a place on the path transcendent. If we are tempted to mistreat those who differ from us, let us make sure that we have not strayed from the path of love. With all their gifts, the Corinthians lacked love. In his perfection epistles Paul seeks to root and ground the saints in love, in order to grasp the unmeasurable dimensions of the knowledge transcending love of Christ, for thus alone may we be completed for the entire complement of God (Eph. 3-14-20). On earth we may use measures, but in space, where are the boundaries? We may measure up or down, right and left, but we will find no limits to the circumambient heaven. This is far beyond the scope of all previous revelation. God has made known His love throughout the eons, but He has never before had a background dark enough for its proper display. We are the recipients of the richest treasures of His heart!

Such is the radical revolution which occurred in the spiritual sphere in the era closing the book of Acts and commencing in Paul's early epistles. The primitive passed by. Lo! There has come new! (2 Cor. 5:17). Nothing under the sun, during the eons, can be compared with it. The deluge, the tower of Babel, the call of Abram and the separation of the nation of Israel were insignificant and temporary when viewed in its light. The captivities of Israel, the coming of John the Baptist, and even of the Messiah Himself and the Pentecostal outpouring were not such complete convulsions as the repudiation of Israel and the conciliation of the world.

Does Christendom greet this glorious creation with jubilation, as did the sons of God when the earth was created (Job 38:7)? Do they leave the "old things" that have passed away, for the far more gracious and

glorious gratuities of the new creation? Do they lay the death dealing law of Moses aside? Do they leave the prophets to Israel? Do they leave the ministries of John the Baptist and our lowly Lord and those of His apostles to the Circumcision, with their failing flesh? Do they no longer recognize the flesh? No! They insist on going back to the old creation and ignoring the new.

What blindness is so black, what stubbornness so strong as the refusal of Christendom to recognize the greatest spiritual upheaval in the history of humanity? They cannot see the difference between flesh and spirit, the gulf between earth and heaven, the chasm between law and grace, between Circumcision and Uncircumcision, between Peter and Paul, between the kingdom of Israel and the ecclesias of the nations, the administration of the secret and the era preceding. They refuse to take up their celestial abode in Ephesians, but insist on returning and groveling on the earth in the book of Acts. Worse than this, they discredit and denounce and deride and defame the few who prefer to remain in the new creation which God's grace has given them. Let us thank God that, in this way they can only enhance the transcendence of the grace! A.E.K.

THE GERMAN VERSION

The Revised Edition of the German Version was soon sold, and a larger edition is now in the press.

A SCIENTIFIC EXAMINATION OF THE R. S. V.

We still have a quantity of these pamphlets for those who can place them to advantage. They are much needed today and may be used to enlighten the saints who are disturbed by the unscriptural contention of the leaders of religious thought.

UNSEARCHABLE RICHES, NOVEMBER, 1953
BEING THE SIXTH NUMBER OF VOLUME FORTY-FOUR

SIGNS AND DATES

The continual emphasis on signs and setting of dates for the Lord's coming, and their failure to materialize, has given the saints an entirely false conception of His descent to the air and our ascent to meet Him there. Instead of going to the only source of information on this theme, the epistles of Paul, they base their credulity on the Circumcision writings, which present an entirely different picture. Paul wrote as if the call of Christ was imminent in his day, when none of the signs given elsewhere were present. And to his consciousness, in his experience, it *was,* for the moment of his death will seem to him the second of his ascension. And so with us. As far as our soul is concerned, we will go to meet Him in our lifetime or at its end.

SIGNS AND DATES

Jews require a sign, and they will get more than the unbelievers want before Christ comes to the mount of Olives. Dates are for unbelieving and believing Israel of the end time, not for those in the body of Christ today. The signs of that day are the clock by which they will be able to measure the time of His advent. Not only will they show that He is near, but will fix the exact number of days until His glorious appearing. Gog cannot come until long after Messiah returns and Israel is under His protection in the land. All the many "identifications" have proven false in the past, so why continue the folly in the future?

ISRAEL IN THE LAND

Israel is a nation again in the land. But that is no

proof that they are in favor with the Supreme. They will amass enormous wealth, with financial control of the nations, having a kingdom over earth's kings, in Babylon. But all these *apparent* evidences of divine blessing are the very opposite. They will rouse His jealous wrath, and terrible judgments will destroy all that they have achieved without His aid, and while they reject their true King, Christ Jesus. There are many antichrists. *There is one today* at the head of unbelieving Israel, who is usurping the rule *instead* (anti) of Christ. No one can take His place without, at the same time, being *against* Him, and subject to His dire displeasure and summary judgment. Not, indeed, now, for grace still reigns. But, after we ascend, then wrath descends.

ANGLO-ISRAELISM

About half a century ago I was much interested in a series of books on "Our Race," which sought to prove that the Anglo-Saxons were some of the lost ten tribes. As my neighbors were Mexicans and French and Italian and Chinese and English, it was hard for me to visualize them as all sprung from a half-tribe of Israel. Only I was a real Saxon. So I was too prejudiced to accept it. Then I delved deeply into the pyramid and its presumed chronology. There is a saying that all who are born in the state of Missouri, are stubborn, and "must be shown," so I could not accept these findings, as they did not seem to be in accord with the Scriptures. Later, when I visited the great pyramid myself and investigated its interior, I was less convinced than ever. But, with my time fully occupied with the Scriptures, I let the matter drop. Time would determine if the chronology is correct or not.

THE GREAT PYRAMID

Time has told. The chronology of the pyramid is based on the length of the passage leading into its cen-

tral chamber. Each significant point along the way is so and so many pyramid inches from the beginning, and represents a date in human history. I understand that the point where the high-ceiling ascending gallery reaches the level of the entrance to the king's chamber indicates the year 1914, the date of the first world war. I remember reaching that, because then the way is less than four feet high to the antechamber, and the passage was low again till I reached the king's chamber. Passing through it I came to a solid stone wall—the end. We could go no further. This, some hold, indicates August 20, 1953. By the Bible, they calculate that Israel began with the death of Jacob and lasted until 1883 years to their dispersion, and that the "double" of Is. 40:2 indicates their restoration to favor, or something like this, perhaps the greatest occurrence in human history.

This is written on the twenty-fifth of August, five days after the end. Nothing of note has occurred, so far as I am aware. The question is, Whither now? We certainly can't proceed in the same direction. There is more than 250 feet of solid stone to stop us there. If we don't want to go all the way back to the surface of the earth, as I was compelled to do, the only way out of this tomb I know of would be to go *up* through one of the air vents. But these may not admit our-soilish bodies, so we will have to *change* them to spiritual bodies at His descent, for us, as He will anyway. Then we can go *through* the stones to ascend to meet our descending Saviour. But this date, like many others in the past, was deceptive. In the words of our own great apostle Paul: "Yet now, knowing God, yet rather being known by God, how are you turning back again to the infirm and poor elements for which you want to slave again anew? Days are you scrutinizing, and months and seasons and years. I fear for you . . ." (Gal. 4:11).

Having a celestial calling, we cannot set the time for

a heavenly occurrence by an earthly chronometer, especially the day, for there are always two days current on the earth. Besides, this would spoil the spirit and alter the object of this, the grandest and most glorious event in our existence. As an undated expectation it is a powerful help to our experience, for the *only time we can look for Him is the next instant.* The saints in 1840 and 1914 lived abnormal and artificial lives, and disgraced the Lord and His Word, by suggesting to the world that the Lord had not kept His promise, and was not worthy of trust. Let us keep *His* name and fame foremost always, and avoid everything which *might* bring dishonor on our gracious Subjector, Al!

On earth, time is utterly dependent on place, or longitude. Although the land where this is written is much like Palestine and about the same latitude, it is nearly always night when it is day in the holy land. Were we to keep the passover at night, according to the letter of the covenant, we would be observing it when it is day in Palestine, contrary to its spirit. A man once visited me who was traveling around the earth seeking to get the saints to observe the rites according to Palestinian, rather than local time. Alas! what would that avail, seeing that they were observed in the wrong place?

No locality is given where the new creation took place. There was no apparent change in the earth at the time, but it may be that the destruction of Jerusalem, not long thereafter, was a token of the fact that the primitive was no longer in force. When the city and the temple were destroyed, and the people slaughtered or deported, they could no longer carry out the precepts of the law according to its letter. When the new spiritual creation came into force, the old, or primitive method of worshiping the Deity passed away by the destruction of the building where it must be carried on. No place is needed in this present new creation.

The celestial luminaries are our time keepers (Gen. 1:14). All chronology is confined to the sphere "under the sun," that is, terrestrial, on the earth. In the celestial sphere there are no time keepers, no days nor nights, no months and no years. *This is where we belong, in this secret administration.* Hence, the time name of the Creator, Ieue, has no direct application now, and all chronological predictions have failed of fulfillment. What data is there in the prophesies of the Scriptures for the saints in Paul's day to know that his evangel would remain in force for two millenniums? It is exceedingly helpful for each believer to live in constant, instant expectation of his Lord's descent and shout.

THE RESTORATION OF THE HEBREW

The Hebrew text often confronts the compiler with seemingly insoluble problems. Many are the methods which we use to discover the original sense. Usually there is some concordant feature, such as a parallelism, in lines or skeleton, which decide the point perfectly. But this is not always the case. The Septuagint version is often a great help. Its translators were in an incomparably better position to grasp the true sense than modern scholars, and their work has come down to us better preserved than the Hebrew text itself. The following example is given to show how we seek to take advantage of this, rather than fall in line with recent expositors.

In Jeremiah's prophecies concerning the nations, he devotes a special section to Moab. It is to be devastated and desolated. In Jer. 48:9 the A. V. reads: "Give *wings* unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein." The figure of wings suggests *escape* from danger, which is contrary to the context. There is devastation and slaughter and deportation. Other translations have:

Darby—Give wings unto Moab, that she may flee and get away; and the cities thereof shall become a desolation, without inhabitant.

Young—Give ye wings to Moab, For it utterly goeth out, And its cities are for a desolation, with no inhabitant in them.

Leeser—Give wings unto Moab, that she may flee and get away; since her cities shall become desolate, without any to dwell therein.

Rotherham—Give wing to Moab, For she must fly away; And her cities to desolation shall be turned, With no inhabitant therein.

The Septuagint, however has *sign,* or *signal* in place of "wings." It seems that it was a verbal or a visual indication to come forth, so was called a *coming forth.* To show this in the English version, we use both of these expressions, and thus are concordant with both the Greek and the Hebrew parallel. As the corresponding passage in the skeleton (verse 7) may show that the signal is the deportation of Chemosh [AS-REMOVE] and his priests and chiefs, we will quote the C. V. version of that also.

The Hebrew word for *wing* is *knph,* which does not look the least like *tzitz,* the word used here, so there is little likelihood of a copyist's error. *Pinion* is *abr,* so it cannot be concordant. The word "wing" should be *forth* as follows:

7 For because you trust in your doings and in your treasures, you, moreover, are seized,
And *forth* fares Chemosh [As-Remover] into deportation, his priests and his chiefs together.

9 Give a *forth*-faring "signal" to Moab, that it verily fares forth. And ⁷all⁰ its cities a desolation are becoming, because there is no dweller.

The Hebrew stem which underlies this word means

simply fare FORTH. This is used not only of the act, but also things, such as human *offspring,* or a *flock,* which goes out to pasture, and any *vent,* or *exit,* such as a *latrine* and and the filth associated with it, and also of a *blossom,* such as Aaron's rod that *blossomed,* for these fare forth from the stem. It is also applied to the *tassels* on the hems of the priests' garments. All these may readily be derived from the stem FORTH. But the usual renderings, *wings,* is not concordant, with either its stem or its context.

The probable meaning of Chemosh [*K-mush* AS-REMOVE or as Moses] seems to be an ironical reference to their removal *from* their land as Moses led the sons of Israel *to* their land. He *removed* Israel out of Egypt, but now Moab is *removed* from their land.

THE ROSE (OF SHARON) OR THE FONDLED LOTUS

One of the most puzzling problems in the Hebrew vocabulary was the word rendered "rose" in the A. V. The R.S.V. has changed it to "crocus" in Is. 35:1 and put this in the margin in the Song of Songs (2:1). This seems to be a better rendering. But the same flower (as I have just discovered) they rendered "lotus" in Jb. 40:21-22. The A. V. has "shady," apparently, in these places. I had already rendered it "lotus" in Job, but had not noticed the connection with the other occurrences because it was joined to another word in the Hebrew text. Transliterated, the word is chbtzl. My system is this: Under each stem I put the English standard. But there is no stem with all these letters. There are *two* stems, for *chb* means FONDLE, and *tzl* is LOTUS.

ROSE OR LOTUS

At first the stem FONDLE seemed out of place, but when seen in its contexts it was very apt, indeed, especially in the Song of Songs, where the beloved says of herself, "I am a *fondled lotus*" (2:1). In a land like

Palestine, this is very expressive. The lotus is figured in ancient Egyptian art as a flowering water plant, which would require much care in most parts of Palestine, where water is scarce. One would need to be very fond of it, to grow it at all. Thus it makes a most expressive metaphor to describe the beloved.

In Isaiah, also, it is a featly fit:

Elated are (the) wilderness and the arid (places). and exulting is (the) gorge,
And budding as (a) fondled lotus.

THE NAME AND TITLES OF THE DEITY

The Name and the titles of the Deity have been the subject of much research in connection with the O.T. version. Much clearer light has come, which we hope to give in a lengthy series in U. R. next year. In anticipation of this we have made some changes, such as using the Hebrew spelling Ieue, in place of Jehovah, and Aleim for God. We crave the sympathy and prayers of all the saints in this matter, as it may meet with much misunderstanding and prejudice at first, but seems to us so important and enlightening, that we are willing to bear with it. Let us assure our friends that it is the result of prolonged and careful research in the Hebrew stems based upon our own card index. Hitherto we have never grasped the true meaning of the title "God," which is *Subjector.*

As this seems most important and helpful, we hope to go to the heart of the matter later by writing a series on "The Two True Trinities," and show how the idea of a trinity arose, and that the two principal titles, now hid under the false translations "God" and "LORD" are both built up of three syllables, each of which not only contributes to its meaning, but may be used separately. Thus, IE-U-E may be expressed by the English 'LL-BE-ING-WAS. AL-E-IM by SUBJECTOR-TOWARD-S, *plural.*

The IE and the AL, especially, are frequently used in Hebrew names, and add much to their meaning. *John* means GRACE-'LL-BE, for example, which moves the fulfillment of his ministry into the future. Only those familiar with Hebrew can realize the revolutionary results of this long-overdue exposition of God's name and titles. All through the eons, as at the end, He is the SUBJECTOR. This explains a thousand riddles.

The loss which the saints have sustained because of the false title and Name given to the Deity is immeasurable. At first, no doubt, they were adopted because of expedience. We can sympathize with that, for now that we know what is right, it *seems* practically impossible to change. Very few would bear with a clean sweep, partly because it would not be understood at first, and partly because it would destroy so much which has become dear, so that it would seem to be a sacrilege. As a result, we hope to introduce the most drastic corrections gradually. The change from LORD to Jehovah was a great improvement. LORD was wrong and misleading. Jehovah at least suggested the original. Now we will abandon the traditional spelling and transliterate the Hebrew Ieue. Almost all other names are transliterated into English. No one objects to "Jesus," which is Hebrew anglicised. We have considered many methods, but find the transliteration of the titles is the only satisfactory course.

Further, no one who has not tried it out can have any idea how enlightening it is to *translate* the titles, and see how their *meaning* illuminates many a context. In the case of *Ieue,* being a *name,* we treat it as other names, and give the Hebrew spelling, and *indicate the meaning when it is helpful to the understanding of the context.* This is especially the case in the titles of the books. Isaiah means nothing in English, so we add a translation, Salvation-shall-be-being. Could a better de-

scriptive title be found than this for a prophecy the main burden of which is Israel's *future* salvation? The *time* element, which is so important, is completely hidden in all other titles we have seen. The full Name cannot be added, as is usually done, because the book does *not* deal with the *past* salvation of Israel, but with the *future* primarily. This high and holy Name is most remarkable in many ways. It is unsurpassed for both brevity of expression and fullness of thought. Composed of only four vowels, it embraces all time. This cannot be matched in any other language. The shortest verbal form I have been able to find in English is 'll-being-was, three syllables and ten letters, with three other characters. As a noun it is even longer, Future-present-past, three words, seventeen letters, four times as long as Ieue, with more syllables than letters in Ieue. Are not these features most fitting in a Name that spans all the realms of time? Should they not be preserved by transliteration rather than be lost in translation?

The transliterations which have been used do not convey any *meaning* in Hebrew. The one we propose is a combination of the Hebrew verbs, which denote WILL-BE-ING-WAS (Ie-u-e). These *must* appear in our Hebrew text and sublinear. But what should we use in a *version?* Of the words in use, LORD is most misleading. Our conscience could never agree to corrupt God's revelation in such a way. Jehovah is better, but it has the traditional vowels of LORD, in Hebrew, so has an admixture of that false rendering. Yahweh, is much better, but it also follows the *traditional* vowels, added by Jewish scholars, and absent from the original, inspired text. There seems to be nothing else left but to simply use the original Hebrew, that is Ieue.

The objections to this have been carefully considered. We know the prejudice that must be met on such a sacred subject. But this prejudice is based on misunder-

standing, and ought to be against all the mistaken renderings which were either false or meaningless. The reception of the word Jehovah should show that intelligent, devout believers are dissatisfied with "LORD," and desire something expressive of the Hebrew. Once they realize that the substitutes are also based on Jewish tradition, and are additions to the inspired text, which we are expressly warned against (Rev. 22:18), they will welcome a better term. This has led to the insistence on Yahweh in some quarters. All we do is to purge it of this forbidden addition, and fill it full of its majestic meaning, not only as a whole, but also its three parts, future, present and past.

With so great a goal in view, the knowledge of the time name of the Deity, the most arduous labor should be freely expended. But when this Name is continually used in concordant contexts, and even each *part* fits every place where it is found, shedding more light everywhere it is used, the simple letters Ie-u-e, should not be difficult to remember and pronounce. If they are spoken slowly and carefuly a few times—I [ee]-eh-u(oo)-eh—not a millionth part of the energy need be expended which everyone should freely give to pronounce correctly and to understand the Name of names.

This course is in accord with the treatment of most of the other *names.* We do not translate Mshe as *Remover,* which it *means,* but transliterate it as *Moses.* In this case we must supply the Hebrew involuntary vowel, uh, and spell it Moses, although the *s* need not be added. But the highest of Names is composed altogether of vowels, each of which is very easy to pronounce. English I was originally pronounced as long *ee,* as almost all Latin languages still do. The modern i should be written as two vowels, for it includes a, that is *ai.* As i should be pronounced as ee, the following e should be short e[h]. The u, like most of the continental languages, is

pronounced *oo*. The whole Name is Ee-eh-oo-eh, Ieue.

We would like to bring this important matter before as many Bible lovers as possible, and seek the help of our friends in doing this. Those who wish additional copies of the magazine for this purpose, kindly let us know how many they can use, so we may print additional copies if needed. There will be no charge for these, unless as a gift to help the work.

The task of translating the Hebrew Aleim into English is, perhaps, one of the most difficult in the realm of revelation. But the task of introducing it to the readers of the Bible will probably be the most trying task of all. We thoroughly sympathize with all believers, especially those to whom the title "God" has become associated with their most precious spiritual experiences. It is a tragedy that this heathen term was ever introduced into the Bible. It has taken on a vague significance through its usage, but has utterly obscured the real meaning. It has made it practically impossible to gain any clear idea of the Supreme, or what He is aiming at during the eons. But many are already in favor of rendering it Elohim. This, like Jehovah, is based on the uninspired vowels added to the Hebrew Original, so should not be recognized. The only way of escaping from this maze is to fall back on the inspired Hebrew, and use Aleim.

The problem of Aleim has been partly solved. Al is the Subjector, the Supreme. It seems clear that the longer forms are for other subjectors, but it will take much research to clarify the relation between them. But it is evident that here we have the true trinity, of which the current confused and unscriptural trinity is a corruption. We invite our friends to join with us in our request for spiritual vigor and strength and time to devote to this research, so that the Hebrew version will not add to the present confusion in these important matters.

PLANS FOR THE COMING YEAR

We plan to give a whole new department to the needs of the young people. We are hoping to enlist the help of our friends in the Almont Ecclesia in this connection, for they have carried on an encouragingly successful work with the young people in that area, and have been publishing the YOUNG PEOPLE'S FELLOWSHIP magazine for a number of years.

Your prayers in behalf of these new endeavors are requested, and any suggestions you may have as to how we can make it more effective and helpful will be appreciated.

During the year we also anticipate reinstating the old "Question and Answer" column which was a popular feature of the magazine many years ago. A friend has volunteered to help with the preparation of this column, and scriptural answers to questions of general interest will be published. Submit your questions to the "Question Editor," CONCORDANT PUBLISHING CONCERN, Route 4, Box 296-D, Saugus.

We wish to exemplify the grace of God in making our magazine as precious as possible, yet as free as feasable. Indeed, we send it free to many and at a loss to all except donors. At first, the dollar, for a smaller magazine, was worth about double what it is now. Even the lowest laborer can earn its cost in an hour's work. Some skilled artisans can earn as much as twenty-five subscriptions in a day. We hope to be able to continue thus in the enlarged magazine, with help of its friends. So also with our other literature. Some of it has not been reprinted, in hope of a drop in the high prices of printing. By using new methods it may be possible to do this soon. We solicit the prayers of all our readers for our work. As we have sympathy with the men who are overloaded in the holiday rush, the first issue of next year will be late, after the holidays.

Field Reports

UNITED GATHERINGS

We have just received from Bro. H. W. Jones, our general agent for Britain, the following report of the Sept. 20th gathering, which was held in Beeston, England.

"It was a day of rich fellowship, and will long be remembered by us all. The differing features of the Two Evangels were the subject of the morning discussion, myself in the chair. Bro. Mealand gave us a grand talk on The Grandeur of God's Love as only Bro. Mealand could give it. What a grand old brother he is. We all enjoyed listening to his personal experiences illustrating God's loving care and leading in his own life."

"In the evening Bro. Theodore Harris of Tamworth interested us in we have no Urim and Thummim as Israel had, we have His grace and the ing session at the United Gathering held in Sheffield. England, during assurances of His Word that He is guiding us, and working all together for our good."

For the benefit of any of the brethren in Britain who may wish to attend some of these sessions next year, we give the dates so that plans may be made early: United Gatherings for 1954: Mansfield, April 25th; Sheffield, May 23rd; Blackheath, June 27th; Beeston, Sept. 19th. For complete information, write H. W. Jones, 10 Abbey Road, Mansfield, Notts.

UNITED GATHERINGS

"We Were Saved, We Will be Saved—What Now?" was the subject of the discussion conducted by Bro. Orton of Nottingham, in the morning session at the United Gathering held in Sheffield, England during the summer. It was entered into with interest and profit, by all present. An talk on The Granduer of God's Love" as only Bro. Mealand could give it. enjoyed and intently followed at the afternoon session, and Bro. Struthers of Manchester gave a good and timely talk in the evening, entitled "To be Conformed to the Image of His Son." It was a blessed day of fellowship,

ANNUAL BIBLE CONFERENCE

July 4th and 5th marked the dates of the conference held each year by the saints in New York City. Inasmuch as the program reached us just too late for the September issue, we will say simply that a blessed and joyful time it was, and that the friends there continue in their efforts to make the truth known through their publication, "Grace and Truth." If you have not seen a copy, it can be had by writing to GRACE AND TRUTH, P. O. Box 28, Morningside Station, New York 26 N.Y. U.S.A.. or telephoning Monument 2-0714. The Editorial staff consists of Edwin C. Kling, William Mealand, John H. Essex, C. J. Peart and Leon A. Bynoe.

YOUNG PEOPLE'S CONFERENCE

In a letter from Pastor D. W. Venlet of Almont, Michigan, he reports as follows: "We just closed two weeks of the Young People's Fellowship, in which both young and old received much benefit from the lessons and discussions. There were more than last year, for which we were thankful. To see the interest shown by the young people was heart warming. And now we pray that the Holy Spirit will give them perception into the truths of God's Word."

It is surely a joy to see this growing interest on the part of these young people. We have noticed a similar growth of interest recently, in all parts of the world, and we feel sure that the Lord is raising up some to carry on His work, and replace some of the older saints whose long and faithful service has been brought to a conclusion. E.O.K.

DOES YOUR SUBSCRIPTION EXPIRE?

GIFT SUBSCRIPTIONS

Are you one of our many readers who have entered gift subscriptions for your friends in recent years? Do you desire that these friends of yours continue receiving the magazine next year, or do you wish them discontinued? Now is the time to let us know, while we are making up the subscription list for **next year.**

THE GRANDEUR OF GOD'S LOVE

IN THE ELOQUENT CONCLUSION of chapter eight of Paul's letter to the Romans, the apostle in a great way unfolds the grandeur of God's love. From verse 28 to the end he engages our thought with many heart-stirring sequences, all of which display the magnificence of God's unchanging and untiring love.

Let us, then, note them as set forth. "Now we are aware that God is working all together for the good of those who are loving God." We should bear in mind that the good referred to is expressly for those *who are loving God.* They alone may lay claim to its truth. And this loving God should be a continuous exercise of heart and mind. Thus, the intelligent attitude of the mind stirs the affection of the heart Godwards. For *we have perceived,* and so taken into account, the blessed fact that God is-together-acting into good to the ones loving Him.

And this is no imagination or surmise on our part. We have a working knowledge of its truth, so that, however adverse or overwhelming things appear, they concur for good. Even so, if we but wait, we learn how kind our God can be. And in our waiting, we should be continuously learning.

Our life is made up of so many fragmentary things that, may be, we do not see much harmony in them. But then, it is what God can make of them, for He is indeed the supreme Architect. A distinguished musician ordered a violin from a maker of violins—the best he could make. At length he came for his instrument. He began to draw the bow across the strings, and his face clouded.

He was disappointed. He broke the violin to pieces on the table, paid the price, and went away angry. The maker gathered up the fragments of the shattered instrument, and carefully put them together. Again the musician came, and taking his bow, drew it over the strings, and now the tone was perfect. He was pleased. "What is the price?" he asked. "Nothing," the maker replied. "This is the violin you broke to pieces on my table. I put the fragments together and this is the instrument on which you now make such noble music."

In what higher degree, and to what purpose, can God take the broken fragments of a life shattered by sorrow or by sin, and out of them make a new life which shall be a Christ-like ministry to many! And to what lofty purpose is this fashioning of our life! It is that we are "to be conformed to the image of His Son, for Him to be Firstborn among many brethren."

"Firstborn among many brethren." A wonderful thought is here, even the clear showing that we are necessary to His glory. Notice the beauty of the threefold use of the little word "also." "Now whom He designates beforehand, these He calls *also,* and whom He calls, these He justifies *also*: now whom He justifies, He glorifies *also.*" What rare steps to the glory-point!

Well may the apostle follow on with challenging questions. And how these questions are answered by questions of heart-stirring tone and character! "What, then, shall we declare to these things? If God is for us, who is against us? Surely, He who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all?"

And still the questions mount up. More challenging than ever, as another paragraph presents itself. "Who will be indicting God's chosen ones? God, the justifier? Who is the Condemner? Christ Jesus, the One dying, yet rather, being roused, Who is also at God's right hand, Who is pleading also for our sakes? How blessedly God

and Christ are as one in this resplendent citation. And, *for our sakes.* What cause for loving God, and for deep desire to be conformed to the image of His Son.

Entrance, and initiation into God's purpose, is to the intent that we may be so conformed. It is of God and in Christ that we thus live and learn.

"Lord, Thou dost look, and love is in Thine eyes,
Thy heart is set upon me day and night,
Thou stoopest low to set me far above:
O Lord! that I may love Thee, make me wise;
That I may see and love Thee, grant me sight;
And give me love that I may give Thee love."
So writes the poetess Christina Rossetti.

We come now to those impressive words: "What shall be separating us from the love of God in Christ Jesus?" Now, lovers of God, who are in Christ, may well say, What a question to ask! Again how well he knew the depth of meaning in each one! Note there are seven of them, a perfect number, as often used in Scripture. Nor does he elaborate, but just uses single words. Yet how expressive is every phrase. "Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword?"

Now, taking all these antagonisms collectively, Paul has his grand reply: "Nay! In all these we are more than conquering through Him Who loves us." And such a triumph is not in ourselves. It is the gift of God, so that with Paul we should exclaim, "Now thanks be to God, *Who always gives us a triumph in Christ.*" It is just there where the "more than conquering" comes in. *It is "through Him Who loves us."*

Not, as with earthly conquering, the power of inflexible determination to win. Not unto us, but to God, Paul gives thanks and praise. Then comes the Apostle's crowning citation of every thing or being which, it might be thought could possibly separate us from the love of God in Christ Jesus, our Lord.

"For I am persuaded that neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers, nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord."

What a comprehensive list of things which could be regarded as adverse to a believer's life and walk here below! Yet see how Paul, the apostle to the nations, sums up their ability to separate us from God's compassionate love. The ten enumerations, with the seven others alluded to, are futile and powerless to effect a separation.

Shall we not, wholeheartedly, link ourselves up with the noble apostle, in his mighty persuasion that nothing whatever will be able to separate us from such love? And that we are loved in spite of what we are may well give rise to thankful wonderment and daily praise of its gracious Author. Let us remember that we were chosen in love, and continuously kept therein for a supremely great end. And what end more sublime than that "we should be wearing the image also of the Celestial."

Love, in very truth, transcending every earthly and human expression, a sacred and binding tie forever ours, now and in eons yet to be.

"Love divine, all love excelling,
Joy of heaven, to earth come down,
Thou hast made our hearts Thy dwelling,
Love doth all Thy favours crown;
Father, thou art all compassion,
Pure unbounded love Thou art;
Thou has brought to us salvation,
Thee we love with all our heart."

Yes, love is for the heart, and awaits that unmarred scene where it will have that exercise befitting its glorious Author, for love is of God.

WILLIAM MEALAND

LIGHT, GOODNESS AND LOVE

GOD IS LIGHT, GOODNESS AND LOVE. The opposites of these are *darkness, evil and enmity.* All three were introduced into the eons by God at the beginning. Darkness came on the scene at the disruption (Gen. 1:2). Evil was brought in by means of the tree in the midst of Eden. Enmity was injected through the serpent. In each case, however, there was a partial restoration, so that both the opposites remained. Darkness was alternated with light, so that we might become acquainted with both. Evil was mixed with good in order to gain the knowledge of both. Enmity was accompanied by love, so that our hearts might realize the essence of each. The contrast between them constitutes God's curriculum for the eonian times, by which He reveals Himself to His creatures.

ABSENCE OF GOD

I was once attracted to the theory that evil consisted in the *absence* of God. There is much to suggest it. Darkness, for instance, is the absence of light. It is negative. Light is positive. The motive at the bottom of this theory was to relieve God of responsibility for the creation of evil. But the fact that He distinctly states that He did create darkness and evil (Gn. 1:4, Is. 45:7) kept me from accepting it. Then I saw that, in the Hebrew, darkness is not a negative idea. It is positive. It means *kept back.* The tree of the knowledge of good and evil was planted by God, not by Adam. And He it was Who set the enmity between the woman and the serpent. All comes from Him. So let us thank Him for the darkness

and the evil and the enmity by which alone we apprehend their opposites. They will last only for the eons. The light, the goodness and the love are endless.

DARKNESS AND LIGHT

God is light and in Him darkness there is none (1 Jn. 1:5). He makes His home in light inaccessible, so that no man has perceived Him or can perceive Him (1 Tim. 6:16). Christ is the Light of the world (Jn. 8:12, 9:5). He was especially for Israel when on earth, and is now for the nations (Ac. 26:23). In their turn, His disciples became the light of the world (Mt. 5:14). And now, we are light in the Lord (Eph. 5:8), and our allotment is in the light (Col. 1:12). In all of these God's spirit is the source of the light. And in all the seed of Adam, who sit in darkness, it is His spirit which dispels the darkness, as in the beginning (Gen. 1:2).

SPIRITUAL DARKNESS

Spiritually, the world is still in the condition into which it was plunged by the disruption. Darkness covers the face of the peoples as it did the surface of the waters. And so it will continue until the Sun of righteousness arises. Christ, at His coming, will dispel the darkness, and the light will shine brighter and brighter until the time when, as in the beginning, there is neither sea nor night (Rev. 21:1, 25). But we need not wait until that day. We have experienced the darkness, but now we are light in the Lord. Our spiritual joy and exultation in the light depends largely on our former darkness, which has prepared us to appreciate it. How wonderful is the peace and exultation which come to us as the illumination increases unto the perfect day!

CAUSE OF DARKNESS

Nothing is said of the cause of the darkness in the beginning. In fact there is little light on the subject until Christ came. When He spoke to the chief priests

and officers of the sanctuary and the elders (who should have been the light of Israel), in the garden of Gethsemane, He said, "This is your hour and *the jurisdiction of darkness*" (Lu. 22:53). It is only in Paul's perfection epistles that we are fully informed as to the spiritual forces of wickedness, which are called the world-mights of this *darkness*. (Ep. 6:12). We are rescued out of the jurisdiction of darkness, and transported into the kingdom of the Son of His love. (Col. 1:13). And so we see the close relation between darkness and evil and enmity. They are spiritual forces which God uses as a foil for the display of Himself as Light and Goodness and Love.

GOOD AND EVIL

Seven times do we read of good in Genesis. The atmosphere, the light, the land, the seas, the herbage, the luminaries, the life in the sea and air, the land life, as well as the trees in Eden are all pronounced *good*. In fact the seventh occurrence expresses the fact that it was *very good*. (Gen. 1, 4, 10, 12, 18, 21, 25, 31, 2:9). This is the exuberant background in which we must view the tree of the *knowledge* of good (2:9). Adam was overwhelmed with goodness, yet did not recognize it. The goodness of God surrounded Adam on every side, yet he did not appreciate it. He probably had acquired the knowledge of *light* through the constant recurrence of the *night*. But there was nothing to contrast with the good until he experienced the evil which came through eating of the forbidden fruit.

LOVE AND ENMITY

God had not only been good to Adam in providing for his every need, but He had gone much further when He provided Him with an object for his affection. Here we have the first exhibition of God's *love*. All the goodness which had been showered on Him did not fill the void in his *heart*. None of the animals could do this, so

God formed a complement for him from a part of himself. Yet here, also, there could be no appreciation of God's love gift, no response to His affection, without a corresponding contrast. Here we have the key to the part played by the serpent in human history.

THE ENMITY OF THE SERPENT

Just as God created darkness and evil in order to display Himself as light and goodness, so He set enmity between the serpent and the woman and their seed as a foil in order to reveal Himself as Love. This has its literal illustration in that animal which was degraded to the lowest place in the realm of soul life. But it is far more forcible in its spiritual counterpart. Man's real enemy is Satan, the adversary, who appears in his appropriate form as the dragon in the time of the end. Here we are given the key to his activities, at the very beginning of revelation. While he is associated with darkness and evil, his real function is to call in question the *love* of God.

THE ADVERSARY'S NAME

"Adversary" seems to be the best equivalent for the Satan of Hebrew and the *diabolos* (THRU-CASTER) of the Greek Scriptures, but it is somewhat narrow in its scope. In German we have invented a new term *widerwirker,* CONTRA-WORKER, which is wider in its range. This will be seen when it is applied to men, where the authorized version renders it *slanderer* (1 Tim. 3:11) and *false accuser* (2 Tim. 3:3, Tit. 2:3). Otherwise they render it *devil.* It includes all who *work contrary* to God or men. But we are accustomed to the term "adversary," and the usage will gradually broaden its scope, so we retained it.

THE ADVERSARY'S CRAFT

We are given a key to the adversary's work by the very first descriptive term used of the serpent, which

was called the *craftiest* of all field life (Gen. 3:1). This is confirmed by the latest and highest revelation, in Paul's perfection epistles. There we read of the *stratagems* of the Adversary (Eph. 6:11). Later still, Paul warns Timothy against the *trap* of the Adversary (2 Tim. 2:26). The serpent *deluded* Eve (2 Cor. 11:3). The Adversary does not begin with violent and forceful antagonism, but by subtle insinuations which question the *love* of God, and follows it up by somewhat bolder charges of jealousy (Gen. 3:1-5). And always there seems to be ample evidence to support his slanders against God's highest essence.

THE ADVERSARY IN JOB

In the book of Job God has given us an intimate glimpse into the adversary's methods. Even in the divine presence he does not fear to charge Job with slavishly serving God in his own interest, in order to get what he can out of Him. Now there is nothing wrong with doing good for a reward. That is the whole spirit of the law God later gave to His people Israel. But it does not satisfy God's intense longing for *unforced affection.* Perhaps Job was lacking in this regard at first, but the Adversary, by his cruel inflictions, eventually brings about the very end which God desired, by his opposition! So it will be with all mankind and all creation. It is the adversary's chief function, by his hateful ways, to illuminate the love God lavishes on His creatures.

DYING TO DIE

The penalty imposed upon eating from the tree of the knowledge of good and evil was *death* (Gn. 2:17). The A. V. rendering, "in the day that thou eatest thereof thou shalt surely die," seems to definitely declare that Adam would die the very day in which he ate. Nevertheless, the event showed that this could not be the meaning, for Adam not only did not die that day,

but lived over nine hundred years (Gen. 5:5). This is much longer than most of his descendants have lived. There is little doubt that the Hebrew *could* be rendered idiomatically as our popular version has it, so far as words and grammar go. The question is one of figurative language. They render the literal Hebrew TO-DIE YOU-ARE DYING as a figure of speech in which the one form of the verb, TO-DIE, is used to emphasize the other, which gives it the sense of certainty. This figure is often used in the Scriptures.

DEATH UNKNOWN

But such a figure depends upon a background of experience. It is not likely that Adam was acquainted with death in any form, so that even its literal meaning would be difficult to grasp. Without understanding this first, a figure would be entirely incomprehensible to him. Moreover, the actual consequences, which followed the eating of the forbidden fruit, were exactly in accord with the literal Hebrew. The *dying* process began right after eating. Hitherto, food had imparted the needed substances for maintaining *life*. Now an element was introduced which produced a slow form of *dying*, accompanied by painful and humiliating experiences. In this way the fruit imparted the knowledge of both good and evil. Eventually, however, the evil prevailed, and Adam's body dissolved in *death*. All this is confirmed by the judgment passed upon him.

INHERITED DYING PRODUCES SIN

The forbidden fruit imparted to Adam and Eve the knowledge of good and evil. This tree is no longer with us, but the *death* which it imparted has been inherited by the whole race. *This it is what makes men sinners.* We do not need to be lured and deluded by a sinister spirit being in the form of a serpent, nor do we need to eat forbidden fruit. It is not that our *nature* is sinful,

but because the *dying* process, which Adam first felt on the day he ate the forbidden fruit, has been continued and prolonged, not only until the day of his death, but in all his progeny. The life which he had received when Ieue Aleim blew into his nostrils the breath of lives (plural), was not limited to himself alone, but included the entire race which springs from him. After his offense, he passed on the dying process, so that each one of his descendants also acquires the knowledge of good and evil. This is confirmed by Paul in Romans (5:12) where he says: "Through one man sin entered into the world, and through sin death, and thus death passed through to all mankind, *on which* all sinned."

NOT DEATH, BUT DYING

It was not Adam's *death* that gave him the knowledge of good and evil, but the experience of *dying*. There is no knowledge in the unseen which he entered at death (Ecc. 9:10). In Eden he had nothing but good, but did not appreciate it. Afterward, for nearly a thousand years, the good was accompanied by increasing evil as he grew older, so that he doubtless looked back to Eden and to his younger days with longing and appreciation. *The good had not given him the knowledge of evil, but the evil did endow him with the knowledge of good, and of God's goodness and love, which gave it.* That is the function of evil, and we may rest assured that God will see to it that it will not be overdone, lest it have the opposite effect, and show Him to be a god of hate.

EVIL LIMITED BY DEATH

If the lesson to be learned from the knowledge of evil were never finished, but continued endlessly, it would defeat the purpose God intended it to accomplish. If Adam were still alive, many thousands of years old, instead of nine hundred, decrepit, diseased, helpless and hopeless, would that serve the loving purpose of God?

A measure of evil is necessary before men can appreciate the good that God gives them by His grace, before they are able to praise and adore Him for it. But endless, infinite evil would only turn His creatures' hearts against Him with utter despair and hate. So it is that *God has wisely shortened the process of dying by death,* where there is no knowledge whatever (Ecc. 9:5), until the resurrection. Adam had been formed from the soil (2:7), and, in death, he was to return thither (3:19). And so with all mankind. God's purpose is served and their lesson is learned by a comparatively short course in evil on the earth.

DEATH MERCIFUL

The introduction of death is a most merciful provision, not often appreciated, even by the saints. Many of us have suffered so long or so severely that all we wished for was relief. Nowadays many sedatives are given. If we could only sleep or become unconscious! In extreme old age life becomes unbearable. Were the whole race still alive from Adam on, what a horrible "hell" earth would be! Helpless, hopeless, decrepit, decadent, multiplied millions fit for nothing but to suffer. What a sight for men and messengers! What a reflection on their Creator! Christendom, indeed, *has* fabricated such a "hell" as this, but not the great and loving heart of God! He *avoids* such a scene, which would tarnish His glory beyond recall, by sending our souls to sleep when life's lesson has been learned, until the resurrection.

NO GOOD IN EDEN

No good was *enjoyed* in Eden. With all its luxury, Adam appreciated none of it, and was not the least thankful for its bounteous blessings. God was not worshiped by Adam and Eve in Eden's precincts, for they had no knowledge of good even though they were surrounded by it. This is a basic truth which must be clearly

apprehended if we, ourselves, wish to see the good of the evil which God brought upon them in order to open their eyes and hearts to His goodness.

CONDITIONAL IMMORTALITY

Although this is a non-scriptural phrase, so should be shunned, I am fully convinced that it contains a great truth, and sympathize heartily with those who hold and herald it. But the mere fact that it is not inspired, and therefore not of faith, warns me that it may contain one truth at the expense of others. From the human side it is certainly a tremendous advance over eternal torment. But from the divine aspect it falls far short of God's goal to be All in all. Let us express the truth of it in sound words! Immortality is not, as orthodoxy assumes, the portion of all mankind by birth. But neither is it "conditioned" on faith, although believers do receive it thus. It will be the portion of *all,* when death is abolished. Even then it is not conditioned on human attainment, but on the death and resurrection of *Christ,* Who, as the Firstborn of the dead, alone has immortality now.

HUMAN FUTILITY

From the human side, however, although it is an immense relief to learn that, in death, there is no sensation, hence no suffering, for unbelievers before the judgment, and no torment in the lake of fire, the second *death,* nevertheless, how useless and futile are the lives of the majority of mankind in the eons of evil! Each human of the billions who have already appeared upon the stage of earth's history was a small world in himself. At the very least each body was a most marvelous mechanism which might accomplish much of value if properly directed. Each spirit was a gift from God which imparted life, a most precious possession. Each soul had it joys and sorrows, its triumphs and its trials. All of this adds up to a tremendous tragi-comedy which seems to have

accomplished nothing. What an enormous waste of life and energy, if this is the end!

DIVINE SHAME

It is from the divine side, however, that the eternal death of unbelievers is most incredible. God's stake in mankind is much greater than that of all humans put together. He, certainly, is immortal, and in the eons to come and after the consummation, He is the One Who will suffer most if He permanently loses the vast majority of those created in His likeness whom He so richly endowed to show forth His glory, and for which the Son of His love suffered the sorrows of Gethsemane and Golgotha. He even entered into death to restore them to Him. With Him it would not only be a waste, but a sore defeat. He intended to reveal Himself as a wise, mighty and loving God, but ended by exposing Himself as a foolish, impotent and sentimental deity, who failed to finish what He had begun.

DEATH AN ENEMY

Death is an enemy, but along with everything else which seems to oppose God's plans, His wisdom turns it to advantage, and He glorifies Himself in defeating it in the end. It would be well if each believer understood and appreciated its function on his behalf. Every well-instructed saint longs for the Lord's coming. Like Paul, the desire to live on and serve and suffer, or to die and be at rest from further trials and torments, are both displaced by an ardent yearning for His presence (Ph. 1:23). God uses death, in which there is no sensation whatever, or consciousness of the passing of time, in order to fulfill this natural longing. Should the Lord tarry and we be put to repose, it will appear to us as if we had indeed lived until that glorious day, for all would be a blank back to the date of our death. So has the sting been extracted from death in those who belong to Christ.

In order to understand such a subject as death, or any evil, we should consider its entire history as given in the Scriptures, and as an integral part of God's purpose. One of the most difficult things for us to understand is the entrance and course of death. We read that, in Adam, all are dying. But why? Perhaps we might even question whether such a simple act as the eating of fruit was sufficient to warrant the death penalty. It would soon depopulate the earth if such trivial misdeed deserved death today. But let us allow that, as Adam was warned of its effects, he brought the penalty upon himself. But *we* did not offend thus! Why should *we* suffer for what *he* did? In our decadence, we are shortsighted and do not see that this is just as applicable to our salvation. Our life, the life of all mankind in the future, is absolutely undeserved, and is not based on our acts, but on the suffering of our Saviour.

Moreover, we and Adam and all mankind, yes, all creation, will be dealt with in this same manner because, long before we were in Adam, all were in the Son of God's love (Col. 1:16). Our inclusion in Adam is a most helpful object lesson, intended to teach us what is in store for all. Our inclusion in Adam brings us death and woe. Our previous inclusion in God's Son will bring life and love to all. This is God's way, consequently it is not like our ways. He is not dealing with us as if He were human, like ourselves, but as He is in truth, the Creator and Preserver, the Blesser of all His creatures. If our fate depended upon ourselves, Adam's example should show us that we would *all* suffer everlasting torment or eternal death. But in His hands we may be assured that we will only suffer in such measure as will enable us to enjoy His blessing and give Him the glory and praise which is His due.

At first all were *in* the *Son* of God's love. At last all will be *in Christ.* In that early epoch there was no sin

and no need for a Saviour. The Son was not anointed until later, for the specific purpose of dealing with death and sin. When in the Son, we had part in His life, just as later, in Adam, we partook of His mortality. Finally, however, all will be vivified, that is, possess a life after death. As this was secured by the sacrifice of *Christ,* we are now safe, beyond the reach of death. In Christ shall *all* be vivified (1 Cor. 15:22). True, this includes only those in Christ, His saints, at His presence. Yet all the rest will be included at the consummation, when all enemies, even death, will be abolished.

All such great truths as these must be viewed from the divine standpoint, or our conception of them will be dwarfed and deformed if not distorted. There may be many passages to "prove" them, but others must be overlooked or "explained." And the passages must be applicable and pertinent. On these themes we must base our faith on the enigmas and immature revelations in the Circumcision Scriptures, but include the latest maturer declarations in the epistles of Paul. Christendom is largely based on human phrases, such as the "trinity," the "virgin birth," being "born again," which it would be unwise to deny, for they have divine facets of truth. The divine trinities are not "Persons," the Lord was the only begotten of God, and the rebirth applies to the nation of Israel, not to us today. We are a new creation.

The "systematic" theology of Christendom has succeeded in giving the Deity a character in the highest degree lacking in light, goodness and love. In spite of fulsome phrases extolling these in theory, in his actions and attainment he is a fiend much worse than the serpent in Eden, or Satan in the book of Job. None of the numerous gods of the nations are as horrible as he. I won't worship him! But the Deity of the Scriptures! I cannot help admiring Him for His light, adoring Him for His goodness, and exulting in His love! A.E.K.

THE TWO EVANGELS

BOTH OF THE EVANGELS, that for the Circumcision and that for the Uncircumcision, reached some Jews and some "Gentiles." Proselytes, such as Cornelius and the Ethiopian eunuch, were given a subordinate place in the kingdom heralding, to preshadow the day when all nations, the sons of Japhet and of Ham as well as the sons of Shem, all the descendants of Noah, will be blessed through Christ, when He reigns over the whole earth. But these proselytes, like the nations in the millennium, will be blessed *through* Israel and *subordinate* to the chosen nation. In contrast to this, Paul's later evangel goes to *both without distinction,* and the believers are all on the same level. Neither Jews nor others are subordinate. All were joined into one body. In order to express this fact it was called a *joint* body after Israel was cast aside (Eph. 3:6).

THE ACTS RECORD

What Paul *did* and *said,* as revealed in the *Acts* record, is all conformed to the theme of the book, which is the rejection of the kingdom by Israel, by both the nation and the ecclesia. But what Paul *wrote* in his epistles during that era predicts and presupposes this rejection, for his written instructions go beyond it. The quotation which closes the book of Acts (28:26-27) was anticipated long before in Paul's Roman epistle. In them he reveals several secrets, including the hidden evangel, which could not be fully revealed until the kingdom ecclesia had finally failed. It was covered, so the unbelievers could not apprehend it (2 Cor. 4:3).

Saul was not competent to be one of the apostles of the *kingdom. They* were called because of their qualifications. Even a disciple, as Nathanael, was chosen because he was an Israelite in whom there was no guile (Jn. 1:47). Not only was the office limited to those who were morally suited to the honor, but they had to have a long training first. Matthias was later included because he had been a disciple of Jesus from the baptism of John until the day on which He was taken up, that is during Christ's whole ministry. Judas, indeed, was an exception, but our Lord knew from the beginning that he was an adversary (Jn. 6:70-71). Before Saul was called he was far worse than Judas, so that he should have been *barred* from the office rather than called to it. Personally, he was not fit for the lowest place in the kingdom. How, then, could he be one of its apostles?

Saul was made an apostle long before he was qualified for it. Indeed, he actually was *active* as an *adversary,* persecuting Jesus, at the time he was appointed to the apostleship. Yet Saul also needed much training before he exercised his office, so he spent three years in Arabia before he began his active career, but it was not a time of *probation,* but of *development* of the grace that he already possessed. All of these facts should help us to see, not only that he was absolutely unfit for a place among the twelve, and that the sphere he entered was an entirely new departure, dependent on *grace* rather than *works,* but that it was entirely an act of God, *predetermined* and *independent of Saul's conduct or deserts.*

Spiritually, Saul's eyes were opened gradually indeed, because he had a mission to his own people among the nations, as well as one to the other nations. The latter could not be fully revealed until stubbornness, in part, came on Israel. Yet his ministry to his own nation was not primarily to *save* them, but to *provoke them to jealousy* (Ro. 11:11, 25). During this period he had to

herald the kingdom to them, and proclaimed repentance and pardon and forgiveness to the Jews among the nations, *outside* the land. Not the twelve only were commissioned to go to all the nations, for these are called *disciples* (Mt. 28:16). Saul was called to be the *apostle* to the nations after they had *failed* to carry out their commission.

The kingdom will be introduced with *judgments,* not with *grace.* Then Messiah will send His messengers to pull out of it the lawless, to cast them into a furnace of fire (Mt. 13:41). Indeed, for seven years before Christ comes, He will deal in dire judgment with the earth, in order to sweep up the sinners and prepare it for His reign of righteousness. Saul was, indeed, stricken with blindness, but this was soon healed. Was it not given to him as a token of his spiritual condition? He was blind to the light to which he had been called. Many of the saints never do have their eyes fully opened, in this life, to the glory and the grace which is theirs in Christ Jesus.

It is hard for us to realize how blind Saul really was spiritually. The very light that was in him was darkness. He knew, as few others, the facts of God's revelation in the Hebrew Scriptures. He must have known much about the Nazarene whom he persecuted. But of the fundamental truths of the present secret administration he knew even less when he was called than the ignorant religionist of today. They have at least *heard* of a heavenly destiny, although they cover up the grace which came to Saul by means of the rites of Christendom. Therefore the Lord said to him that he was to be a witness, not only of what he had perceived, but of that which he would see later (Ac. 26:16). In all his ignorance, however, he, like those to whom he was sent, received an allotment among those who have been *hallowed by faith in Christ alone.* Of this he did not learn till later.

For some years, soon after I first believed, I was among a company of saints whose chief aim was to conform to the practice and doctrine of the book of Acts. They reasoned that, what the disciples did, they should do likewise. But we cannot even reason thus from the example of Saul-Paul. I followed their method and was baptized in a pool in the Los Angeles river bed. Yet Paul later, after the truth of today was revealed, protested that he was not sent to baptize (1 Cor. 1:17), and later limited us to one baptism into a *spiritual unity* (Eph. 4:5). He circumcised Timothy, yet later denounced it as maimcision (Phil. 3:2). He himself carried the decrees of the kingdom ecclesia to those reached by his ministry (Ac. 16:4), yet he cancelled them in his later letters (Eph. 2:15, Col. 2:14).

So we will now consider his teaching in the book of Acts, not to adopt it or put it into practice, but to note its departures from that of the twelve, and its gradual change toward the truth for today.

Saul's first heralding in the synagogues of Damascus, was that Jesus is the *Son of God* (Ac. 9:20). Here we have a distinct advance over the words of Peter at Pentecost, who heralded Him as *Lord* and *Christ* (Ac. 2:36). Peter uses the first three accounts of our Lord's life for the background of his declamation, especially Matthew, who sets forth the Messiah or Christ. But Saul had seen the Saviour in His heavenly glory, so speaks of Him, not as the *terrestrial* Son of *Adam,* Abraham or David, but as the *celestial* Son of *God,* as He is set forth in John's evangel. Thus he gives us the keynote of his ministry. *He begins where the others end.* His lowest is their highest (Ac. 9:20). Then He goes on and deduces that this One (the Son of God) is the Christ, the Anointed, and for a while he takes over Israel's *priestly* function (Ro. 15:16), ministering the evangel of *God,* in order to provoke His people to jealousy (Ro. 11:11).

When he first went to Jerusalem after his call, he could not even speak to the disciples, for they feared him. Barnabas, however, led him to the apostles. Then he spoke boldly in the name of the Lord Jesus (Ac. 9:29). As he had come from Tarsus, a foreign city, he specialized in discussing with those who were Hellenists. This angered them so much that they sought to assassinate him, and he was sent back to his native city. Instead of being given the highest place, above the twelve apostles, and being protected and promoted for preaching the highest truth that had come to Israel and the nations up to that time, he was chased out of the holy city in disgrace.

Israel, from the days of Jacob to their rejection of Christ, presented a sad spectacle of recurrent and repeated defection. One whole generation was strewn along the wilderness before they even entered the promised land. When the kingdom failed, the ten tribes were driven out. Later Judah and Benjamin were deported for seventy years. Later they were again dispersed, after rejecting the apostolic witness in the book of Acts (8:1, 11:19 etc.). According to the eleventh of Hebrews only those of *faith* looked forward to something better, and will have a part in the former resurrection (Rev. 20:4-6). The great mass of the nation will not live again until the thousand years are finished. Only those who had *faith* will enjoy the promises.

When Barnabas was sent to Antioch, he remembered Saul, and brought him from Tarsus to help in teaching the ecclesia there. As we have no record of anything he said at this time, it is not likely that he introduced any new doctrine, such as would help us in our present investigation.

Paul's announcement of justification by faith to the Jews in Pisidian Antioch (Ac. 13:39) laid the cornerstone for the first ecclesia of the nations and, at the same

time, provided a foundation for his further teaching to the nations, as elaborated in his epistle to the Romans (Ro. 4). But it also stirred up much opposition on the part of Pharisaic Jews. At the special convention called to consider this question (Ac. 15:2), although Paul spoke at this gathering, there is no record in the book of Acts of what he said (Ac. 15:12). But in his later epistle to the Galatians we learn what his attitude was toward circumcision and law keeping for the nations. He calls it a *different* evangel, which is *not* another, and pronounces an *anathema* on those who promulgate it (Ga. 1:6-9).

Among the Circumcision believers, especially the Pharisees, (Ac. 15:5), there was a strong tendency to corrupt their *own* evangel by *adding circumcision* and *law keeping*. The true evangel originated with John the Baptist and Christ, and promised an entry into the coming kingdom dependent on repentance and baptism. The Jews of that time *already had circumcision and the law*. These came from Moses, although circumcision originated with Abraham, *after* he had been justified by faith. The law was *no evangel*, rather, it brought a *curse*. Yet the Pharisees sought to make its observance a condition of salvation for the nations (Ac. 15:5). *This* was the *different* evangel which was *not* another (Gal. 1:6). It called down Paul's anathema. Yet there are sects even today clinging to some phases of it. This was not one of the two evangels.

Here we have the beginning of the great controversy as to the place of the law in the salvation of the nations, which occupies such a prominent place in the remainder of this account and in the writings of Paul, especially Galatians and Romans. The first great convention was called to settle it, and justified Paul even from the standpoint of the kingdom ecclesia, though the matter was really outside their jurisdiction.

Saul himself was baptized, and bathed off his sins (Ac. 9:18, 22:16). He seems to have baptized the household of Lydia (Ac. 16:15) and of the Philippian warden (Ac. 16:33), and Crispus, chief of the synagogue, and Gaius, and the household of Stephanas, in Corinth. And he did this, notwithstanding his own assertion that *Christ* did *not* send him to baptize (1 Cor. 1:14-17). We should note that this was *not* done in the present administration or in conformity to present truth, but as a concession, at a time when there *was* an evangel which called for baptism in water. There were two baptisms at that time, in water and in spirit. It was not till later, when the present administration was inaugurated, that one of these dropped out, and there was only *one* baptism (Eph. 4:5), that *in spirit.*

THE PHILIPPIAN JAILOR

How often does the Philippian warden's question, "What must I be doing that I may be saved?" receive the biblical reply, "Believe on the Lord Jesus, and you shall be saved . . . "! But how seldom is the sentence completed, "*you and your household*"! Not he *alone* was baptized, but *all his household.* I have great sympathy with the few who "believe in" household salvation and baptism, and who base it on this passage. It is not only "in the Bible," but it is one of the acts of the apostle Paul, who would have us imitate him. But there are echoes of this in his later epistle to the Corinthians. There he acknowledges that he baptized three in Corinth, yet protests that Christ does *not* commission him to baptize (1 Cor. 1:14-17). Such apparent contradictions should help us to see, that the scene was continually changing from the material and tangible to the spiritual and supersensible, and that the example for us does not lie in Paul's intermediate ministry, but in his perfection epistles.

Paul's earliest epistles were probably written to Thessalonica, so his words there, even those recorded in the Acts, which primarily concern the kingdom, are of special interest. In view of the fact that these epistles begin the revelation of the secrets, in this case the "mystery" of the resurrection, it is notable that he starts by "opening up and placing before them that the Christ must suffer and *rise from among the dead . . .*" (Ac. 17:3). But these *secrets* of which he later wrote could never be announced in a treatise on the *kingdom,* such as the book of Acts.

It is characteristic of the *grace* which is ours in Christ Jesus, that the less noble Thessalonians received the revelations concerning the prior resurrection, rather than the "more noble" Bereans. They examined the Scriptures given to Israel to see if these records have it so. If they had checked Paul's epistles to Thessalonica, they would not have found any confirmation of the secret of the resurrection. And so with all the "mysteries." These are unsolved secrets to all who depend upon the Hebrew revelation to confirm Paul's later unfoldings. The noble action of the Bereans avails much in the kingdom evangel, but not in Paul's. The more *ig*noble Corinthians were given special consideration, and received the first unfoldings of the conciliation.

It is instructive to note that Paul begins his addresses to so-called "heathen," who had no divine revelation, with the book of *nature,* in which they may see displayed God's invisible attributes, His imperceptible power and divinity (Ro. 1:20). The remarkable point in Athens was the fact that they had already gone so far as to recognize their own ignorance, by erecting an altar to an unknown God. Paul most aptly begins where they left off, and gives them the most masterly and eloquent oration on the God of nature that the Athenians, or anyone else, has ever heard.

Had Paul been a little further along in his metamorphosis, beyond the crisis noted in Ac. 19:21, he would have brought in the conciliation at this point, for he wrote of it only a short time afterward (2 Cor. 5:16-21). Instead he *approaches* it by saying that God *condones* the times of ignorance. This word is literally OVER-PERCEIVED, which comes close to our *overlook*. Of course God is far more lenient where there is ignorance than where He has given light. The Jews were much more culpable than the "gentiles". But condoning goes beyond lenience due to extenuating circumstances. Like conciliation, it is in the realm of feeling. It treats an offense as if it had not been committed, but it does not hold out the hand of friendship, or lead to reconciliation.

Another conciliatory note is struck when Paul, after speaking of righteous judgment by the Man Whom He specifies, adds the phrase, "tendering *faith* to *all.*" He was not allowed to elaborate this further, for *lack* of faith was immediately apparent when he spoke of the resurrection, which was altogether outside the realm of the people's limited knowledge. But the mere mention of *faith* being tendered to all, is most suggestive of the opening chapters of Romans, the letter which anticipates the setting aside of Israel long before it is chronicled at the end of Acts (Ac. 28:26, Ro. 11:25). At this time it was still a secret, yet the apostle probably knew of it, and could hardly help being influenced by it in his contact with the nations.

PAUL AND REPENTANCE

Paul preached repentance in Damascus and Jerusalem and Judea at the very beginning of his ministry (Ac. 26:20). Although it has no place in the evangel for today, Paul, in his marvelous message to the Athenians, distinctly stated that "God is *now* charging mankind that all everywhere are to *repent* . . ." (Ac. 17:30). In

Ephesus, also, he certified to both Jews and Greeks *repentance* toward God and faith toward our Lord Jesus Christ (Ac. 20:21). When he sums up his career before King Agrippa he said, "first to those in Damascus, besides in Jerusalem also, besides to the whole province of Judea, and *to the nations,* I reported that they are to be *repenting* and turning back to God, engaging in acts worthy of repentance" (Ac. 26:20). From this it is evident that he preached repentance throughout his whole pre-prison ministry, from the very beginning to the end, while the kingdom ecclesia was still in existence.

Repentance still has a function to fulfill in *the saints,* as is evident from Paul's latest epistles. By gentleness, proper teaching, bearing with evil and meekly training those who are antagonizing, the slave of the Lord may be leading them to *repentance,* and a realization of the truth to a sobering up out of the trap of the adversary (2 Tim. 2:24-26). If we make it a condition of salvation of the *sinner,* it is apt to dilute the purity of grace, and tends to become *penitence,* an act meritorious, in place of faith, which has no merit whatever.

Repentance also has its place in our daily experience. The sorrow of the world produces death, but sorrow according to God produces *repentance* (2 Cor. 7:10). Those in Corinth who did not repent of their grievous sins could expect nothing but severe measures on Paul's part (2 Cor. 12:21).

I was convinced that I should be baptized by the statement that "the Corinthians, hearing, believed and baptized" (Ac. 18:8). I had heard and believed, consequently I reasoned that I also must be baptized. No one told me that Paul had later written to this very ecclesia that, "Christ does *not* commission me to be baptizing . . ." (1 Cor. 1:17). I was not informed that there is "*one* baptism," or the difference between "once" (in the Acts era) and "now." (Eph. 2:11, 13, 4:5). But I

am sure that it will not be reckoned against me, for I did it ignorantly in *un*belief!" (1 Ti. 1:13). But this taught me to be sympathetic and forbearing with those who honestly think they are doing God's will when they obey one set of Scriptures and ignore others which are withheld from them by the false teachers that abound. More and more I would warn the saints not to follow even Paul in everything in his pre-prison ministry. His example may be most misleading unless checked by his latest revelations.

The first so-called "council" or convention of the ecclesia of God, in Jerusalem, marked a "decided" step in the downward path of the circumcision, as well as a "decided" severance of the uncircumcision from them, although this was the exact opposite of its aim. The decrees were intended to make it possible for the Jews to have fellowship with the nations. Long before this, *Paul* had be*en severed* from his mother's womb (Ga. 1:15), and for God's evangel (Ro. 1:1), and by the holy spirit for a special work (Ac. 13:2). Yet, following this, he *severs* the *disciples* from the synagogue (Ac. 19:9). In stark contrast to this *Peter severed* himself from the nations. When men seek to *unite* on unscriptural grounds it generally leads to another *split.*

The next occasion, when Paul turned away from Israelities to the nations, was in Corinth. But it will help us to grasp its significance better if we consider some of the intermediate events. The Jews drove Paul out of Pisidian Antioch, pelted him with stones in Iconium, left him for dead in Lystra. When they return to Syrian Antioch, Paul and Barnabas summed up their mission by reporting that God . . . *opens to the nations a door of faith.* (Ac. 14:27). This act of God explains why they turned to the nations. Before this the testimony of Christ had been confined to the Jews, the Hellenists, and the proselytes.

The Jews in Judea, probably realizing that the kingdom had not come, and that the scriptures quoted referred only to the day of the Lord, would not recognize any national blessing at that time, and demanded that they be treated as proselytes, and not as proselytes of the gate merely, who were not obliged to Judaize, but proselytes of righteousness, who were compelled to circumcise and keep the law. This is important here, because it would entirely neutralize Paul's ministry, and, in effect would make them Jews in time. So Paul would be turning *from* the Jews to turn the nations into *Jews!* To settle this question the convention was called in Jerusalem.

At this convention the severance between the circumcision and uncircumcision was *confirmed.* The kingdom ecclesia would not admit a man of the nations into its fellowship. Hence there were two distinct companies, or "bodies", similar to the situation in the kingdom, when the saints in the nations will be separate and subordinate to the chosen people. As the stem *(gu)* of the Hebrew word "nation" (*gui*) means BODY (Gen. 47:18), both Israel and the other nations may be called "bodies," but the *believing* Jews and the *believing* aliens formed distinct bodies within them. It was not yet true that they were united into a *joint* body (Eph. 3:6). The decrees were made to enable them to have fellowship. So far as we know, Paul's party observed them, but not even *Peter himself* could do so for fear of the Jacobites (Ga. 2:12). Believers in Christ were split into two bodies, on the basis of the flesh, because they did not properly cut the word of truth, and tried to put Paul and his converts into the kingdom which is still future.

Now that there came to be a state of truce between the two sides, it is most interesting to note developments. During the next interval Paul won many converts among the nations and wrote epistles to them, gradually devel-

oping the *spiritual* aspect of truth and rejecting the physical side (2 Cor. 5:16). At that time, and in his earlier epistles, matters were in a state of flux, which should be considered carefully in any interpretation. Paul went to many places, including Derbe, Lystra (where Timothy joined him), Iconium, Phrygia, Galatia, Mysia, Troas, Philippi, Thessalonica, Athens, Corinth. There it was that the Jews would not have Paul, and he decided, "From now on I will *go to the nations* (Ac. 18:6).

When he came to Ephesus, after arguing in the synagogue three months, the Jews were so stubborn that he withdrew and *severed* the *disciples* (Ac. 19:9). This cleavage led to another great crisis in Paul's ministry and in the Acts account. Then we read that *these things* were *fulfilled,* and Paul ponders *in spirit* to go to Jerusalem and Rome. (Ac. 19:21). This leads to a veiled intimation of the present grace by means of the two "ecclesias," illegal and legal, in Ephesus, and later to his full exposition of present truth in his Ephesian epistle, written after the Acts era was closed. Then, in harmony with the *spiritual* nature of the truth about to be revealed, his *flesh* is removed from contact with the ecclesias where he had heralded the kingdom (Ac. 20:25).

Before this the relationship of believers of the uncircumcision to the circumcision spiritually were very vague, depending on the spirituality of each Jew. Most of them would not even have eaten with Cornelius, but Peter did (Ac. 11:3), and he defended his action. But those dispersed from the affliction of Stephen spoke to *orthodox Jews* only, not even Hellenists, at first (Ac. 11:19-20). Paul was called from Tarsus by Barnabas to speak to these at first (Ac. 11:25). It was not until he was *severed* by the holy spirit for a special work and called by Sergius Paul that he actually spoke to a man

of the nations, in spite of the opposition of Elymas (Ac. 13:8), followed by the departure of John Mark, and it was not until he came to Pisidian Antioch that *Paul turned to the nations* (Ac. 13:46). Then Paul reached many of these, and this led to the first church convention in Jerusalem.

Corinth is important in this meditation because Paul practically repeated the phrase he had used in Pisidian Antioch, where the first ecclesia of the nations was formed, by saying to the Corinthian Jews, "Your blood be on your own head! Clear am I, from now on *I will go to the nations.*" Thenceforth he separated his disciples. He went to the house of Titus Justus, next to the synagoge, and founded the large ecclesia in Corinth (Ac. 18:6). In Ephesus, withdrawing, he *severs* the disciples, arguing in the school of Tyrannus (Ac. 19:9), and finally in Rome, he repeats the curse from Isaiah, which our Lord had used to doom Israel, adding the words which close the history of the pentecostal ecclesia: "Let it be known to you, then, that to the nations was dispatched this salvation of God, and *they will hear.*" (Matt. 13:14, Ro. 11:25, Ac. 28:28).

Once the circumcision apostles had definitely agreed *not* to go to the nations, the doom of the kingdom ecclesia was sealed. But, even though they would not herald the *evangel* to them, they insisted on *ruling* over them. So believing Israel eagerly grasped at the *kingly* aspect of millennial rule, but left the *priestly* ministry to Paul *They failed to fulfill their foremost function,* but Paul did fulfill it. He wrote to the Roman saints, of "the grace being given to me from God, for me to be the minister of Christ Jesus for the nations, acting *as a priest* of the evangel of God." (Ro. 15:16).

Further facts concerning his turning to the nations will be presented when we come to consider more closely the teaching of Paul's pre-prison epistles. A. E. K

THE ATHENS ECCLESIA

Athens, August 20th, 1953

To the Los Angeles Ecclesia of Living God and to the Senior and Deacon of same, Brother in Christ AEK, who ministers the Universal Church of God established by the First Apostle and Deacon of Nations, Paul.

Dear Brother,

The Athens Church has received with great pleasure your inspired letter and even read it reproduced in the March "Unsearchable Riches" Journal (which happens to be the up-to-date spiritual organ of God affording food of this nature to the Family of Believers) together with our own letter escorted by your kind comments which brought high rejoice to our hearts.

Yes, dear brothers, it is true, as it has been stated by yourselves, that our and your assembly have no ecclesiatical bond established between them but notwithstanding this fact, we, both, are members of one and the same Body of Christ with the Lord being our Head and are baptized into the one and the same Spirit uniting us in a Single Faith and a Unique Hope inside the Great Vesta of God's High Fatherhood.

We are deeply thankful to you for your earnest prayers for our salvation and kindly be sure that we are doing the same for you and for any saint of God.

Unfortunately, our expected Authority Permission to gather here in a Hall, and to be able to preach His Gospel of Glory and the exceeding riches of His abundant Grace, was finally come up to a definite rejection from the side of our Authorities. Moreover, we have witnessed a Circular Order issued by the Ministry of War by which all Military Authorities of the State are expected to do their "so-called" duty by persecuting among the 18 Dogmas existing in Athens—named one by one in the Circular—only two of them, i.e. the "Jehovah Martyrs" and the next being our own of "The Reconciliation of all Humans upon the Universe" and this despite the fact that we bear no Dogma and have never being characterised as guided by dogmatic ideas but

merely as preaching the Reconciliation of any Human Being upon the Universe.

However, we are strongly convinced that afflictions stand as the Grand Privilege of saints of God wherein the High, Spiritual Works and within the Holy Arms of God we are taking our shape and our final form so that to conform with the Purified Picture of This Endeared Son of God. Moreover, these afflictions enable us to stare at Him and ask Him for the Ransom of our mortal bodies. So by Faith and by Hope we are saved in Christ Jesus and the Golden Wings of this Hope enable us to fly high in the Heavens where our inheritance lies in abundance. Consequently, we are getting visions of the Glory in which we are summoned to partake and are able to fall on knees and worship and be grateful and feel a burning Love for the Father of Glory.

Yes, dear brothers, we are believing (as you write it) together with your assembly that the trumpet-call of our Lord will sound too, soon whereupon all the people, alive or dead, will find themselves in the Great Airport of Lord, as it is described in Thesal. 4:13-18, and so be able to travel by means of the Superatomic Airship which races, not merely at the echo's speed, but at such a one as this is fluently expressed in the dynamic language of Spirit, namely, "At an eye's twinkle" and which Grand Airvessel will bring us—safe-enclosed in our imperishable and immortal bodies—in front of our Lord in the Heavens! What a Blessed Hope!

Meanwhile, during our experiencing the life of expecting God, we feel our hearts blooming and then we are getting an odour of Spirit which identifies the true of our origin: that we have been selected in Jesus Christ even before the Creation of the World. Yes, Father of Glory, graciously accept our gratefulness, our earnest thanks and sincere praise for your Highness!

Now all the Brethren of Athens Ecclesia and generally of the whole Greece are sending you a hearty and

brotherly embrace in Christ Jesus.

Please offer our love in Christ Jesus to any Saint loving the Lord in immortality.

The Athens Church, and together with them, your humble brother (the one who wrote this letter) being the least of all brethren at this end, send you their kindest regards, JOHN COUNELIS.

P.S. Please address your letters to: John Counselis, 25 Queen Amalias Street, Amaroussion, ATHENS,

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REPLY OF LOS ANGELES ECCLESIA

To the Ecclesia in Athens and saints in all Greece, elect in Christ Jesus, and chosen to be worthy to suffer with Him, and to be glorified in His presence—

The Ecclesia in Los Angeles rejoices to hear of the steadfastness of your faith, and readiness to suffer for His truth. We rejoice that you have been given grace to be subject to the superior authorities, for God is behind them, and will turn it to good. Remember how Paul was mistreated at Philippi, and sang hymns to God in the jail, and how God used it for the blessing of many. You may count on our prayers and fellowship in your trial, for we, also, are persecuted in many other ways.

We are specially pleased at your recognition of Christ alone as the Head of all the Ecclesias in which members of His body are found, and that all are one in Him. You may assure your authorities that you are in no organization with an earthly head, as other ecclesias in Athens. Some have tried to make us their head, but we will not allow it. We hope to help you, but refuse to rule over you, or any other ecclesia, and thus displace Christ.

The ecclesia sends hearty greetings in the Lord, and hopes to meet you all in the not too distant future, when our Lord descends from heaven and we are caught to meet Him in the air. Yours by grace transcendent

A. E. KNOCH

Obituary

WILLIAM BAYLISS

Our brother in the Lord, William Bayliss, of Mansfield, Notts., England, passed away on Sunday, August 2nd, 1953. He had been ill for only a week, the illness at first being not considered serious. Bro. Bayliss was a staunch believer in universal reconciliation, being actively engaged in the publication and distribution of tracts and of the magazine "Charisma." The funeral service was conducted jointly by Bro. Edgar Jones and Bro. Davies of Sheffield. Our sympathy and love in the Lord goes out to his wife, daughter, and little son, who survive.

MICHAEL DOCHERTY

The ecclesia in Glasgow, Scotland, has been saddened by the death of their leader, Bro. Docherty, who passed away August 9th at 4 A.M. He was a faithful and fearless exponent of God's word, who revelled in the truths revealed through a concordant study of the Scriptures. We do not have any details of his life or age, but these are not important—we shall meet him at His appearing, when his infirmities will be a thing of the past, and his life a vivified one. May it be soon!

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