Unsearchable Riches

A Bi-Monthly Magazine
For God and His
Word

VOLUME XLVII

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GOD AND FATHER OF OUR LORD

(*Sung to "Rock of Ages"*)

God and Father of our Lord,
Let us revel in Thy Word,
Let us see Thy plan unfold,
Know the secret long untold:
We to show to hosts above,
All the wisdom of Thy love.

O what love that Thou couldst see,
Man brought near through enmity.
That Thou might Thy heart make known
Was the seed of hatred sown,
To the end that all might know:
Love is seen where sorrows flow.

We who have believed in Him
Have been justified from sin.
Now alive with Christ, Our Head,
Quickened with Him from the dead,
We shall be with Him above,
Spend the eons in His love.

And all those who died in sin,
Those who had no Light within,
At the consummation grand
Are brought near at Christ's command.
Roused and raised and vivified,
All for whom the Saviour died.

All is out of God, we read,
As the tree is in the seed.
E'en though sin makes creatures foes,
All creation through Him flows.
When the eons run their course
All returns to God, their Source.

W.H.B.

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EDITORIAL

WE INVITE our readers to join us in thanksgiving and praise to our loving Father for His care and provision in continuing to entrust us with fresh revelations of His "unsearchable" or untraceable riches, and especially with the glorious truths concerning Himself. By His grace we hope to continue to delve more deeply into His activities, and so enjoy more and more of His wisdom and love.

"Chosen in Christ" is the general theme of a series in this volume by our dear Bro. Jaegle. He has been very ill and underwent a serious operation but is now recovering, and hopes to receive an invalid's pension, so that he may be able to devote his remaining years to the Lord's work. The first article of this series appears in this number, and is entitled "The Non-elect."

The articles on Genesis will continue when space can be found for them. They will keep on emphasizing the divine side of God's dealing with the early phases of the present wicked eon. There has been a tendency to go to extremes in "rightly dividing," and to forget that we are not only in this *administration,* as administered by Paul, but also in this *eon,* and have much in common with Noah and Abraham, and share some things with all who are in the eonian times, as connected with Adam. We have inherited mortality from the first human along with all the race, and we enjoy the same righteousness through faith which was enjoyed by Abraham. In these ancient records we have been given marvellous illustrations, living pictures, of our basic blessings.

There has been some demand for articles dealing with world trends today, especially political questions, and forms of government, etc., such as are discussed in secu-

lar publications, and for which the Scriptures are no guide. We have lived in several lands, and dwelt in a few long enough to get into familiar and sympathetic touch with its people and its government. Although I had been born in the center of the United States, and had lived there an ordinary lifetime, I was sometimes amazed by what information was pressed upon me by foreigners who had never seen our country and could not speak English. At the same time I was astonished at my own mistaken ideas, gathered from American magazines. This has convinced me that I am not in a position to teach others, or to speak without prejudice. I was agreeably surprised, not long ago by this statement made by an English brother: "No Englishman knows England until he has visited America!"

Many of my friends live in eastern Germany, so I have reliable sources of information there, but it would be unwise to say much about them, as I wish to be able to help them further in the future. Moreover, I lived there myself for a few years, and I know that they have a very different background than that of the adjacent lands. Besides, I know of the present foreign ideology, for it was introduced when I was there. I feel quite sure that the great success of this ideology in the land of its origin was largely due to the religious slavery imposed upon the people by the clergy. They have only been forced out of religious servitude into a political subjection, and some think that that was the worst kind, as it made a merciless tyrant of God, as well as men.

It would not be wise for us to enter this controversial field. Soon after I returned to this country a newspaper reported some things I had said. That night, at midnight, the telephone wakened me, and a voice told me to "go to hell." I started to reply that I had just come from two "hell's" (Gehenna (Mt. 5:22) below Jerusalem, and Capernaum, near Tiberias, (Mt. 11:23)), but the speaker had hung up. It is impossible to tell the

truth without giving offense. We gladly suffer for the truth of God, but it is not worthwhile to suffer for our faulty opinions, or to waste the time of our friends in non-scriptural discussions.

There are many adversaries. Some devote their lives and their publications to the destruction of the truths we teach and to the Concordant method. We will pray for them and bear with them personally, but consider it our duty to God and our friends to obey Paul's charge to Timothy (2:2): "Herald the word. Stand by it, opportunely, inopportunely, expose, rebuke, entreat, with all patience and teaching." The era *has* come when they will not tolerate sound teaching. But, of course, mere malevolence, and false reasoning as if God were a man, which will not deceive any mature believer, is better left until the dais of Christ.

It may be that we shall harp upon the two great truths that *all* is out of God and for God, more than may seem necessary, and denounce opposition to them more drastically than some of our readers deem advisable. But these two, one the foundation and the other the capstone of divine revelation, cannot be denied or destroyed without degrading our great Creator and Reconciler to the level of a human. And, indeed, all the reasoning about Him has this as a basis. Pray for us that we may use no other weapon than the sword of the spirit, to His glory.

The work on the Concordant Version promises to take more of our time and strength than ever, as we hope to begin publication before very long. We regret it, if we have given offense to anyone in the past, because we could not give them the attention they deserve. So we beg them to forgive us if we seem to slight them in the future. We have such an inordinate sense of the necessity and the value of the version to large numbers of the saints, that we cannot give much of our time and strength to individuals. A.E.K.

LOVE NEVER FAILETH

(1 Corinthians 13:8)

GOD IS LOVE. Love never fails. Therefore, God never fails. He is operating the universe in accord with the counsel of His will (Eph. 1:11). So He *cannot* fail. Love is not only the greatest thing in the world, it is the greatest thing in the universe. Love causes a young woman to risk her life to become a mother and then it will cause her to watch day and night over the sick-bed of that child with no thought of her own comforts. But there is a greater love. It caused God to send from His throne in glory, His only begotten Son, to die the most ignominious death ever known. He emptied Himself of the glory that He had with His Father and became the lowly Nazarene, and after three and a half years proclaiming the good news, He was denied and betrayed by two of His disciples and left to die alone. But God's love brought Him forth triumphant over death, sin and the grave. He carried not only my sins but *your* sins and the sins of the whole universe, mankind and the angels, and hath brought salvation to *all* (1 Tim. 4:10); jutstification to *all* (Rom. 5:18); reconciliation to *all* (Col. 1:20); and then the most glorious promise, the most far-reaching promise, the most all-inclusive promise and the most marvelous promise of all—1 Corinthians 15:28, which tells us that at the consummation of the eons God will become All in all! Then we will have become heirs of God and joint heirs of Christ. *Think of it!* Joint heirs with God's own Son. Praise Him for His marvelous, matchless love!

J.E.S.

NOTE: Those who would be interested in seeing the foregoing in the form of a tract, please write us. Thank you!

NOT ALL OF GOD?

By blasphemously denying that "all is of God" (2 Cor. 5:18), and impiously intruding the unscriptural expression "moral" thirteen times in as many pages, and falsely accusing us of teaching that God sins, *The Berean Searchlight* seeks to hinder its readers from reaching maturity and enjoying the grand and glorious truth that God, through His Son, will "reconcile all to Him (making peace through the blood of His cross) through Him, whether those on earth or those in the heavens." (Col. 1:20). Let us pray for the editor and his followers that God will give them grace to discard human additions and irrational reasonings, and *believe* the revealed Word of our gracious and loving Father.

Morality depends upon *motive,* on *intention,* not on acts. Killing is murder only when the intention was bad. A surgeon may kill even when he seeks to save a life. God has told us that He kills, as well as makes alive (Ex. 22:24, Dt. 32:39, Isa. 2:6, 2 Ki. 5:7). Did He tell an immoral lie? *Evil* is sin only when the motive is wrong. The Hebrew Scriptures distinctly tell us that God creates evil (Isa. 45:7). He planted the tree of the knowledge of good and evil in order to make these known to humanity (Gn. 2:17). Many times He speaks of the great evils which He brought on the world, the flood, on Israel, in the past, and on all in the judgments of the endtime. They all will result in the subjection of all in the future, hence are not sinful but beneficial. The greatest evil we can commit is to make Him a liar by not believing His Word.

ILLOGICAL "REASONING"

If we must "reason," which is entirely unnecessary

for faith, it should have a major and a minor premise. Then it would go something like this: Major premise: All evil is sin. Minor premise: God does evil, so He sins. Further: All sin is immoral. God sins, so He is immoral. (Lest we should be accused of saying this, we have crossed it out.) When thus clearly stated, its falseness is apparent. All evil is *not* sin. All sin is *not* immoral. Consequently *God, Who created evil, is neither sinful nor immoral.* Furthermore, we may reason thus: Since *God says* that He creates evil, it is not only a mistake but a serious offense, to charge those with moral evil who believe Him. The whole book of Job was written to show that Alueim uses evil for a good end. Some seem to have heard of Him with the hearing of the ear, but have their eyes ever seen Him?

Unbelievers who charge believers of God's Word on this subject with moral evil, reason from (not believe) other passages that God will annihilate, or punish, or torment unbelievers eternally, or doom them to some such fate. Is this "moral" or immoral? What motivated Him to create them if that is the final fruit of His intention? If such is the plan of Him Who operates all in accord with the counsel of His will (Eph. 1:11), is it too strong to say that such a one is motivated by hate exceeding that which the vilest human despot could hardly imitate?

In glowing contrast to this, where is the immorality of those who *believe* all the glorious grace and wisdom made known in God's latest revelations in Paul's epistles, which alone deal with Him as the Source of all, as well as the final outcome of His eonian purpose, and also *believe* all that He revealed before of His *evil* judgments during the eons, which are temporary, not eternal, and are necessary to give the knowledge of evil as a contrast to the appreciation of good at the consummation—what is wrong with this which so wonderfully blesses all His creatures and reveals, not only His transcendent power

and wisdom, but the essential motive of His heart, and shows that He is LOVE?

GOD IS NOT A MAN

Nearly all the false reasoning concerning the Subjector is based on the perverse premise that He is human, and subject to the same infirmities as a mortal. Not until we *believe* His Word that He will subject, save, raise and reconcile all, have we a major premise on which all logical deductions about Him may be based. As God uses temporal insubjection to make men fit subjects, and employs sin to prepare men for salvation, and temporary death as a prelude to endless life, and a short period of estrangement from Him to bring about endless reconciliation, and horrid hatred to lead to the light of love, then He is most just and "moral," and wise and loving in using them to become All in all He created in His likeness.

Mortals must not do evil that good may come, but the Subjector can, and not only He and the To-subjector are able to do this, but also all the to-subjectors to whom He has delegated His authority and the power of His spirit. The apostles did this, as in the case of Ananias and Sapphira (Ac. 5:3-11) and especially Paul to Elymas (Ac. 13:8-12), who also gave up Hymeneus and Alexander to Satan, that they may be trained not to calumniate (1 Tim. 1:20) as well as the immoral man in Corinth (1 Cor. 5:5). Even the brethren are charged not to commingle with a brother who is disorderly, that he may be abashed (2 Th. 2:6-15).

A father, one who figures the Subjector to his children, is bound to hurt them if he is faithful to his trust. Indeed, the subjectors of this eon, the superior authorities, are His servants (Ro. 13:1-9) who have the power to shed blood (Gen. 9:6). God has given us all these examples in order that we may understand His relation to the evil which He has created (Is. 45:7).

As in Paul's day some calumniate us, claiming that we

say that "We should be doing evil that good may be coming." (Rom. 3:8). This text occurs in a section dealing with the conduct of mankind apart from God, the Subjector, and in *in*subjection to Him. It does not apply to those who, in subjection to Him, are obeying His Word. Paul himself used evil in discipline. He not only gave some up to Satan (Ti. 1:20), but exhorts us to *stand aloof* (2 Tim. 2:16), to *shun* (2 Tim. 3:1-6), to *gag* (Tit. 1:11), to *expose* (3:11), those who sin. These words apply especially to the last days, in which we live. We seek to be very lenient to our calumniators, because we realize that this is a perilous period (2 Tim. 3:1). But when He, through Paul, instructs us not to commingle with the disorderly, we do not seek to evade this because its immediate effect is evil, for we are convinced that God will honor His own Word. Let us obey without reasoning (Ph. 2:14).

All the evil that God creates will result in good in the highest degree. Job's friends, like men today, tried to deny that He did it to Job except as punishment, but God rebuked them. We read of "all the *evil* which *Ieue* brought on him. As a result of this evil Job was twice as blest as he had been. It is one of the oldest lessons in the Scriptures. No other subject was so thoroughly debated, but all the reasoning was false, because they did not see the end. We may see the end by faith. God brings temporary evil on all, from the worst of men to the greatest saint, and by it he will magnify their future happiness, and their knowledge and affection of the Father, through Christ Jesus, our Lord. The evil He suffered *at the hands of God,* will do away with all evil, and bring endless blessing to all, and will fully satisfy the heart of God.

ADDING TO GOD'S WORD

It is a solemn thing to add to divine revelation. We should remember the prohibition of the wise man:

> You must not add to His words,
> Lest He should reprove you
> And you are a liar (Prov. 30:6).

A translator, especially, should feel the weight of this rule, for, in turning God's Word into a foreign and basically different language, the idiom often demands the addition of words not directly in the original, but necessary to express the thought, or to make a sentence readable. That is why the C.V. puts these words in light-face type. A good example is the word *all.* English does not allow us to speak of *the all,* but has a special term *the universe,* when referring to creation. But, alas, this has been abused, so we are compelled to use the literal *all* and leave the *the* off, which the C.V. indicates by a high period (·).

ALL THINGS

The most popular objection to the reconciliation of all *things* (A.V. Col. 1:20), by fundamentalist theologians, was that *persons* are not *things,* although they probably knew that the word *things* is not in the original. In fact it is never used in the Greek text. But they may have been deceived by the idea that the so-called *neuter* is neither masculine or feminine so refers only to inanimate objects although Webster's dictionary defines *thing* as "a creature, as a person or animal..." Neither did they carry this absurd idea to its logical conclusion. If they had, it would be their duty to explain how things without gender can be *reconciled,* as they have no feel-

ings. Moreover, if *all* had been masculine, what would become of the women? If it had been feminine, what chance would they themselves have?

ALL THESE

When the spirit of God wishes to emphatically limit the scope of all to that which is mentioned, the word *these* is added, as when the Adversary said to our Lord, "*These* all (the kingdoms of the world and their glory) will I be giving.." (Mt. 4:9). But, far oftener, when the scope is evident from the context, *no* "these" is used. In Colossians 1:16-20 the word *all* is used several times, and the context defines its scope as follows: "*all* in the heavens and on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, *all*.." This is concerned with creation. Then we have the scope of reconciliation. "that in *all* He may be becoming first, for in Him the *entire* complement delights to dwell, and through Him to reconcile *all* to Him (making peace through the blood of His cross) through Him whether *those on earth or those in the heavens.*" The *all* in creation includes the heavens and the earth, the whole creation (Gen. 1:1). The *all* in reconciliation is limited by the word reconciliation to all those who are estranged. There is no *these* here and it would not change the limitation in the least if it were.

The Concordant Version added the word *these* to *all* in Col. 3:8 in its early editions, even as the A.V. has it, because it seemed more intelligible in English, only it put the *these* in lightface type, showing that it is not in the Greek. The sentence is totally different from the occurrence concerned with reconciliation, for it goes right on to limit the all to "anger, fury, malice, calumny, obscenity." This context defines its scope just as the scope of *the all* in Col. 1:16 is shown to consist of the "*creation, that in the heavens and that on the earth,*" and in 1:20 as "whether those on the earth or those in the heavens." English has the special expression *universe*

which should be used here, and was in our first editions. Since, however, this has been misused so much in theology, and gives a wrong impression to some, it has been changed to the literal "all " in later editions. The word *these* does not at all offset the scope of Col. 3:8, and its addition in Col. 1:16-20, would not affect its scope in the least, for only *these* heavens and earth are in view. The Scriptures reveal only one of these.

ALL KINDS

Nearly all kinds of attempts have been made to *reason* away the divine dictum that "our Saviour, God... wills that all mankind be saved" (1 Tim. 2:4). Now, however, the "*New World Translation*" is using a more drastic method. They boldly insert the word "kinds" after "all," in this and similar passages, although not a single ancient manuscript contains it! They seek to excuse this bold addition to God's holy Word by retaining most of the mistranslations of the A.V., such as "everlasting" for eonian.

Romans 5:18 they render: "So then, as through one trespass *the result to* men *of* all *kinds* was condemnation, likewise also through one act of justification *the result* to men of all *kinds is a declaring* of them righteous for life." The words in *italics* are not in the original. The question is, How many "*kinds*" of men were condemned by Adam's one offense? Before this (Rom. 3:10) we are told, "Not one is just—not even one. Not one is understanding. Not one is seeking out God." Later on we have "the *entire world*," "no *flesh* at all" (Ro. 3:19). Is there a single human being who is not included in this? All do not commit heinous crimes like corrupting the Scriptures, but not one is just. The addition of the word *kind* does not in the least change the fact that all *humankind* are included, not only in the condemnation, but in the justification.

There was a time when the organization which later published the *New World Translation*, announced in the

Watchtower that they would circulate the *Concordant Version.* In fact, they sold a thousand parts, and ordered more. One of their representatives, however, wished us to change one of our renderings in order to agree with their teaching. When we refused to translate contrary to the original, they repudiated their promises. It is evident from this that this new version has been adapted to agree with their doctrines, so is even less true to the inspired Original than others.

CHRIST, THE FIRSTFRUIT

In the vivification of all, Christ is twice called the Firstfruit (1 Cor. 15:20-24). Nevertheless, as the C.V. has changed the word "order" into "class," it has been deduced that, "since class means a company," the second occurrence, though exactly the same as the first, must refer to a *company, not* to Christ Himself! This is a sample of the reasonings against which we are warned. The English word "class" *is* used of a "company," but it may also be used of a single person. The *original* word should be tested in a case like this. If *Christ* Himself is not vivified, then there is *no* vivification of *any.*

Although the word "class" may be used of a group, and can be literally used of those who are Christ's, it may also refer to a single individual. In the school in West Vernon which I attended in my youth, the upper classes had only one pupil in each, before I came. It is not the number of persons in it that make the class, but their *status.* We can say that Christ belongs in a class by Himself, as in the case before us. A perfect example of this is found in the Septuagint. There this very word, *tagma* SET-*effect,* is used of the *standards* of the various tribes (Nu. 2:2-34). But is is also used in the Song of Songs (2:4) of *one* person, a type of our Lord, the lover whose *banner* (A.V.) over her was love. So it is used in this passage of the firstfruit. The *next* class are those who are Christ's, so none of these can be the Firstfruit.

"IRRESPONSIBLE" INFANTS

THE UNSCRIPTURAL CHARACTER of most theologies on the subject of human destiny is glaringly exposed by the additions which they deem necessary to God's Word regarding the irresponsible and infants. This is a good test of our belief. If we are in line with the truth there will be no need to have special classes of any kind. God has none. He does not tell us how infants will be judged, simply because *all* will be treated with absolute justice, and no class *can* be handled any better than the rest, since *none* will have the remotest cause to complain. The only classes in the judgment are the *dead, great* and *small.* All will be set right.

Should it not help us to see that we are still astray in our hearts as to God's just judgments when we make exceptions unknown to His Word? Should not this conviction be deepened when we see to what endless speculation it will lead us? For, if certain classes are to be favored, or receive special consideration, who is to determine who they are? It is no light matter to define the boundary between an infant and an adult, one who is mentally "responsible" and one who is not. In God's sight there is no such boundary, but unnumbered varieties of His creatures, *all* of whom need *judgment*—setting right by adequate means—so as to find their All in Him.

Time was when, tortured by the thought of everlasting torment, and unable to find any revelation concerning infants in the Scriptures, I, and others with me, tried to escape the logical conclusion that they had a part in the unbelievers fate by saying that they are "in God's

hands.'' By this we made it plain that we did not consider that the rest are in God's hands. We really put our vague impression of the Deity in place of His Word. *We condemned His judgment as not in accord with His character.* We thought of it only as a punishment for evil deeds, not as a correction in accord with *all* deeds, good or evil.

I confess that I am so fully satisfied with what the Scriptures teaches as to God's judgment of all of His creatures—however severe it may seem—that I do not wish Him to vary His ways with the helpless, the weak or the ''irresponsible.'' The reasoning that would exempt these is not logical, for it has no premise except the false fear that God will not be just, and will ''punish'' without sufficient discrimination.

If the fate of infants is to be reasoned out, let us at least be logical about it. Some seem to insist that everyone must be treated *alike.* Then each one must receive the same measure of suffering as all the rest, something like the rich man in the unseen. According to this the infants would have to suffer more than all the rest in the future, as most of them have had comparatively little in the past. This might be enforced by the fact that God gives evil to the sons of mankind to humble them, and infants have missed this discipline. Hence it must be made up. Not only that, but all of us must have afflictions sufficient to measure up to those of the greatest sufferer who has ever lived. Such reasoning is vain. There is no such premise. All are not treated *alike.* God needs variety to reveal Himself, not only to men, but to the rest of the universe.

The only Scriptural division of those who enter the judgment is the *individual,* and his *deeds.* Each one is different. Not only is the infant to be distinguished from the adult, but every adult from every other one. Only so can there be justice. Only so can we escape endless problems. There have been cases where men have never

grown up mentally. Are they infants or adults? Others are precocious. Are they a special class? At what age does infancy cease? What about childhood, between infancy and maturity? Do not these questions spring from lack of faith in what God *has* revealed?

Many look upon the absence of information as to the fate of infants as a serious lack in divine revelation, and they hardly hesitate to formulate their own opinions as to how it *must* be. In fact few would allow them to come into *judgment* at all, for their perverted idea of judgment is punishment for evil deeds, instead of righting what is wrong. The deeds of men show wherein they are wrong, hence judgment harmonizes with them, and the great offender receives the most severe correction. Since judgment *is* in accord with deeds, why be concerned about infants, whose deeds dwindle down to nothing? *They* have no expectation of severe judgment. But that does not exempt them.

God has a purpose in judgment. He is not concerned to "punish" men blindly, or only for their own sakes. They must be prepared by judgment to be subject to Him, and to find their All in Him. This is not salvation, or conciliation, but the necessary prelude to it. Infants are, in essence, just the same as other mortals. We were all infants once. Were infants to grow up later they would turn out quite like the rest of us. Death does not transform them into "angels." They need to be changed before they can have a part in the bliss of the consummation. There is no possibility of such a change in death. They are not believers. Their case is exactly the same in principle as that of adults. The Scriptures make no exception of them. It is only our hard hearts and our false views of judgment that drive us to seek a distinction.

If our hearts are so much softer than God's in regard to infants, so that we wish to save them from all suffering, the only logical course would be to put them to death.

The infants that live many years and taste the bitterness of sin, they are the ones who suffer most. If there is any pain to speak of for an infant in the judgment, it is nothing compared to the evil which God gives to one who lives to an old age, and, though the latter will be held answerable for his deeds and judged accordingly, he is no more "responsible" than the infant. The evil that comes to us is God's gift and will work His will and our welfare. whether we be a babe or bent with hoary years. And this is true in judgment as well, even more apparently and emphatically. If suffering were not expedient, God would never have allowed it. Let us take it from His hand in thankfulness, not only for ourselves, but also for all creation, and not misjudge Him in His wise and loving use of this means of bringing His creatures to Himself. A.E.K.

HISTORY OF THE TRINITY

It seems to be commonly believed that the doctrine of the trinity was accepted from the very beginning. This was by no means the case. On the contrary, it was not until the third century A.D. that the council of Nicea was called to determine whether this teaching should be incorporated into the creed of the church. A young man, well versed in philosophy and literature, and a powerful speaker, persuaded the bishoops to accept it. Yet a considerable portion refused to accept it at first, especially northern Europe and Britain. Several more centuries later it became a generally accepted doctrine. So, for the first six centuries the trinity was not a part of the Christian creed, as it is today. Early believers knew nothing of it. It is one of the worst of the many corruptions which infest the church in these last days.

RECENT EXPLORATION IN PALESTINE

The south rim of Palestine, in Hebrew, the *Negeb* (generally translated simply "south"), lying between the hill country and Egypt, has recently been explored by archaeologists. Their findings confirm the Bible record. It has generally been rated as far too dry and barren to allow Abraham and his herds to cross it, as related in Genesis twelve, fourteen and twenty. Now evidence has been found for more than 225 sites, where people have lived. The climate has probably changed for the worse since those days. Much more of this, and the "scholars" will be more careful in questioning the Scriptural narrative.

WHEN WILL THE LORD COME?

PAUL, THE APOSTLE, who was chosen to reveal to us all that we know about the Lord's coming for us, wrote thus concerning it: "*We,* the *living,* who are *surviving* to the presence of the Lord..." (1 Thes. 4:15). From this it is clear that even Paul did not know when He would come, for he evidently expected it to take place in his lifetime. Daniel gave a definite time up to Messiah's advent to Israel, 490 years. But He did not come then, for it depended on their response. Paul, however, was given no time period or date. Neither does it depend on our conduct. Why was this? Because, like all else today, it is a manifestation of pure grace, and is to be constantly before us, not a mere future *event,* but a Person, our Saviour, the Lord Jesus Christ, our Expectation (1 Tim. 1:1).

Was Paul deceived and disappointed in his expectation? By no means! Just the opposite. In his *experience* the Lord came at the instant of his death. And so it is with us all. The dead know nothing. The instant of their death is followed, in their consciousness, by the sound of the trumpet, and they rise first to join the living who are caught away to meet the Lord in the air, and thus remain ever with Him.

Many dates have been set for His coming. There was great excitement in the year 1000. Since then those who confuse the present timeless administration with Israel's times and seasons, have continually managed to deceive the ignorant by spectacular prophecies that the Lord was at hand. So many were these that it would be tiring to recall them. Some made a profound impression and have left their scars. In 1844 a well-meaning man named Miller predicted the coming on a certain date,

and deceived thousands, some of whom donned special robes for the occasion, and others waited patiently on the roofs of houses. This led to the founding of the adventist church.

Another memorable date was set by the followers of pastor Russell. They had what they considered incontrovertible figures for 1914. Many deluded, but enthusiastic souls gave their all to the Society, and were left without anything on which to live, not only in America but in Europe also. One would have thought that no one would trust them again. But they kept on and still insist that the Lord came in spirit!

Some calculations were based on, or confirmed by the measurements in the pyramid of Gizeh. When I visited it I noticed that, in a few more years their measurements would come up against a solid wall of stone. What would they do then? When the time came they simply took up another calculation.

Had I paid any attention to these dates, I would have been in a turmoil most of my life. But I soon learned that, *even in Israel, time was not counted* when they were out of touch with Ieue.

There are still at least seven prophetic years to run before the Messiah comes to Israel on the mount of Olives. But when the day of Ieue begins is not revealed. Some things, like unbelieving Israel in the land, seem to indicate that it is near. Other things, like the restoration of Babylon to a world power, make it seem far away. But we do not need to wait for that.

For us this crowning glorious event will come in our lifetime! It will be enjoyed at our death, if it does not come before. Most of us were taught that our disembodied spirits went to heaven when we died, each alone, apart from His trumpet call. Perhaps we were disappointed when we learned the truth that the dead are dead, and know nothing. How much better is God's glorious plan!

A.E.K.

LESSON OF THE COVENANTS

SEVEN PRINCIPAL COVENANTS are used to teach mankind its own sinfulness and helplessness, and its need of God's power and grace. The first one was made with Noah, to preserve earth's living souls through the deluge. The second is with humanity and all soul life, not to repeat the flood, and is signified by the rainbow. The third was with Abram, and leased him the land; the fourth, with Abraham, assured him a seed, signified by circumcision. The fifth, with Israel in the wilderness, gave them the law, which they could not keep. The sixth will be a "new" covenant with them, to be fulfilled in the future, in the presence of their Messiah. The seventh is our spiritual "covenant," today. The lesson they teach is this: *God alone is able to keep a covenant.* When it is left to human efforts, it fails utterly. This long lesson of human impotence is one of the main means of preparing mankind for subjection at the consummation.

The dictionary defines a covenant as an agreement between *two or more* persons or parties. In theology it seems to refer to the promises of God, with *conditions to be fulfilled* by man, such as *obedience, repentance, faith,* etc. According to this, the first covenant God made can hardly be called a covenant at all, for there were no stipulations whatever, simply instructions. I am convinced that it is intentionally called a "covenant," in order to reveal the vital feature of all covenants made with Deity, in contrast to human covenants. God can, and does fulfill His side, but, that which depends on man, he cannot and does not fulfill, unless empowered by God's holy spirit. This is further illustrated by the

other early covenants, in which the human element is given its true place. Not so was the covenant under the law which Israel was supposed to keep, for they failed utterly.

Before Noah or the animals entered the ark, God made a one-sided covenant with him alone (Gen. 6:18). No particulars are given. Simply that he was to go into the ark with his family and the animals, with the implication that they would be preserved alive through the flood. As this is the very first "covenant" mentioned in divine revelation, it deserves exceptional consideration, especially as it concerns *the preservation of all soul life.* There are no stipulations, no if's or shall's. That Noah and the animals should enter the ark is taken for granted. Is not this a precious foreshadowing of the final preservation of all humanity (1 Tim. 4:10)? The fact that *all later life,* in this eon and beyond, *was saved then,* in the ark, is an intimation of the eventual salvation of God, Who wills that all mankind be saved (1 Tim. 2:4). The ark is a marvelous type of Christ and salvation in Him. All covenants made by Alueim alone are really one-sided, like this. When stipulations are added for others to fulfill, there is *temporary* failure, but God eventually carries it out through the power of His spirit.

THE RAINBOW COVENANT

No rain fell on the earth before the deluge. We read that "Ieue Alueim does *not* bring rain in the earth... yet humidity is *ascending* from the earth and irrigates all the surface of the ground" (Gn. 2:5-6). The conditions which cause rain and storms are abnormal, and are due largely to changes in the atmosphere, of which there is no record before the flood. The second time rain is mentioned, and the first time it occurs, it is used to produce the deluge. Ieue Alueim said, *I* (emphatic) will cause it to rain on the earth forty days and forty nights (7:4). Since then, ever after the deluge, this

condition remains, so that we continue to have rain, and even local floods. So the question arises, Is there not continual danger of another deluge? There is not, for God alone has taken the responsibility that it shall not occur.

SIGN OF THE RAINBOW

The visible evidence of the *first* covenant with Noah is the presence of soul life on the earth at the present time. Each one of us is a token of God's preservation in the past and an intimation of His salvation in the future. But God has given humanity much more than that. He has made a covenant, not only with Noah, but all flesh, his descendents, as well as all forms of soul life. This salvation is not confined to those who believe, but includes all mankind. Therefore God condescends to give a visible token of this covenant, where all can see, and continues it throughout two eons, until such an assurance will no longer be needed. It is a *sign*, therefore has *significance*. But how few know its marvelous meaning, or worship in its presence! Every rain should remind us of the gradual disintegration of the earth. Yet the rainbow, which often accompanies it, assures us that this will never reach the proportions of a deluge. The very agent of destruction has now been made the bearer of the good tidings that it will never occur again!

As the rainbow is due to the refraction of sunlight by myriads of globules of water in the atmosphere, it is closely connected with clouds and rain. The water, during the previous eon, was *above* and *beneath* the atmosphere, not *in* it as at present. So they probably had a very dry climate with no excess of moisture in the air. The A.V. says that a "mist" went up and watered the face of the ground (Gen. 2:6). But that would have been impossible. It was moisture from *below* which was drawn *up* to the surface by capillary attraction. As there were no clouds or rain, there could have been no rainbow. But, at the deluge, the crevices of the

heavens were opened (7:11), so that the waters above the atmosphere came down through them, and caused the forty days' rain. So long as the water is stored *in* the atmosphere, and not *above* it, there seems to be no possibility of another deluge. The rainbow assures us that the moisture is *suspended* in the air.

Who has not admired the beautiful colored arch that God has given us as a sign of His covenant with all flesh on the earth! But who fully realizes and responds in his heart to the grand and glorious assurance which it conveys? It transforms the very element once used in man's destruction, into a glorious promise of future preservation! Earth-dwellers have been threatened with many calamities, mostly from the hands of man. They have suffered from wars and famines and even from minor local floods, but never has there been the fear of another deluge. On the contrary, rain is usually a great blessing to many areas of the earth. In the coming kingdom it will be a boon which will be withheld from those nations who do not send up their quota to worship at Jerusalem (Zech. 14:17).

The rainbow is said to be an "everlasting" covenant between God and every living soul of all flesh which is on the earth, in our popular versions. But this implies the need of such an assurance forever. When the eons are past, there will be no possibility of another deluge, so such a covenant will have lost all significance. It is only during the eons that it can apply. Therefore it is more correctly called an *eonian* covenant.

COVENANT OF THE LAND

Ieue Alueim brought Abram from Ur of the Chaldees, to give him all the land from the stream of Egypt unto the Euphrates, to tenant it. Yet Abram wished further assurance, so he was told to prepare the usual formalities with which they were wont to confirm a covenant in those days. He was told to take five sacrificial victims,

split the heifer, the goat and the ram each into two parts, and lay them so that both parties could walk between them, so much as to say: May I become as these victims if I fail to keep this covenant! After Ieue explains to Abram that it would be four hundred years before his seed would tenant the land, then the symbols of Ieue's presence passed between the parts, confirming His covenant obligations. *But Abram was not allowed to pass through,* and so become responsible, for he had no part to perform. It was a covenant of *faith,* similar to that made with Noah, without any dependence on man, so is sure to be fulfilled in its proper time. But, meanwhile, two other covenants intervened, that of circumcision and that of the law, which delayed its fulfillment.

Upon the birth of Ishmael, *who was born according to the flesh* (Gal. 4:23), Alueim made a special covenant with Abram, after He changed his name to Abra*ham*. He gave the land to him and his seed on *one condition,* that *they cut off the flesh.* The land and its blessings eventually were restricted to a faithful remnant of the nation, who will have the *faith* of Abram, which he had in *uncircumcision. All* the descendants of his *flesh* were *not* included. The *sign* of this was circumcision, cutting off a *portion* of the flesh. Consequently, fleshly Israel has not kept the land, not because they failed to circumcise, but because they depended on their flesh and not on Ieue Alueim. This lesson is repeated in many different ways throughout their history. Instead of interpreting the sign as *cutting off* the flesh, they distort it to the opposite, and gloried in their *physical* heritage.

Today there is a small sprinkling of "Christians" among the Jews in Palestine, most of whom have never learned their true place in the spiritual body of Christ. Along with others among the nations, they look forward to a place in the kingdom, in the land. They expect to go through the great affliction before their Messiah returns to the mount of Olives, and have a high place in

His kingdom in the future. Thank God, they will be joyfully disappointed in this, for the time for Israel's restoration cannot be in view until after Christ has come to the air and called all His saints up there. Circumcision and its fleshly advantages are treated as *refuse* by Paul, for we have no confidence in the flesh. He calls it *maim*cision now (Phil. 3:4-11).

The Jews claim that God gave them the land, so that it belongs to them, because they are descendants of Abraham, and have kept the covenant of circumcision. But they are mistaken on two points. The land *belongs* to Ieue, the Owner of all the earth. If He had deeded it to them, then He should have maintained them in it, no matter how they treated Him. But they often lost a part or all of it, and even went into deportations, as most of them are today. And even now, Ieue should protect them against their enemies if He had *given* it to them. Not *owners* are they, but *tenants,* and liable to be evicted, as they have been in the past,when they do not give Ieue His due. Today, all they have is a precarious, fighting hold on only a part of it, not even including the temple area, near which the true capital must be.

The *sign* of circumcision should show the Jews that the land is *not* merely for the *fleshly* seed of Abraham, but for Abram's *spiritual* progeny. It is not for *Ishmael* although he also was circumcised, but for Isaac. So long as the true significance is ignored, it is only a mere mutilation of the flesh, without any value in the sight of God. It is like an empty container with a promising label on the outside, but nothing of value within. But, in the future, when the present demonstration of the futility of the flesh has been finished, then Israel, finally, will tenant the land. Then Ieue, their Subjector, will circumcise their *hearts* (Deut. 30:6). This shows that the real circumcision is an inward change, not an external mutilation.

The principal covenant of the Hebrew Scriptures is that with Israel, the nation of His choice. Here the covenant has the usual two parties, *both* of which are under obligations to do their part. As we read in Exodus (19:5), Ieue said to Israel: "*If you are verily hearkening to My voice, and observe My covenant, then* you become Mine, special, more than any of the peoples, for Mine is all the earth. And you are becoming Mine, a kingdom of priests, and a holy nation." No such conditions were connected with the covenants with Noah, or even with Abram. These were men of *faith,* and, where faith is, there is no need to call for coöperation. Noah went into the ark for his *faith,* and Abram was kept from confirming his part of the covenant by being put to sleep. Today the saints have no covenants with stipulations to fulfill, because these do not accord with either faith or grace.

CONTRASTS IN ISRAEL

In the course of Israel's history, Ieue radically changed their condition from time to time, from the freedom of the patriarchs to the slavery of Egypt, from the barren wilderness to the fertile land, from the sovereignty of their kings to the servitude to the nations, and now, from their perilous and pitiable condition among all nations, ending with the greatest persecution of all, they will enter the kingdom and rule with their Messiah over all others. If they had radically spread their rule over all without any of these vicissitudes, they could never fully enjoy the coming kingdom, as they will do, nor would their example to others be nearly as instructive in the future. For God is using the earth as a stage on which to display His attributes in His dealings with its inhabitants. Through them the heavens will learn of Him.

WHY A LAW COVENANT

As the covenant of the law with Israel finds such a large place in the Scriptures, and resulted in such a

vast amount of failure and suffering, we might well ask why it was ever introduced, and what is the object in view. As is true of all God's eonian dealings with mankind on the earth, it is an exhibition intended to *display the glories of God* to all His creatures, not only during the eonian times, but especially thereafter, and not only on earth, but in the heavens also. It is a course in experimental spiritual forces in order to expose the weakness and worthlessness and insubordination of the creature apart from God's vivifying spirit. Until it has been learned there can be no consummation, in which God will be All in all.

The circumstances connected with the giving of the law are most suggestive, for they clearly indicate its nature and foretell its future. After Moses had received the tablets with the ten "commandments," or *words,* as the Hebrew has it, he came down from the mountain and found the people worshiping the golden calf. Seeing this, he flung the tablets to the ground and broke them, for Israel had already broken the first precept, even before they had received it (Ex. 32:19)! So it was thereafter. They could *say,* "All that Ieue speaks will we be doing and hearkening" (Ex. 24:7), but all their *actions* declared the reverse. They were not openly contradictory, but the spiritual eye could deduce the opposite from the circumstances which accompanied its advent. Not only did they break the law before they received it, but the action of Moses in breaking the tablets should have taught them this.

The second set of tablets would have suffered a like fate as the first, if Moses had not been instructed to put them in the coffer beneath the propitiatory shelter, commonly called the mercy seat. The significance of this act is hid from us by the mistranslation "mercy seat." In no sense was it a *seat.* It was the lid which *covered* "the coffer of the covenant" (Nu. 10:37), that is, the box or chest (usually called the "ark," as well as

the ship that Noah built), in which "the tablets of the covenant" (Dt. 9:9) were kept. In Hebrew it was called the *kphrth,* the propitiatory SHELTER which *protected* the people from the presence of the law, which was in the coffer. Had it been exposed, the whole nation might have perished.

THE LAW

The function of the sheltering lid on the coffer of the covenant is best shown by an incident in the history of Israel. When the coffer of the covenant was captured by the Philistines, it became a curse to them, for no propitiatory shelter had been provided for them. So they sent it back on a new car, pulled by two young cows, with their unweaned firstlings held back. Contrary to their instincts, the cows took the coffer back to the house of Abinadab (1 Sa. 6:7). Later David went down to bring it up to its proper place. But he, instead of having it carried on the shoulders of the priests, according to the law, also used a new car. When Uzzah (Strength) took hold of it to steady it, he was struck dead. Such is the result of contact even with the coffer that contained the law! They, indeed, had the law, but woe to them if they ever touched it!

Another significant act foretold the fading glory of the law. When Moses came down from the mountain his face gleamed with its glory. But this gradually faded, indicating the fact that the glory of the law was transcient and would fade away. So Moses put a coverlet on his face to keep the sons of Israel from seeing that it would be nullified (2 Cor. 3:12-16). As the apostle Paul puts it, this covering still lies on the hearts of those who seek to keep the law, until Israel turns back to the Lord, when the new covenant is *written in their hearts.*

The fact that the law had no power to enable those to whom it was given to keep it, may seem to show that it was a useless failure. But when we consider the divine purpose in giving it, it was a perfect success. Rather,

if it had been kept, then it would have failed in its object. It was intended to give the knowledge of sin (Ro. 7:7). Indeed, a *sin* committed in the light of God's law was transformed into an *offence*. It is not simply making a mistake, but flying in the face of the Deity.

We are not under this covenant of works, or law, nevertheless its long history of failure is full of helpful lessons for us, and for all subsequent eras. Indeed, it forms the basis for final bliss. One lesson had a powerful influence on the writer. After Samuel had charged Saul to utterly destroy Amalek and their flocks, he spared the best of the beasts to sacrifice them to Ieue. Then Samuel said, "Delights Ieue in ascent offerings and sacrifices as in hearkening to the voice of Ieue? Behold! *To hearken is better than sacrifice: to attend than the fat of rams.*" This led to the rejection of Saul, as king of Israel (1 Sam. 15:22). Sacrifice is good and commendable, but if it is not in subjection to God's Word, it loses all its value. Alas! how much of real sacrifice there is today which is out of line with God's Word! Let us make conformity to His will the first consideration. Then our sacrifices will be acceptable.

Nowadays we acclaim sacrifice with little concern as to whether it conforms to or clashes with God's instructions. If we were under law, as Israel was, the result would be even worse than in their case, especially as we have them for an example. Being under grace, there is no condemnation, as with them, but what a loss before the dais of Christ! Some of our most sacrificial service, and life-long efforts to "work for the kingdom," may not stand the test of fire (1 Cor. 3:13), if it is not done in full accord with His Word. This is abundantly illustrated in daily life. The most energetic and hard-working artisan is useless if he departs from the plans and specifications laid before him. Yet "Christian workers" blindly ignore the blueprint prepared for them in the Scriptures.

It is well to learn the law, and to memorize the ten "commandments," as is often done in Christian circles today. But to apply it without the covering of the blood-sprinkled propitiatory shelter would kill the whole of Christendom. Indeed, in spirit, all believers who seek to keep the law are like Paul, who could say that, "I, through law, died to law, that I should be living to God" (Gal. 3:19). The law is not a way of life, but a way of death. That is why, to the saint who rejoices in Christ Jesus, the whole of nominal Christianity looks like a vast cemetery of unburied bodies. The law has killed them, but Christ has not roused them from the dead.

In the future, after Israel's failure to circumcise in spirit has been clearly shown, and after their inability to fulfill the law has been fully demonstrated, the nation is given a new covenant, the so-called "New Testament." The old covenant was graven by God on *stones,* but the future one will be inscribed on their *hearts.* He will impart His laws to their comprehension, and be their God, or Subjector (Heb. 8:8-12). Instead of visiting on them evil for their sins and lawlessness, He will be propitious and not even be reminded of them. The great difference lies in this, that *He* does all, and nothing is required of *them.* As in the earliest covenants, after man has been given a trial and finally failed, covenant keeping all falls back on God, and experience has shown that all blessing is of God, and not through covenants in which man has a hand.

In revealing His righteousness and grace during the eons, the Subjector uses many means and many methods. Usually there is a drastic contrast, as between Adam before and after his offense, between Israel when obedient and when stubborn, between the evil of the wicked eons under man's rule and the last two under the dominion of Christ. To Adam He gave a *single, negative* command, and so involved humanity in sin, so that the mistake of disobeying Him, may become apparent to

all. To Israel He gave *many positive* injunctions and a long series of circumstances and experiences to fully show that, in both ignorance and knowledge the race is absolutely lost without God's presence and power.

In the course of this demonstration of the sinfulness of sin, the effect is greatly heightened by the choice of a special nation, Israel, and by giving them a holy law, which revealed the righteous requirements of God. This changed a mere sin, or mistake, into a transgression, so that it came to be glaringly apparent, and impressed the minds and hearts of His people with their hopeless condition. Along with the giving of the law, a whole system of sacrifice was given, so that sin was not only magnified, but God's method of dealing with it was also revealed. The object of all was to make man just by means of God's love revealed in the sacrifice of His Son.

But the law was further enhanced by giving it in the form of a two-sided covenant. Not only was there to be a curse on those who broke it, but there was to be blessing for all who would keep it. This incentive greatly heightened its effect, and encouraged those under it to obey it. Yet, at the same time, these promises were a huge help to expose the utter degradation of the sinner apart from divine mercy.

Although the covenant of the law was given only to the favored nation of Israel, it was by no means intended for them alone. They are like an actor on a stage who puts on a play for others to see. Israel was intended to be a moving picture for the benefit of the rest of mankind, and probably for all intelligent creatures in the universe, who must learn the same lesson through them. This is especially true of us, in this administration of grace, when we are not under law. We must learn the lesson taught by the law through those to whom the law was given. Paul often uses it to enforce the truth for today, not by putting us under it, but by rescuing us from its curse.

The covenant of the law operates in three different, yet related forms. In Israel, the literal law operated in the *flesh,* producing *death,* in the past, but will work through the *heart,* bringing *obedience,* in the future. Today it is replaced by a covenant of *spirit,* which gives *life.* These three manifestations should be kept distinct, and each left in its assigned place. The great apostasy of Christendom is closely associated with appropriation of parts of the literal law, so it is in bondage and is antagonistic to faith, spirit and grace. The places where these covenants are found in the Scriptures is a good indication of their character and application. Exodus gives us the beginning of the nation of Israel according to the flesh. Hebrews deals with them after the sacrifice of Christ. In Corinthians Paul writes to believers among the nations.

We read (Hb. 8:10) that "this is the covenant which I shall be covenanting with the house of Israel after those days:

> Imparting My laws to their comprehension,
> On their hearts, also, shall I be inscribing them."

The old covenant was made with them in the day He led them out of the land of Egypt into the wilderness. It should have led them right on into the land, but their disobedience kept them from entering. The new covenant comes *after* their great affliction, when the kingdom has come. Moreover, it comes after their long and illuminating failure to fulfill the law given to them through Moses. In fact, the old covenant was the essential prelude to the new. They may have *ap*prehended some of the law of Sinai, but they never before *com*prehended that their Subjector alone could enforce it.

The laws of the old covenant were engraved in stone and hastily hid under the sheltering blood-sprinkled cover of the coffer, in the holy of holies. They dare not come near it, lest they die. But now that Christ has died and His blood avails for all, the laws will be inscribed

in the very center of their being, as figured by the heart. Through God's dealings with them under the old covenant they learn to know Him as the Subjector, and they will realize that even subjection is possible only by His own power. Heart comprehension is not only willing but capable of living according to His laws, when Christ, the To-Subjector, is on the throne of the kingdom.

As a result of this, He says: "I shall be to them for a God, And they shall be to Me for a people." When we remember that the title "God" indicates a *Subjector,* it helps us to realize that, in that day Israel, as a nation, will attain to a position approaching that of the consummation, when all will be subject, and all will be acquainted with Him, especially in that character.

The sacrifice of Christ has brought a vital change in God's manner of dealing with sin and lawlessness. In the past a sacrifice usually was offered *after* the transgression had been committed, so that the sinner was not usually sheltered until after this was done. But after the great Sacrifice for sin *had been offered,* not only for past, but for all future sin, those who are sheltered by it are safe even before they sin. Thus, under the new covenant God is *propitious* to their injustices, and of their sins and lawlessnesses He will, under no circumstances be *reminded* (Hb. 8:12).

But we must not imagine that they do not sin, or that they keep the whole law so that they do not need the blood of Christ, even in the kingdom. But, now that Christ *has* suffered and died, so that even we, the nations, are actually *justified* apart from works of law, so, in that day, He will be *propitious* to their injustices, and will not be *reminded* of their sins and lawlessnesses. Thus they will continue to fail in some measure, even as we do, but their hearts will not be in it, and, even as in the past, there will be a Sacrifice for sin and transgression, only it will not need to be offered *after* sinning,

because the great Sacrifice, that really puts away sin, has *already* been offered on Golgotha.

Propitiation, in the Scriptures, is used only of Israel. It does not occur in Paul's epistles except referring to the *past* propitiatory (A.V. mercy seat Ro. 3:25). There we read: "Being justified gratuitously in His grace, through the deliverance which is in Christ Jesus (Whom God purposed for a Propitiatory Shelter, through faith in His blood, for a display of His righteousness because of the passing over of the penalties of sins which occurred *before* in the *forbearance* of God) toward the display of His righteousness in the current era, for Him to be just and the Justifier of the one who is of the faith of Jesus..." Here also we see that it is concerned with the sins under law, in the past, whereas, in the current era, God goes farther, and *justifies* us. But, so long as there is law, there cannot be justification, only propitiation.

OUR "COVENANT"

By the figure of association, the saints today also have a "covenant," which takes the place of that given to Israel. In Paul's comparison of the two, we may learn much about both. As most of Christendom still clings to Israel's stony covenant, especially to so-called "ten commandments," yet has a covering on its heart even as Israel today, it should be of great interest and value to us to study Paul's discussion of the two in the third chapter of second Corinthians. His manner of presenting it is as different as the two covenants. With him *our* "new covenant" is a matter of the heart, not merely the will. He does not command *them* to *do* anything, as Moses did, but he himself depends on God, and we all are transformed from glory to glory, instead of going from glory to gloom.

Paul begins by striking the keynote of *no* confidence in himself, but *full* confidence in God. Even the dispenser of our covenant disclaims any competence in making it known, but insists that God makes him so,

because the character of this covenant is the very opposite of the old. Theirs was of the letter and could not be kept, hence it killed. Ours is of the spirit, hence it imparts life (2 Cor. 3:1-6).

The Authorized Version, in Ex. 34:33, reads: "*till* Moses had done speaking with them, he put a veil on his face," giving the impression that Moses hid the glory of the law from them. But the latest revision has corrected it to "*when* ..." He did not hide the glory of the law from them, as reflected in his shining face, but *after* he had displayed it, the glory faded and disappeared. *This* it was that Moses hid from the people. This it was that Israel never grasped. Even today the Jews refuse to recognize the failure of the law to bring them blessing, because of *their inability* to keep the covenant.

The law, indeed, even if it was a dispensation of death, came in glory, like that reflected in the face of Moses. But it faded away due to their failure to fulfill it. But it was a superficial, perceptible appearance, which faded away. Our "covenant" has a spiritual, imperceptible glory. Paul had no need to hide its initial glory, which is displayed in his early epistles. Even in them one glory was always the prelude to another, even brighter display. And his perfection epistles outshine them all. Moreover, we, who view these glories as in a mirror are glorified by their reflection, and transformed from glory to glory. The glories of Moses' law were never reflected in the faces of its recipients, but rather its gathering gloom.

Today, in Israel, there is not only a covering on the face of Moses, but also on their hearts. This can only be removed by a glimpse of the glory of the Lord. When He comes and brings them all the blessings that the law promised, but which they forfeited by their lawlessness, then they will acknowledge their own sinfulness to fulfill their new covenant, in which He alone is the primary and perpetual power. A.E.K.

GIFTS OF HEALING

WHERE is a definite declaration concerning the cessation of the supernatural gifts of healing, as the normal condition in the ecclesia today? Apart from the fact that the prison epistles, which are the basis of present truth and practice, make no mention of miracles, and all the gifts are spiritual, we have a wonderful manual of instruction in the life of the apostle Paul himself. It is remarkable what a close concord there is between the truth entrusted to him and his own experience. In this way the doctrine is given an outward display which cannot be readily overlooked.

Let us, then, review the development of Paul's faith and practice, including his call, for in it we may see the basic cause of the later changes in connection with the grace gifts. At the very beginning we see the grace, of which they were to be the channel, appear suddenly with a power that could not be withstood. The method used by the resurrected Christ in dealing with this enemy, was so different from the previous practice, that it clearly foreshadowed a new departure in the way of salvation. With the overpowering glory of Christ, a grace appeared for the first time with depth and breadth and boundless might to save. Even its initial exhibition raised it far above all the Pentecostal blessings.

The mercy which was revealed at Pentecost had predetermined boundaries. Moreover, it was limited to the earthly people of God, in their separation from the other nations. It was connected with certain conditions. In operation, it was dependent on the principles of the coming kingdom, so that the unrighteousness of Ananias and Sapphira called for immediate death. Had Saul

of Tarsus been dealt with on the basis of Pentecostal principles, he would have been struck dead instantly.

The grace, however, which he received operated according to a different principle. It ignored Saul's people, his land and his deeds. He was called *outside* the land of Israel, which pointed to the enlargement of the sphere in which it would work. It did not demand a previous repentance or water baptism.

He was, indeed, struck down, in order to bring him to his senses, and to recognize his evil way. Yet, without any delay, he was called and his service revealed to him. His salvation is explained in 1 Tim. 1:16, as follows: "therefore was I shown mercy, that in me, the foremost, Jesus Christ should be displaying all His patience, for a pattern of those who are about to be believing on Him for life eonian."

Before this, Christ had saved many a sinner, but never by this method. Not only was Saul the first who experienced such unconditional grace, but he was also the pattern for others. Here he thinks only of the members of Christ's body. He makes it clear that his call was not a continuation of Pentecost, for then he would not have been the "first." Rather, he shows it to have been the beginning. This is a clear indication that we are not on the ground of Pentecost.

Therefore it is not at all remarkable that this grace, which was so different from Pentecost, should lead to far-reaching changes. With its very first exhibition, it was made clear that the *lack of all favorable conditions* is the best background to exhibit its might and majesty. Its first sudden revelation gives us a deep insight into its essence, yet its development in the ecclesia came by gradual growth.

After his call, Paul lived in three administrations, the Pentecostal, the Transitional, and the Secret. In each case, circumstances, controlled by God, led him to step over into a new one. These transitional crises are

brought before us, as they occurred, in the Scriptures.

Paul's call occurred while the Pentecostal administration was still in operation. Very little is said of him during this period, a gentle hint that this was not his proper place. Briefly are we told that he heralded to Jews and Hellenists that Jesus is the Son of God and the Messiah. Thus he made bitter enemies, so that he had to flee. Then the narrative in Acts goes back to Peter.

When we read of Saul again, he is in Antioch, and, along with Barnabas, is *severed* for a special work. Here the Transitional administration begins, in which he ministers to out-and-out heathen as well as in the synagogues, for Israel has not yet been cast away. His field is outside the land. He speaks to both Jews and the nations. With the feeling that God was preparing something new, he turned to the nations with the evangel of God, justification by faith alone, without any other condition. When he speaks to Sergius Paul, the gentile, and blinds Elymas, the Jew, his name is called Paul, to conform to his new ministry, which occurs in an "interval" between God's dealings with Israel.

As with the apostles of the Circumcision, so this service was accompanied by signs and mighty deeds. He also dealt out earthly blessing. He healed the bodies of the sick (Ac. 14:10, 19:11-12). He roused the dead (20:9-12). He was freed from jail (16:26). This is the time to which he refers in Ro. 15:19, and 2 Cor. 12:12.

These earthly blessings were extended to the "heathen," also, at first, and these shared Israel's spiritual things (Ro. 15:27), partly because the kingdom line was still in force, and also in view of their own spiritual childhood. In their minority, they could not stand in faith alone, without sight, especially as they saw the signs still in operation in the Pentecostal ecclesia.

How does Paul estimate this period of healing, and his own service at that time? Not as the highest point,

but as an instalment, leading to maturity, and all in an enigma. It was only a transitory stage. Continually God was initiating him deeper and deeper into His purpose for the ecclesia. He was even snatched away to the third heaven (2 Cor. 12:2, 2 Pt. 3:13, Rev. 21:1). This knowledge of all the divine plans changed him, who was once a minor, into a mature man in faith.

It is worthy of notice that God, in bringing Paul to maturity, used a physical illness, and a request for healing. Paul made a special point of recording this incident, because it shows clearly that faith-healing was not taken along into the way suited to transcendence. This does not mean that God does not hear the prayers of those in physical distress, but this is not the highest phase of faith.

What Paul wrote in 2 Cor. 12:7-10 is perhaps the most gripping episode in the life of the great apostle. Figuratively, he calls it a splinter in the flesh, a foreign object that festers and causes suffering. What was it? It came from a messenger of Satan, buffeting him. This painful experience recalls to mind another man of God who was delivered into the hands of Satan by God Himself, that is Job. In his case we receive an insight into the inner connections, and so the divine solution of this problem. The incentive to Job's experience is given us by God Himself. He called Satan's attention to him by asking: "Have you set your heart on my servant Job? For there is no one as he is in the earth, a man flawless, faithful, and upright, fearing Alueim and withdrawing from all evil."

But the pious life of Job, healthy, rich and happy, made no impression on Satan. He knew very well how the heart of a human depends on apparent welfare, and in such a case, is no testimony to the overcoming power of God. So Satan demands that Job suffer, fully convinced that this would destroy his faith and cause him to curse God. To be sure, suffering Job deserves our

warmest compassion, but our chief attention should be directed to God and Satan, to see how these are affected by the trial.

God takes up the challenge of Satan, for his machinations and Job's suffering give Him an excellent opportunity to reveal His wisdom. Here the outlines of the plan of salvation may be plainly seen. Job himself comes through the test with a deeper and firmer faith, and receives a double measure of blessing. In very truth, in all this Satan was a fellow-worker of God. This should be an illustration, showing how God brings good out of evil. He will yet transform all the suffering of His creatures into rich blessing through the obedience of Christ on the cross of Golgotha.

The sufferings led to heavy crises in Job's life of faith, for a complete solution was hardly possible at that time, apart from the power of Christ's resurrection. Nevertheless his basic stand was a good example for us, for he took the evil entirely from the hand of God, and justified Him, and that constituted a victory proclamation over Satan.

For the understanding of Paul's heavy experience, Job's story teaches us as follows: A faith that is able to give glory to God for the severest suffering reveals the power of His grace much more gloriously than thanksgiving for well being. At the same time this truth show us the exalted object which God has in view with His children. Further, we can see in this that the supernatural spirit powers take it for granted that God dare not expect His saints to bear any misfortune, otherwise they would repudiate Him. How far the power of His grace may enable them to bear it, can be shown to them when they see those with the severest trial become the greatest overcomers. God desires that the immeasurable greatness of His power should be exhibited though these. Only those can exhibit this power of His, whose faith is rooted and anchored in it. That is the most honorable

task of the members of the body of Christ. So we read (Eph. 3:10): "that now be made known to the sovereignties and the authorities among the celestials, through the ecclesia, the multifarious wisdom of God..."

These are clear indications of the exalted nature of our vocation.

The difference between us and Israel is easily detected here. God's earthly people have a somewhat similar task, but here on earth, among the nations. In Deut. 4:6 we read: "And you are to observe and do them" (God's statutes and judgments) "for that is your wisdom and your understanding in the eyes of all the peoples who are hearing of all these statutes. And say do they: 'Behold! A people wise and understanding is this great nation'." When they, in the coming kingdom, actually put the law into practice, the eyes of the peoples will be directed to them and they will marvel at the divine wisdom displayed therein. The grace gifts for Israel are designed for this purpose.

Today, however, other eyes are directed to the ecclesia, those of the celestial powers. In 1 Cor. 4:9 we read: "God demonstrates with us, the last apostles, as death-doomed, for we became a theater to the world and to messengers and to men."

At that time Paul was still connected with the kingdom, and so he still counts mankind as observers. But in the Ephesian epistle, when he was concerned with the celestial ecclesia, alone, he speaks only about spirit beings who observe this ecclesia today (3:10).

Therefore, once again, Israel's service is for the nations, ours for the celestials. He does not wait till we are above, but begins now, because these creatures are continually occupied in considering our conduct. We should take this truth to heart, for it spurs us on to be true to the truth in the smallest and obscurest act. It also saves us from being one-sided, lest we consider only the effect of faith among mankind. We may see very little results

on the human side, but this belief will help us to look upward. It is, therefore, important to recognize our real vocation, and consider what makes the deepest impression on the spirit world.

In this light let us consider the gift of healing. That era, in which it wrought powerfully, when many sick were healed instantly, could show the heavenly beings God's wonderful works, but they were already acquainted with these through creation. The object of these was to impress humans, and to legitimate the divine mission of Christ and His apostles before the world. Jesus Himself pointed to His signs in order to prove that He was the Messiah. But Paul, who introduced the present ecclesia into its proper occupation, sees further than the plan of God with the earth and mankind. To him the Lord revealed Himself as the Head, and Reconciler of all, and therefore as the Subjector of countless celestial hosts who also must be reached and reconciled. For the display of a wisdom which will compel their worship, God must inaugurate a greater grace. Here healings are often not only redundant, but may become a hindrance. They do not reach the plane of maturity.

But for God the era arrived where the whole development ripened to maturity. In this light, Paul's celestial vision and splinter in the flesh are not to be merely his own personal experience (2Co.12). They must be counted among the great introductory scenes of the present administration, as it is recorded in the conversation of Christ with Paul. Short, concise, these words strike deeply into our inner ear, which introduce Paul to the way suited to transcendence, and show him that *he must not bring the gift of healing along.*

Paul considered his suffering a hindrance to his service. What could be better, as the once great healer, than to have the Lord free Paul from it? Three times he begs that this emissary of Satan be removed. And

what was the answer? "Sufficient for you is my *grace,* for my power in *infirmity* is being perfected." (2 Cor. 12:9).

Here we are allowed to witness how Christ leads His apostle from one administration into the next. Paul's plea for healing was in full harmony with the will of God as hitherto revealed. But Christ's answer indicates a radical revolution. Hitherto the normal procedure was: "And there was power of the Lord for their healing" (Lu. 5:17). But the grace which now took control proceeds on a very different course. It allows the weakness to remain, and in it perfects the power of God.

Two revelations of grace confront one another at this juncture. One removes physical suffering: the other makes use of suffering in its service. The latter is by all means the greater. Paul himself is made an example of this truth. Consider him, as he pleads for the removal of the painful splinter in his flesh. Certainly it is clear that he does not need a mature measure of faith for this. Babes in belief would be fully competent for this, and thanks for being heard would be spontaneous. No special power is needed for this.

How did Paul respond to the new departure which the Lord revealed to him? Listen to him: "With the greatest relish, then, will I rather be glorying in my infirmities, that the power of Christ should be tabernacling over me. Wherefore I delight in infirmities, in outrages, in necessities, in persecutions, in distresses, for Christ's sake, for, whenever I may be weak, then I am powerful." (2 Cor. 12:9-10). Here we again discern our apostle, with his exemplary, resolute faith obedience. Not his wishes and pleading were important, although these could be very strong in cases of suffering. Only the will of the Lord now counts, on the path of advancing revelation.

When we listen to his words concerning his experience of transcendent grace, how he glories in infirmities,

and how he, who once prayed to have them withdrawn, now delights in them, we are deeply impressed that what we have here is heroic faith. In order to take such a triumphant attitude toward suffering demands tremendously powerful faith. And this is the gift of the all-sufficient grace, which, in place of the signs and wonders, accomplishes a much greater feat, a veritable victory over the flesh and its fear of suffering.

Clearly is shown here the great change in the kind of blessing. Grace that concurs with and confers spiritual, celestial blessing takes the place of the physical, soulish, earthly benefits. Now the welfare of the body is secondary, and God operates principally through the spirit of the believer.

In view of this grace, Paul's plea for healing was silenced, and he avows: "For all am I strong in Him Who is invigorating me, in Christ!" (Phil. 4:13). Now he is able *always* to give thanks for *all* things (Eph. 5:20).

Now we must consider that God did not wish to glorify Himself in this way, in Paul alone, but his experience was a prototype for all members of the body of Christ. Repeatedly Paul exhorts us to follow his example. His spiritual son, Timothy, he exhorts to follow him fully (2 Tim. 3:10). This new willingness to suffer must be included in this. Yes, in his description of the glory of this grace there is even an enticement for all believers to follow him on this transcendent path, and not to be held up by the playthings of minority.

In view of such facts it behooves us to really come to a decision. Here it is not a question of this *as well as* that, but only a this *or* that. We surely cannot beg to be freed from suffering and at the same time glory in it! And Paul has shown us, by his living experience, how to act in such a case, to leave the lesser behind and to enter into the new sphere of grace. Alas! How many upset God's order, and consider the lower as the higher!

With the revelation of this grace as the bearer of celestial blessings, the ecclesia takes up its real mission, the service for the heavenly hosts. As we have said, there is nothing unusual or heartwarming to see in a faith based on signs and wonders, and accompanied by earthly blessings. With such things we cannot give them a demonstration of the power of His might in our life.

But a faith that does not falter in tribulation, and holds fast to the love of God in suffering, and is able to give thanks for all things—that provides proof of the might of God's grace in us poor creatures as we are, and makes them wonder at His wisdom.

In this light we arrive at an entirely different estimate of the suffering of the saints. They are no longer insoluble riddles and burdensome, but glorify God in the eyes of the heavenly observers. This is surely glad tidings for heavily tried believers, since, in them, God accomplishes His high purpose of revealing to the celestial world the power of His transcendent love.

Still another blessing was found by Paul in his sufferings—that of *preservation.* He was upright enough to confess that the extraordinary revelations he received put him in danger of being haughty or arrogant. In his struggle against this tendency his suffering was of considerable help. This is spiritual Sonship.

Paul wrote his highest revelations while in prison, and sent them out thence. But he also points out that, where these are not carefully administered, they may lead to haughty arrogance. If our apostle discovered this dangerous root in himself, we should realize what we may find in our own hearts.

Only advantages are seen by Paul in suffering, in the light of the commencement of the new order, and we feel that, even if God refused to heal him, he cannot commend enough the advantages of the new grace.

M. JAEGLE

(*To be continued*)

THE NON-ELECT

WHAT CREATURES were first considered by God in His grand designs, and who were designated before all others to a glorious destiny? Should we seek to answer this without reference to God's spirit or His word, we would probably think first of the highest among the celestial host. But see! It is not for the high inhabitants of the heavens, but for creatures bound down to the earth, who may inherit this high honor! It is for those humble humans who are called by grace to form the body of Christ.

If we ask, further, of what this divine dealing consists, we will find that its name itself is the complete explanation. It was God's *choice* or *selection.* In this act every member of Christ's spiritual body will find transcendent riches, God's fatherly favor and condescension. By this means He graces the ecclesia with an overflowing fullness of His own glory. We stand here before the door of a treasury, from which, alas, many members of the ecclesia are barred by all sorts of hindrances. Perhaps no other truth is so fully set forth as God's choice, or selection, yet it is wrapped in darkness so far as the knowledge of the ecclesia goes. Just this gift of deepest love divine, for which the hearts of believers should be filled with the warmest thanksgiving, is to a large extent unknown and even rejected.

Sects in these last days of our administration take the title "Elect," with a false meaning, with offensive conceit, when they reckon themselves to be the hundred and forty four thousand of the Unveiling (Un. 7:4-8), Notwithstanding the definite declaration that they be-

long to the twelve tribes of Israel. They even condemn other believers, who do not join them, as well as unbelievers. What a mishandling and mutilating this is of the divine choice!

Although, in this case, this truth is used in a false sense because of false teaching, it is more usual to find it treated in the contrary way. Men do not trust themselves to apply it to themselves, and push it in the background. They consider it with distrust, and are chary of mentioning it. The terms "predestination" and "predestine," which are usually used in theology, are avoided in many circles of believers, although they are quite correct, and are used in French bibles.

The avoidance of this subject springs principally from ignorance as to the fate of the unbeliever. Naturally, if one thinks that these are eternally damned, no right-thinking believer can really enjoy his choice by God, for very few but can count, among their friends and relatives, some who have no saving trust in Christ. One who ideally loves his relatives, yet sees no sign of their salvation, can hardly enjoy calling himself "predestinated." Then he must hold that dark, dreadful dogma, that God, before creation, ordained one to eternal bliss, and the other eternal damnation. Oh, how many believers find the doctrine of election a cause of uneasiness and plaguing uncertainty! In this province of knowledge the teaching of endless punishment has caused untold confusion.

One wonders why there is so little knowledge concerning this biblical doctrine, that it should be subject to such a mistaken condemnation. Its essence is repeated year after year in the political elections among the nations. The voters choose, or select, the municipal and state and federal officers, and no one seems to get the idea that those who do not stand for election are rejected as criminals. On the contrary, when the voters elect proper persons, they can cause a variety of earthly

good. And just this point, blessing through those chosen, for those not elected, is the divine principle, and constitutes an extensive theme in the holy Scriptures. How sad it is, that few in the ecclesia can see that God, besides the blessing for the elect, has another in store for the non-elect! This ignorance is mostly to be blamed for making the subject of God's selection a topic to be shunned. In order to restore an unhindered access to it to many hearts, and to restore it to the treasury of faith, which may bring unhindered joy and deepest thanksgiving, our first subject is called:

THE FATE OF THE NON-ELECT

The fact that God is not bankrupted when He selects some to receive special gifts, but also has a blessed salvation for the rest, is one of the most precious and self-evident traits of His heart, which testifies to the overwhelming fullness of His love. Even if a painful judgment is their portion, yet, at its conclusion, God has an entirely different object in view than their destruction. It must, then, be entirely in accord with His will that those chosen should be concerned as to the fate of the non-elect, and should thank Him for the promise of salvation of those who had to live a life without hope in the world.

In connection with unbelievers, we should not keep their enmity and sinfulness continually in the place of prominence. There are other features which should call forth our greatest sympathy. Consider the great number who were born in the deepest degradation, and who grew up in this environment, and often inherited the most horrible dishonor. Moreover, many never hear of the salvation in Christ during their whole life. Others who have a leaning toward things divine, are given only a diluted evangel, which is very often provided with an antagonism against a real salvation and wholesome life of faith. Hardly worth mentioning is the religion which

seeks to enrich itself and aspires to world domination, for this is rejected by noble and right-thinking men. Who would dare to say that all the numberless, deceived and straying humans are "responsible"? And all these poor, pitiful people shall be irretrievably lost, because "they have not received Christ"! He has not even been offered to them, and, if so, contrary to the Scriptures! And now we are expected to believe that the misfortune of these humans is due to the fact that they were not chosen by God! It is not at all to be wondered at that there, where the dogma of eternal torment is insisted upon, election is problematical. Yes, how could a right-thinking believer harmonize his selection with the everlasting punishment of the non-elect? A disposition which can glory in one's own salvation and future felicity, yet has nothing but hell for others, is unworthy of a believing child of our heavenly Father. The apostle Paul's heart was very different. In reference to the godless condition of his brethren, his relatives according to the flesh, which called for judgment, he suffered a great sorrow and unintermittent pain, and he wished himself anathema from Christ (Rom. 9:1-3). But God transformed his sorrow into great joy by revealing the salvation of all Israel (Ro. 11:1-36), and the reconciliation of all (Col. 1:20). It seems that we cannot fully rejoice over the reconciliation if we have not suffered like Paul, because we had seen nothing ahead for dear people but eternal torment. But God be thanked that salvation is the portion of all, even though it comes through heavy judgments. If all may look forward to justification of life (Ro. 5:18-19), that must be a condition of happiness. And when God has become All in all, every heart will be filled with overflowing joy (1 Cor. 15:28). Moreover, the heading up of all in Christ (Eph. 1:10), will lead to salvation and happiness for all. And the bowing of every knee, and the acclaim of every tongue, acknowledging Christ as the

Lord of all—is that not the expression of deepest thanksgiving fo a gift to the Giver (Phil. 2:10-11)?

Yes, this is the great lesson that we, the chosen, should learn, that God's mercy and grace will include the non-elect. Indeed, it will come to them through the elect.

One difference between our happiness is this, that theirs is enjoyed later than ours. The Scriptures show us that the divine method of salvation follows a definite order. The chosen come first, and the others later. When we read that the premonition of the creation is awaiting the unveiling of the sons of God (Ro. 8:19), we understand that the vast hopefulness which lives in the subconsciousness of the creation, there is also a dim knowledge that the revelation of the sons of God, the completion of the ecclesia, must first take place before the others can be included in the salvation of God.

And after this the creation itself will be freed from the slavery of corruption into the glorious freedom of the children of God (Ro. 8:21). These successive phases of the divine plan are even more clearly set forth in 1 Cor. 15:22-28. This revelation is emphatic on the point that *all* will be vivified in Christ. This glorious gift of indissoluble life will be distributed to *all,* and not one will be overlooked. Yet all of them are due in a definite order, which determines the time of their manifestation. The resurrection of Christ was the beginning. The next will be the vivification of the members of His body, when He comes to the air. After this Christ will take His great power and reign during the last two eons, so that, at their end, God may become All in all (1 Cor. 15:28). Other passages confirm this divine order. "We rely on the living God, Who is the Saviour of all mankind," says Paul (1 Tim. 4:10), yet he immediately separates the unbeliever from the believer by adding, "especially of those who believe" (1 Tim. 4:10). Believers are *not* the *only* ones to be saved, but only the *first*. After them the others will follow.

It is difficult to understand why these clear, unequivocal statements that reveal the will of God's love so plainly are so often rejected and misunderstood in the ecclesia. The declarations concerning our own salvation are taken, to some extent, as they are written, but the promises of the final salvation of the unbeliever are questioned or even distorted, and set aside by the dogma of eternal torment. Indeed, if this conception of the conclusion of God's plan of salvation were true, no right-thinking believer would be able to understand his own choice by God. But if we accept the reconciliation of unbelievers in faith, then we are able to grasp the fact that He has given some the precedence.

This orderly development was more clearly seen after the ecclesia began to understand that God was carrying out His plan in orderly sequence, in various administrations, step by step. In each of these periods He displays a special phase of salvation. In the present period He calls none but the chosen who form the body of Christ. Further deliverances of other groups have their place in future economies. The salvation of Israel as a nation will occur in the coming kingdom. In that administration the nations also are brought to God through Israel. When we read of the salvation of all humanity, our spirit must transfer us to the very end of the eons. Not till then will God fulfill this phase of salvation, and not before.

How necessary and important it is to observe this divine order in expounding the Scriptures! Nothing should be joined that God has kept apart, for it is obvious that this must lead to the obscuration of God's plan of salvation. It is by no means enough to begin a work "for God" by appealing to any favorite passage in His Word. We must always seek to ascertain in which administration this particular part is due to be fulfilled.

It is a pity that God's purpose to save all mankind is usually misplaced into the present administration, in

which God saves and calls those chosen exclusively. A little reflection should show us that this cannot be accomplished. Two different and conflicting commissions cannot be going on at the same time, one for *calling out* of humanity those chosen beforehand, and one for the salvation of *all*. When one *follows* the other, as God has planned, all is in fullest harmony. But if both are forced into one administration, they will come into conflict, and one must give place to the other.

What damage has been done by this mistake in Christendom! First our selection was shrouded in darkness and shoved into the background. And how many have been needlessly disturbed by the program: "The world for Jesus Christ in this generation," and similar slogans, when they found that, despite every effort, only a chosen minority were really saved! This is why the world has come to the conclusion that Christianity is a failure. Yet that is by no means the worst effect. Because it was supposed that God had undertaken the salvation of all at the present time, it was impossible to believe in the fulfillment of these glorious promises at a later time. This is the principal reason why the message concerning the salvation of all mankind is so misunderstood and so heavily attacked. When we realize the truth that God will yet include all in the sphere of blessing, then we can wholeheartedly amen God's choice of some beforehand. If we learn further that these are selected in order to carry out His grace to all the rest, then the dark background of the fate of the non-elect vanishes entirely.

In every election in the Scriptures we can discover a blessing for the non-elect. Abraham, for instance, was chosen that, in him and his seed, all the families of the ground should be blessed (Gen. 12:3). And Israel, the chosen people, was, and still is, destined to be a channel of blessing for all the other nations. The ecclesia is set to bring blessing to the celestials, yet how much of it

has come through it to the world today! Since its beginning it has been the salt which preserved the world from utter rottenness and the dam which saved it from complete overflow by the floods of sin.

The principal Person in this inclusive plan of salvation is the Son of God. Of Him we read: "This is My Son, the Chosen" (Lu. 9:35). As in every other matter, the Son has the first and foremost place among the elect. In Him we see the purpose of God revealed in its clearest and most glorious form, for in Him, the Leader of the elect, all others are reconciled.

So it is that election is a divine act which does not hinder others from being saved, but, on the contrary, is a method of accomplishing their deliverance. That is how the Scriptures explain the relation of the elect to the non-elect. And, really, this statement is a worthy prologue to the following discussion of election. At the same time it constitutes the portal through which we may enter in order to see the subject of our salvation in the clearest light.

First, it may be helpful to point out that God's plan embraces several elections. It will not do, therefore, to appropriate and apply them all to ourselves. For instance, Israel's choice is given much space in the Scriptures. When we read that the apostle Peter writes to the chosen expatriates of the dispersion (1 Pt. 1:1), that is for Israelites belonging to the kingdom ecclesia. Whoever sees the ecclesia which is Christ's body in the chosen race, the royal priesthood, the holy nation (2:9), has not grasped very much of their real calling and position. Such mixing has caused many believers to be disturbed because they imagine that they are in that group who will be in the great affliction, the chosen, because of whom those days will be discounted (Mt. 24:22). Let us look for light on our election only in the letters of Paul, the apostle, and leave the rest to those to whom they refer.

M. JAEGLE

FREEDOM AND THE FLESH

FREEDOM may become an incentive to the flesh (Gal. 4:13). Grace may become an incentive to sin. Many a welcome report has come to us, describing how the truth has made another sinsick slave free from the terrors of the law, free from the fear of coming judgment, free from self, free in the sunlight of God's limitless love, and free from the slavery of sin (Rom. 6:17). There is no power to compare with that of grace in breaking the shackles of sin. Yet, alas, how sad it is to hear of occasional cases, with only a superficial experience of grace, take advantage of their liberty to pervert it into license to do evil! Is there any trespass so inexcusable as to make God's grace the handmaid of sin?

God's saving grace has made its advent, and trains us to disown worldly desire, and to *live sanely and justly and devoutly.* Christ gave Himself for us, that He should be redeeming us from all lawlessness and be cleansing for Himself a people to be about Him, *zealous of ideal acts* (Tit. 2:11-15). In the main, no doubt, this follows of itself from an appreciation of His grace, but even Paul, in his day, found it necessary to call the attention of the saints to this matter, and instructed Titus to *speak* of these things and *entreat* and even *expose.* In fact it seems that some of the guilty ones slighted Titus because of his insistence in this regard, or possibly because he had exposed their conduct.

If this was so in those days of apostolic power and in the first fervour of a fresh revelation, we should not, I suppose, expect to find it otherwise in these degenerate and dismal days when most of that which professes to

be Christian is a sham and a shame. But, none the less, it aches our heart when the very power of a godly walk is made the means of indulgence of the flesh, when immunity from punishment serves as an incentive to sin, when the knowledge that God will turn all evil into good tempts men to violate His holy will.

A sin committed in ignorance may be condoned. A sin against law and light calls for many stripes. But a sin against grace is the most heinous of all. Let us not be deceived into thinking that we should countenance it in any way. That is no longer grace. Those who betray grace have no right to expect it from their fellows. It would be good if all of us would concentrate on the epistle of Titus for a while. Even then there were those who avowed an acquaintance with God, yet by acts denied it (1:16). Even then some were not merely to be exposed, but that severely (1:13). Crete seems to have anticipated the coming decadence. A life out of harmony with the truth does far more damage than the good which comes from making it known.

Severely as we should condemn sins which insult God's grace, just so eager should we be to recognize and acknowledge heartfelt regret on the part of those who have committed them. So long as there is a tendency to excuse and palliate misdeeds on the ground of grace of God's purpose, using these great truths as an excuse and incentive to do evil, no mercy should be shown. Nothing is a greater hindrance to the truth.

"Faithful is the saying, and I am intending you to be insistent concerning these things, that those who believed God may be concerned to *preside for ideal acts.*" (Titus 3:8). A.E.K.

INDEX FOR VOLUME XLVI

The index usually included in number six of each volume was inadvertantly omitted from the 1955 volume. It will be included in the bound volumes, and will also be mailed to any who request it.

We are in receipt of a copy of "God's Perfect Plan" in Swedish. It is obtainable from F. Klingemar, Storgatan 28, Uppsala, Sweden.

WHAT IS RESEARCH?

In many parts of the world research is going on. Millions are spent seeking to solve the secrets of nature and produce objects useful to mankind. It is a system of trial and error, followed by another trial, until the nearest practical perfection is attained. The navigation of the air is a good example. Beginning perhaps with kites and soaring gliders, power was added by rotary propellers, like a ship in the water, and now this is being replaced by blasts of gas or rockets, which, it was found, would propel in space, without air. This method, of trial and error, often repeated, may help our friends to see how the Hebrew version was made, and why it has taken so long to bring it near the point of practical usefulness.

As the grammar of the Hebrew verb is, perhaps, the most difficult problem to solve in making the version, we will give a brief account of our research in this direction. As the "points" added to the present Hebrew texts were added by rabbis contrary to Rev. 22:19, we will ignore them. Then the Hebrew verb has three principal forms, indicative, (make), causative, and reflexive. These are easily noted and need little research. But they may be found in *two tenses*, or time indications, past and future. English has more, the principal ones being past, I-WAS, indefinite, I-AM, present participle, I-AM-BEING, and future, I-WILL BE. The "make" branch was indicated in Hebrew by means of a dot in a letter, added by the later scribes so this was always suspect. But we

tested it throughout, costing an enormous amount of drudgery, before we rejected it some years ago.

HEBREW TENSES

As Hebrew has only two tenses to indicate the time, an effort was made to determine these by comparison with the Greek Septuagint, but this was not very satisfactory, so it seemed best to try out the fact form (I-AM) on one and the present participle (I-AM-ING) on the other. This seemed quite satisfactory as a whole, but it did not fit very well when the context clearly indicated the past or the future. Further studies in Hebrew showed that, unlike many modern languages, it is very condensed, and leaves much to be inferred from the context. For instance, it never uses the verb BE, for it can always be understood without it. So it finally dawned on us that this must be the case with the verb. The two represent the *four* English ones. One stands for both *past* (I-WAS) and indefinite (I-AM), the other for the *future* (I-WILL-BE) and the participal present (I-AM-ING) the action of which is largely future at the time of speaking. For simplicity's sake we will call these PAST and FUTURE.

A thorough test of this has proven very satisfactory, and shows that it can always be harmonized with the context, yet calls for much more discrimination on the part of the compiler. To reduce this to a minimum, and give it a definite basis, that part of the context which refers to time may be indicated in some way, so there will be a definite basis to which we must conform. The final effect, as a rule, is more harmonious than with the rigid single standard. We are very thankful that this concordant fruit of our prolonged research has finally been found and hope that it is an indication that we may proceed withe the publication of the prophet Isaiah. It may be that the hindrances hitherto have saved us from publishing it before our research was complete.

ONE BODY

IN EPHESIANS FOUR we have listed seven unities of believers. There are seven things which we all have in common. The first one mentioned is that there is *one body*. This is mentioned first because all the things that follow are true of all who are in the one body. They have one spirit, one expectation, one Lord, one faith, one baptism, one God and Father. These things are not true of the rest of the world, but are distinct truths related to the members of the body of Christ. They are those things which set us apart from the rest of the world and unite believers together. In 1 Cor. 12:13 we read that in one spirit we all are baptised into one body, whether Jews or Greeks, whether slave or free, and all are made to imbibe one spirit. Baptism into one body is not an act that *we* do, but one that is done *to us*. It is not by our works, but by an operation of God (Col. 2:12). In one spirit has He baptised us. God baptises! By one spirit He has put us into one body. This body has not been selected from one race, but has been taken out from all mankind. They have been baptised into one body, where these distinctions all vanish. There can be no Jew nor Greek, slave nor free in it, for then it could not be *one* body.

It is one body because it is united with Christ. It is not one body in flesh, but in spirit, and in this all the distinctions of humanity, as from Adam, are gone. There can be no closer unity than the unity of the spirit. There are other unities in the Scriptures. The children of Israel were united by having a common father in the flesh. The twelve apostles were distinct from the rest of mankind in that they were chosen for a special service. Those who accepted Jesus as their Messiah were united in one ecclesia, but no other group were ever said to be one body in spirit. Church membership does not establish a unity of believers. *Unity has been made. God has made it.* He has joined all together in Christ Jesus. *What a union!* This is the first thing that God brings to our attention in Ephesians four. He has joined all together in one body.

NO ONE CAN JOIN THE CHURCH.
GOD HAS TO JOIN THEM TO IT (1 Cor. 12:13).

WORD OF TRUTH

Because the Concordant Version is not used by the majority of people, some hesitate to use it, thus forfeiting the rich blessing of being led into a deeper knowledge of God. We would like to do all we can to encourage its use by showing some of its advantages and by helping those who still consider it hard to understand.

One of the tendencies of parents is to use the common versions to teach their children, thinking that the Concordant Version is something more for older people or students. This is not true, and is not a good policy, for it gets error into their minds, rather than truth, thus leading them astray. It is like planting weeds in the garden, and then spending the rest of the time trying to hoe them out. Usually what gets there first will be the thing that sticks. How wonderful to get the truth there first! It is far better than trying (as so many have had to do) the rest of their lives to get rid of the errors tradition has implanted in their minds. It is a rich blessing to grow up in the truth.

An important verse for young people to know is Romans 3:23. Yet it is often taught to them out of the common translations, with the thought that it is simpler to understand. However, that is not true, as it reads "All have sinned and *come short* of the glory of God." God is not telling man that he has partially measured up to His requirements and then come short of the glory of God. Rather man is *entirely lacking* (wanting) of the glory of God. God does not just fill up what is short. He supplies it *all* in Christ. In Him we have the expectation of the glory of God. None of it is in man.

In this verse we can see how important it is to learn from a more accurate translation, for, as it reads in the popular translations, the very foundation of the truth of the evangel which Paul brings is knocked down. Though it may *seem* harder, let us rejoice that it is the truth which leads us into the very heart of God. Inaccurate translations only mislead us.

BROTHERHOOD OF GOD'S FAMILY

There is an expression which we hear quite often, and in which the world glories. It is "The brotherhood of man." Yet believers have something far greater to glory in—the brotherhood of the *new* humanity. Believers are spoken of as brothers because they have the same *Father*. We often speak of others as friends, but Paul brings it closer by calling all believers *brothers*, for they are all members of God's family (Eph. 4:6).

PAUL, THE CUSTODIAN OF GOD'S *EVANGEL*
PAUL, THE ADMINISTRATOR OF GOD'S *SECRETS*

ABOVE WHERE CHRIST IS

WHERE CHRIST IS, we are going to be. This is the wonderful truth that we shall now study together. In Paul's writings we find that we have been assigned a place in celestial realms above. As we meditate upon it we cannot help but marvel at the joys the gratuity of God's love and grace have prepared for us.

Through the evangel brought by the apostle Paul, God has called a group of people out from all mankind and given them an expectation in Christ, among the celestials. As we read the first chapter of Ephesians, we find that this is one of the things that Paul prays for, for the believers— that they may perceive what the expectation of God's calling is, and what is the riches of the glory of the enjoyment of His allotment among the saints. We who have been chosen out from all the rest of mankind have reserved for us an expectation in the heavens.

We are to be above where Christ is. What is above, where Christ is? What is our expectation? What is above is in contrast to what is below. Here all is temporary and passing by. All flesh is grass. The fashion of this world is passing by. All is here only for a season. Now death and corruption have all in their grasp. It is not the things which are seen that are the most enduring and abiding, but it is the things which are *not* being perceived. What is above is permanent. Above, all is life and incorruption, and, in Christ, we see it all personified. He is our Expectation. Where He is, we are to be, and what He is like, we shall be like. Our expectation is not on this earth. That is reserved for the sons of Israel, to whom God gave the allotment of the land. In Genesis 17:8 we read that God said to Abraham, "I will give unto thee, and to thy seed, all the land of Canaan for an eonian possession. We are told in the book of Isaiah, and in Jeremiah 31, what the enjoyment of such an allotment will be, and what they may expect. We are told that He is going to pour out His spirit in their inward parts and they shall all know the Lord, from the least to the greatest. There will be a great physical change. The blind shall see, the lame shall leap as a hart. When Jesus was on earth they were given a taste of the celestial gratuities which will be experienced in that day. Yet, not only the people, but the land, also, shall "break forth into singing." It shall blossom abundantly and the glory of Lebanon shall be given unto it. Truly, they have a wonderful expectation, yet when we turn to our expectation, theirs dwindles as the light of the stars before the sunbeams.

God, in His grace, has given us an expectation which far transcends anything mentioned before in the entire Scriptures. He has reserved for us an expectation to which the

heart of man has never ascended. Our expectation is to be realized in an entirely new sphere— one into which man has never been before. We are to dwell among the celestials. We are to have changed bodies which will be able to dwell above. This is something never before made known to any people. God has reserved it for us. It is just as if God, before the eons began, counseled within Himself what the greatest thing He could do for us would be, and, after having decided, kept it a secret down through all the generations until we appeared on the scene. Then He bursts forth to tell us what His great heart had planned for our glory. The heart of man could not conceive such a thing. Only the heart of God could bring forth such a glorious expectation.

This is what we have to anticipate while yet here below. We are at present away from our home with the Lord. While here, we are as Abraham, who dwelt in tabernacles as in an alien land, for he believed God's promise concerning the city which He was preparing for him. We, too, are here as in an alien "land," for we believe God's promise that we are to leave this earth to take possession of what God has prepared for us. We wait not for a city *from* heaven, for we are to dwell *in* the heavens. We cannot, as Abraham, "view the land" where we are to be, for we are to be taken to an entirely new sphere. We don't belong here. Our realm is inherent in the heavens. We are here, at present, as fish out of water. We are not, as the rest of mankind, to plant our roots here. God has planted our roots above in Him (Eph. 3:17). As God told Abraham, "To you will I give it", so also he has said concerning that which is above, "To you will I give it." Such an expectation does not come to those who choose it. It comes to those who, through Paul's evangel, God has called. This is the expectation of *His* calling. God has called some to be the enjoyers of *this* allotment. The riches of this allotment are not the riches of this earth. Like the abundance of the air about us, God has lavished upon us every spiritual blessing among the *celestials* in Christ.

Above, where Christ is, that is where we are to be taken. We are going to be taken by the Lord Himself, Who will be descending from heaven with a shout of command to call us to our new realm. We shall be snatched away together to meet the Lord in the air and *thus* shall we always be together with Him.

GOOD ANSWER

Question: Do you have a creed at your church?
Answer: The Word of God is the only creed we have.

THIS LITTLE PLANET CONTAINS A SECRET TREASURE
ONE EMPTIED TOMB

SINGING

The singing of a believer is the music which must first come down from God. God by His spirit is the One Who puts the harmonies of His truth into our hearts, causing us to sing to Him. Though there are many songs and choruses which are not the "spirit's songs," there are some nice ones. Here is one which is especially good for young people.

ONE GOD AND ONE MEDIATOR

For there is one God and one Mediator
Of God and mankind. For there is one God
And one Mediator, the Man, Christ Jesus.
Who gives Himself a ransom for all,
Who gives Himself a ransom for all,
Who gives Himself a ransom for all,
O what a wonderful Saviour!

(*Found in chorus book ACTION No. 2*)

THAT THE GENERATION TO COME MIGHT KNOW

When Jesus was on earth, He chose twelve apostles who were to make known to some people what he taught them. We have their names given in Matthew 10:2-4. There are twelve of them. Judas was one, you remember, who betrayed the Lord, and whose place was taken by Matthias (Acts 1: 21-26). These apostles were not to bring the words of Jesus to us, but were to go to other people, called the sons of Israel. But do you know that another is called "our apostle"? His name is Paul. He is not one of the twelve chosen by Jesus when He was on earth. Paul never saw Jesus until after He had ascended into heaven. After this Christ spoke to Paul and told him the words that God wants us to know. Paul is now dead but we have his writings, in which we find the words of Christ which God wants us to know. These begin with the book of Romans and end with Philemon.

QUESTIONS

Question: One of the things my school friends laugh at me the most about is the fact that I have never been baptised. Would you please give me some more information about it?

Answer: In Romans 6 we are told that whoever are baptised into Christ Jesus are baptised into His death. We have been entombed together with Him and roused from among the dead. Since God reckons us thus, there is no further need of being baptised in water. That would be admitting that what God has done was not enough. It would really be admitting that Christ was not perfect, for now it is no longer we, but Christ Who is living in us (Gal. 2:20). We are reckoned as in Him now. The reason this subject is confused is because this was not true of the children of Israel. Their baptism in water was only a type of the real cleansing which they would receive from Him. Hebrews speaks much about their cleansing. It is because of this teaching that we hear such songs as

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"Washed in the Blood of the Lamb." But these songs do not apply to us. We are spoken of as being *justified* in His blood. God does not wash us, but crucifies us together with Christ so that we are a new creation in Him. We have no further need of anything to be done.

Some have twisted this teaching of baptism and said that we do not have to be baptised to be saved but we should do it to show the world that we are saved. This, of course, is not true. What God tells us to show the world is Christ (Phil. 2:15).

Though it may be hard, we never need to be ashamed to stand for truth, for such a stand honors what God has said. He never wants us to doubt but always be fully assured that we are complete in Christ and have no need of a further baptism of any kind.

TEST YOURSELF

Becoming acquainted with the Word of God is the most important thing we can set ourselves to doing. These questions are written to aid you in becoming acquainted with the book of Romans, in which God has laid the foundation of our faith.

ROMANS THREE

1. Does not believing it, make what God says wrong? (verse 3)
2. Who are under sin?
3. What is law?
4. What are the three "not one's" of verses 11 and 12?
5. Through what law comes the recognition of sin? (verse 20)
6. Quote the five verses which contain the word *all* in them.
7. In whose sight does man sin?
8. In verse 5 Paul defends God for bringing on indignation, but who does he say God's righteousness is on?
9. What two things are stated of God in verse 26?
10. How many Gods are there, according to verse 30?

UNITED GATHERING IN GREAT BRITAIN

On Sunday, October 9, the final United Gathering of the year in England was held in the Bolebridge Mission Hall at Tamworth, Staffs, when over 100 believers gathered for a day of fellowship in the things of God. In the morning, Bro. B. Davies conducted a discussion of the subject, "Faith." Bro. Essex gave an address in the afternoon on "Thou art the Man," the words by which Nathan convicted David of his sin. In the evening, Bro. Edgar Jones took the subject of "God, His Word, and the Believer." It was decided to hold meetings this year, D.V., at Mansfield April 22, Sheffield May 27, Blackheath June 17, Beeston September 16, and Tamworth October 7. H.W.J.

WORD FROM OUR MISSIONARIES

We have received encouraging reports from missionaries Fred Johnson, native Hopi Indian, of Oraibi, Arizona, and W. L. Rodriguez of Zamboanga, Philippine Isands. Both these brethren are fearlessly standing for universal reconciliation and kindred truths and are deserving of our prayers. Bro. Rodriguez is now in a new location, where he has been able to put a stock of concordant literature on display. Bro. Johnson states that they can use quilt scraps, since the winters are cold there, and the women get together for sewing meetings during the winter months. Send them direct to the Independent Hopi Indian Mission, Oraibi, Arizona. It is better to send contributions of money through the Concordant Publishing Concern, as it lessens the likelihood of their being lost, simplifies your procedure, and enables you to deduct the contribution from your income tax. E.O.K.

UNSEARCHABLE RICHES FOR MARCH, 1956
BEING THE SECOND NUMBER OF VOLUME FORTY-SEVEN

GOD'S INDOMITABLE WILL

GOD IS OPERATING ALL in acord with the counsel of His will (Eph. 1:11). Man, meanwhile, tries to mismanage all to suit himself. He wants what he wants when he wants it, yet he gets what he gets when he gets it. Few of the saints, who acknowledge Him as their Saviour, recognize the futility of their own wills, and the supreme superiority of His. Little do they realize what would happen if we had our way! Instead of a grand and glorious consummation, with all saved and reconciled, there would be a hideous hell, with interminable strife and unsupportable suffering.

Christendom today is sufficient evidence of the dire results of non-conformity to the divine dictates. God has made all believers one in the vital unity figured by the body of Christ. Now, however, instead of being under the control of one Head, there are many heads, with as many antagonistic wills, and divergent expectations. The question which will occupy us now is this: Will they all be able to carry out their determination? Or will God's word prevail? They are having their way today. Will they be able to continue this in the presence of their true and mighty Head? Will Paul insist on claiming his allotment in the land, as Abraham's seed.

In this administration God has united all believers, Circumcision and Uncircumcision, into one body for a glorious purpose in the future. Under Christ they will rule the universe. They are His complement. When called above, they will be given celestial bodies for this purpose. But some of them do not believe this at present. They want a future on earth, where the rule will be in the hands of believing Israel, according to the promises made to them since the time of Abraham. Will they have their way? After they have been given celes-

tial bodies and risen to the air to meet the Lord there, then will they *want* to be held down to the earth any longer? May they not insist on changing their will?

God's plans were made before creation, and will be carried out at the consummation. They include the opposition of the hosts of darkness and the antagonism of humanity, and even the interference of His saints. But all these are limited to a definite date. We will have the special privilege of being the first who will be vivified and glorified, when we are called into the air to meet our Lord there. Then the body of Christ will become one in a sense never before realized, and we will *will* to do God's will, as revealed in His Word. The resurrection of the saints in Israel will be the next, over seven years later. When, at the consummation, all will be vivified, then no longer will there be any creature will that will oppose the will of the Subjector.

We were chosen in Christ before the disruption. What part had we in that? Our destiny was determined long before we lived. *Can* we will it otherwise now? *Will* we wish to change it after we are vivified? We may not bow to His will now, when we have only an earnest of His spirit and know little of our supernal position in the body of His Christ, but when we are blessed with bodies celestial, and have the highest place among God's saints, how can we choose to reject His choice for us before we had any existence except in His plans and purpose?

Meanwhile, in our interpretation of the Scriptures, may we give full weight to the divine will, and take only temporary account of the wills of those who oppose His plans and purpose. If we do not view all with the background of His grand determination, as seen in His latest revelations, it will be difficult for us to conform our wills to His, and thus we may even hinder, rather than help, in bringing about that grand climax when His will will be the only one to be carried out in all creation. A.E.K.

LOVING HIS ADVENT

PAUL realizes that his death is near, and makes this known to his spiritual son Timothy with the words: "For I am already a libation, and the period of my dissolution is imminent" (2 Tim. 4:6). And then he reviews his full, rich life in a few short phrases: "I have contended the ideal contest. I have finished my career. I have kept the faith" (4:7). Looking into the future he adds: "Furthermore, there is reserved for me the wreath of righteousness which the Lord, the just Judge, will be paying me in that day" (4:8). Now he is assured of the prize of God's calling above (Phil. 3:14). This short testimony sounds like a sigh of relief from the continually contending apostle.

Yet here he does not think only of himself, but includes all who are running the same race as he is, and will receive the same reward. What upright fellowship resounds in his words: "...yet not to me only, but also to all who love His advent." They, too, will be rewarded with the wreath of righteousness (4:8).

All that was necessary to obtain such a wreath and the high reward had been made known by the apostle in earlier epistles: racing (1 Cor. 9:25), pursuing (Phil. 3:14), competing lawfully (2 Tim. 2:5), suffering together (Ro. 8:17), enduring (2 Tim. 2:12). It calls for powerful personal efforts to the limit of strength and will. If Paul, in our text, adds only the love of His advent, it seems almost as if he had discounted the previous requirements. Should we ask him if this was all, he would probably explain that the last requirement includes the others because, in a correct attitude towards the Lord, all is done out of love for Him.

In this spirit he wrote in Eph. 6:24: "Grace be with all who are loving our Lord Jesus Christ in incorruption!" Out of such heartfelt affection for the Lord grows the yearning for Him, not merely to receive relief from our ills through His return, and to be released from a service full of strife, but rather because our hearts long to be *one with Him.* Therefore this is far

more than a mere waiting for His coming. It means to *love His advent.*

That Paul had been filled with this love of the Lord in the early years of his service for Him, can be seen in the closing words of the glorious revelation of the presence of the Lord, which reflect the longing of his heart: "And thus shall we always be together with the Lord" (1 Thess. 4:17). Such a loving longing for Him comes only out of true affection and hearty fellowship with Him, engendered by His inexpressible love to us.

Here are wonderful connections. Basic is the work of God for us, in that "the love of God has been poured out in our hearts through the holy spirit which is being given to us" (Rom. 5:5). The Father loves the Son, so He has given all into His hand (Jn. 3:35). With the same love the Son loves us (Jn. 15:9). The operation of the spirit is seen in this, that we love the Son with this God-given love. How much the Father wishes this is evident from the double assurance: "he who is loving Me... My Father will be loving him" (Jn. 14:21, 23).

Our love for the Son will be fed and strengthened when we enter deeper and fuller into the appreciation of His love. Therefore Paul exhorts in one of his prayers for us, that we may know the knowledge transcending love of Christ (Eph. 3:19). This he continually places before our eyes: "as Christ also loves you" (Eph. 5:2); "...Him Who loves us" (Ro. 8:37); "...the Son of God, Who loves me" (Gal. 2:20); "...according as Christ also loves the ecclesia" (Eph. 5:25).

This love is based upon sacrifice and presents: "He Who spares not His own Son, but gives Him up for us all..." (Ro. 8:32); "...and gives Himself up for us, an offering and a sacrifice to God..." (Eph. 5:2). And again we read, in reference to the ecclesia: "Christ... gives Himself up for its sake" (Eph. 5:25). These are not mere words assuring us of His love for us, but evidenced by His offering, His suffering, and His death on the cross. To weigh these things in our heart and to

be engrossed with them, not only kindles our love to Him, but also our love of His advent.

Occupying this gracious position has a very fruitful effect on our life and walk. As Christ, in the love of God, was strong enough to offer up His life for us, so, on our part, the love of God operates in our hearts to make us ambitious to be well pleasing to Him (2 Cor. 5:9). And that is the way that leads to the wreath of victory. The love of His advent is the best incentive to carry out our salvation with fear and trembling (Phil. 2:12); and to complete holiness in the fear of God. In this spirit, sin will not be shunned for fear of punishment, or to avoid loss, but out of love to Him, our gracious Lord, Whom we do not wish to grieve. This is the worst thing for one who rests in this grace, for anything else, no matter how heavy, is easier to bear than this. To cause sorrow to the holy spirit of God (Eph. 4:30) burns like fire in his heart, and causes greater pain than the sorest punishment. Indeed, one who really loves His advent, avoids careless sinning because the two cannot bear one another. There is therefore no more compelling motive for daily crucifixion of the old humanity than genuine love for the Lord.

Such a saint has an inward compulsion to continually refresh and please the Lord. Nothing is too much for Him. All His exhortations his heart desires to obey. So is the way that leads to a crown of victory. He wrestles, he races, will not break the rules, suffers and endures. This was done by the martyrs of all time, for through love they were so strong that they laid down their lives for their Lord.

Every believer should understand that this love is deeper than the fondness of friends or that between the sexes. The Scriptures have a separate term for this in the Greek. For divine love that flows out from Him without any cause in its object, the term *agapê* is used, but the lesser friendship based on fondness is called *philia.*

The gracious quality of the love of the Lord operates constantly in believers, who fall into sins and offenses, to bring about a restoration, for it cannot bear to leave anything wrong or unclean before the Lord. It urges us to humiliation, regret and cleansing and desires, by all means, to restore the broken peace.

The instructive example of Peter, when he disowned his Lord, shows that love can cope with the worst cases, even when one disowns Him thrice and moreover damns and swears (Mt. 26:68-75). Did Peter lose his fellowship with the Lord, or, at least, his place as the foremost apostle? What must be done in such a case, in order to restore the former state? All that was needed were the questions of our Lord: "Simon of John, are you loving Me more than these?... Are you loving Me?... Are you fond of Me?" (Jn. 21:15-19). Peter could honestly reply, "Yes, Lord. Thou art aware that I am fond of Thee!" The fact that he had lamented so bitterly shows his love for the Lord. Fear of punishment usually works otherwise. But bitter tears are evidence of deep regret and sorrow, because the object of love has been offended. Only one who loves the Lord and who has hurt Him can realize what a relentless self-judgment Peter underwent. On the basis of his love, the Lord could restore him and keep him in His service.

By means of our text, "all who love His advent" (2 Tim. 4:8), our Lord Himself reminds us of His greatest desire. It is our heart, full of warm love for Him, that longs for His advent. If we search still deeper, our heart will echo the same question which was in Peter's. Do you hear how the Lord asks *you*, "Are you loving Me?"

If this question seems rather sudden, a little reflection will fully justify its use, and lead us to earnest self examination. Whether we love Him little or much, at every stage it is always possible to deepen it. Whoever takes this to heart and deepens the stream of love which flows from the ecclesia to the Lord, may have the happy consciousness of having specially pleased and refreshed our gracious God.

M. JAEGLE

GOD'S ORDER IN THIS EON

THE PRESENT wicked eon began with a portrayal of its most important and most dastardly deed, the sacrifice of the Son of God. Noah offered up *ascent* offerings of every kind of clean animal. Such a sacrifice had not even been alluded to before this time. It was not a *sin* offering such as would have restored Cain to fellowship with Ieue. Neither was it a *present* offering, such as Abel offered to gain access into the presence of Ieue, for Noah already walked with Alueim. It was the response to the great deliverance God has wrought. It was entirely and only an act of *worship,* the odor of which rose and affected the heart of God, so that He was most favorably inclined toward humanity when this eon began.

The first *altar* of which we read in God's Word immediately followed the first great catastrophe which drowned almost all of mankind in destruction. Perhaps most of us would have looked for the earliest symbol of worship amidst the luxurious lodges of Eden, where there was no lack of soulish satisfaction. Later, Abel did offer a *present* offering, but now Noah offers up ascent offerings in recognition of the great salvation which he had experienced. This shows that soulish blessings, without a background of evil, do not lead to worship, but deliverance through disaster is the best incentive to thankful adoration. This shows the need and value of the evil eons to prepare men's hearts to worship their Deliverer. Other sacrifices may have been offered before the deluge, but this is not revealed, so is not the basis of truth.

The ascent offering, usually known as the "burnt" offering in our versions, was wholly for the Subjector's delectation. Noah's offerings were a type and foreshadowing of that future Sacrifice which will remove every barrier between humanity and the heart of God, so He begins to take away some of the obstructions which sin had raised. When Adam sinned, the ground was cursed. The effect of that was the growth of thorns and weeds (Gen. 3:18).

Even as the sacrifice of the Son altered God's attitude toward the whole race in the spiritual sphere, so His heart was touched by Noah's ascent offering, which resulted in blessing in the physical domain. We already have a foretaste of the conciliation in the realm of nature. The ground is beneficent to all alike. The rain and the rainbow appear to the unjust as well as the just. One fact had been established in the previous eon, and needed no further proof. The heart of humanity is evil from its youth. There would be no further slighting of the ground than that which followed Adam's transgression (3:17-19). Neither would God wipe out all flesh by another deluge.

The Scriptures know no artificial seasons, such as Spring and Autumn. In them we have more useful divisions, such as seedtime and harvest, cold and warmth, summer and winter. It has been suggested that these periods divided the year as follows: *Seedtime* lasted, roughly speaking, from late October to early December, after the early rain had softened the ground, while *harvest* lasted from Passover in April to the feast of Ingathering, or Pentecost, fifty days later in May or June. *Cold* came about February and March, and *heat* followed harvest, and lasted till August. *Summer* was from August to October, when fruit was gathered. *Winter* came about December and January. These were self-evident, and practical divisions, much more apt and helpful than our somewhat arbitrary seasons of Spring, Summer, Autumn and Winter. In the Greek Scriptures

the word for Winter does not imply cold, as with us, but means tempest also (Ac. 27:20), and a winter brook. The Hebrew watercourse seldom has much water except in Winter. It is called the *wet* season in Southern California.

Not only is the curse not to increase, but the deluge is not to be repeated. Not only had all living flesh been smitten, but, for a whole year, no seed was sown or harvest reaped. These are to continue so long as this earth lasts. After that heaven and earth shall be passing by (Mt. 24:35). There will be no night in the new earth (Rev. 22:5), so this promise is evidently limited to the present world.

Noah and his sons received a charge similar to that given to Adam (1:28, 9:1-7). They were to be fruitful, and increase and fill the earth and subdue it. But, to Adam, nothing is said of *fear*. The animals came fearlessly before him in order to be named. Yet, after the deluge, there is a change, so that they are dismayed by man's presence (9:2). There is an estrangement between the animals and their subjector, humanity, even as there is between humanity and its Subjectors. One is the sign and symptom of the other. It is not fitting that all the beasts should be friendly and obey their subjector, the human race, when it is itself estranged and hostile to its Subjectors.

In the beginning of the human race, *all* sinned in Adam, so his sentence extended impartially to everyone. At the commencement of this eon, however, Noah was *not sentenced at all,* not even for his drunkenness. What a contrast with Adam! He and his posterity were severely condemned. Noah himself was not. Only a small fraction of his family was cursed. Yet he was not affected! And he is the *first man to be called just!* (Gen. 6:9). Indeed, he is reckoned with the three most righteous men of the Hebrew Scriptures, Noah, Daniel and Job (Ez. 14:14). Why was he not cursed, only a young

man who merely saw him and was not drunk? Because his failure was needed by God in His eonian operations, and will result in great good to Israel and the race. He was not tolerated, or forgiven, but justified. Those who have God's spirit and act in harmony with God's purpose, as revealed in His Word, are justified because it results in great good. They do not take advantage of it like those who lack God's spirit would do. We never read of Noah being drunk again.

God foretold the future of *four divisions* of the race, to accord with their behavior when Noah himself sinned. To put it briefly but very broadly, his sons who covered him will be blessed. The son of the son who exposed him will be cursed. The other sons of Ham are ignored (Gn. 9:25). Canaan is thrice cursed, while Shem and Japheth are blessed. In this eon, in dealing with the earth, Ieue is blessed as the Alueim of Shem, which includes the nation of Israel. In this way we are gradually prepared for the bulk of revelation which concerns the chosen nation, which comes from Adam, Noah and Shem, through Abram, Isaac and Jacob.

There is no record of the curse of Canaan being carried out personally, but it is often referred to in the history of his descendents. It seems that, when the lands were distributed in the days of Peleg, Canaan settled in the land called by his name. They were there in the days of the patriarchs and still remained when Israel entered the land under Joshua. Thus even this decadent stock was used, in the plan of Ieue, in training the chosen nation for their future part in subjecting the nations to Alueim. The rest of Ham's descendants settled further south. It seems that their thrust to the north was contrary to God's ultimate plan, so they were destroyed by Israel.

In view of Abraham's place in God's plan, that, through him and his seed, the nations would be subjected, it is helpful to see that he was consulted when Sodom and Gomorrah were judged. These were Ca-

naanite cities which had followed the immorality of Canaan too far to be allowed to continue. So the matter was left to Abram to decide in such a way as to win his approval of their destruction, and to teach him the ways of the Subjector in this eon. In line with this, Abram is told that the depravity of the Amorites would not be repaid until the return of Israel from Egypt (Gen. 15:16). Then it was that Israel was used to judge the Canaanites. Such will be Israel's function in dealing with the nations throughout the next eon also.

The popular version of Gen. 9:7 reads, And you, be ye fruitful and *multiply*: bring forth abundantly in the earth and *multiply* therein. The attentive reader will note that the word *multiply* is repeated. There are times when a repetition is helpful, especially when a thought needs to be emphasized. But here it seems weak. There is an evident parallelism, as follows:

Be ye fruitful and *multiply.*
Bring forth abundantly in the earth and *multiply.*

In such doubled statements, the second line usually varies the thought much more than this. Here all of the words express nearly the same idea. The A.V. often renders *bring forth abundantly,* by *creep.* It denotes *motion.* We translate it uniformly *roam.* Noah and his sons were not to settle in one spot, as Cain did, and as was done a little later, at Babel, but to spread out over the surface of the earth.

One of the early Greek versions has the equivalent of *sway over* instead of the last *multiply,* making this a confirmation of the charge given to humanity in the beginning (1:28). The differences between the Hebrew stems (*rd* or *rb*) is very small. In this way this charge to Noah and his sons agrees closely with the parallel passage, and should read:

"And you, be fruitful and increase,
And *roam* in the earth and *sway* in it."

The subjection of humanity by Adam and his successors was an utter failure. The *form* was ideal, for the Subjector, *as Father,* will finally succeed in bringing all beneath His beneficent sway (1 Cor. 15:28). But it was evidently too lenient, for even the murders were not adjudicated. So, after the deluge, a different system of government was instituted, in which murderers are executed, and those rule who have the inherent or delegated authority to restrain evil. Instead of one man at the head of the whole family, it was grouped into smaller units, which were scattered over the earth.

Humans, before the flood, under independent, lawless conditions, became so wicked that they were better off dead than alive, so God, in mercy, destroyed nearly all. In order to prevent a repetition, government was instituted, so that such wicked creatures would be killed off, to deter others of like inclination. But rule involves inequalities, the superior and the subordinate, the sovereign and the subject, and demands *subjection* of all but a few of Adam's descendants. Many attempts have been made to avoid subjection, or at least to give no appearance of being under restraint. But believers in the Bible are favored with a foretaste of the future, and already know that man's day will culminate in the most absolute of despotisms, under the man of sin.

Only the man of faith possesses the key to this problem. He looks to the far future and sees that the ideal is not self-determination, which may degenerate into libertinism. Rather, it demands *subjection to Al, the Subjector. The grand and glorious goal, not only of mankind but of its Head, is subjection to God.* This reveals to us the reason *why* we are called upon to be subject to others. God has created the inequalities in the world, in our social and ecclesiastical order, that we may be taught, by many examples and experiences, the holy and wholesome truth that *He is the Supreme Subjector, and there is no lasting bliss possible so long as we are*

not subject to Him. This is the great lesson the present social (dis)order should teach us. In the next eon the world will be taught the positive complement of this, by the blessings enjoyed under the iron club of Messiah.

In these last days the insubordination everywhere, even under the restraint of human rule, is fast creating a condition like that before the deluge, so God is about to mercifully interfere by means of the sore judgments of the great indignation, and once more wipe off a fifth of humanity from the face of the earth. Among other things, humans are incontrollable. Even children are stubborn to parents as never before (2 Tim. 3:2, 3). Far worse than that, in the ecclesia novices defy their elders, even when the Scriptures demand that they be accorded double honor (1 Tim. 5:17). The saints surely should excel all others in being subject to the superior authorities (Ro. 13:1), wives to husbands (Eph. 5:22), slaves to owners (Tit. 2:9), and, in general, to one another (Eph. 5:21).

The sudden decadence, in their bodies, caused by sin, from a living to a dying state, led Adam and Eve to hide themselves for shame, from the presence of Ieue Alueim (Gn. 3:7). They made themselves girdle skirts of fig leaves, but they realized that even this aid did not conceal them from Him before Whom all things are naked and bare (Hb. 4:13). The generations that came after them, never having enjoyed the luxury of a body as vibrant with life as theirs had been, have never fully realized their decadent condition, and often lack the shame which it engenders. This is specially true in this wicked eon. *It was the one failure* attributed to Noah at its beginning.

Noah's drunkenness, however, was used by Ieue Alueim as a means of revealing a broad outline of His plan in this new eon. By this it was justified, for it was part of God's plan. It exposed, not merely Noah's nakedness, but the disposition of his three sons, through whom all the nations of the future were to come. Their

actions *seem* to have been as follows, seeing that Canaan is continually included and cursed, that Noah exposed his nakedness in the midst of his tent. Ham saw him, and should have covered him, but did nothing. His son, Canaan, seems to have been with him, and he went out and told his two brothers. The text is obscure here. These entered the tent backward, and covered their father. So it was that the moral tendency of each one revealed itself. This is used as a basis of divine dealing with their descendants during the eon of this present world. Each seems to have transmitted to his descendants the traits here revealed.

There seems to be no definite indication that flesh food was eaten before the flood. After Adam sinned, seed food of trees and herbs were given to humanity, and green herbage to the animals (Gn. 1:30). After the deluge, every moving animal was added to human diet, even as the green herbage was before (Gn. 9:3). But there was one restriction because animals have blood, which is their source of consciousness, sensation and feeling. The sap of plants does not seem to circulate, and has no sensation. Neither has flesh without the blood. But, so long as an animal has blood in its veins, it can feel, it can suffer, and should not be eaten. The blood should be drained off as soon as possible, as was done with the sacrifices in Israel.

When Cain killed his brother, the Subjector said, "The voice of your brother's blood is crying to Me from the ground." (Gn. 4:10). Literally, Abel's blood probably did go into the ground, but it made no audible sound. Rather the *suffering* he endured appealed to the Subjector for judgment. As a recompense, Cain was sentenced to prolonged *hardship* in providing himself with food. The ground had already been cursed because of Adam's transgression, so Cain probably had a prolonged struggle to provide himself with sustenance. He realized that he deserved to die, and feared that someone would kill him. So he received a sign so that

his blood should *not* be shed. (Gn. 4:8-16). The significance of this phrase is usually overlooked. To shed blood does not merely denote death, but implies inability to suffer. Cain was to remain in a state in which he could feel the effect of his judgment.

In this eon, however, Cain would not have received the protecting sign. On the contrary, someone would be appointed to *shed his* blood. *Now* the Subjector requires blood for the souls of those whose blood is shed. "The shedder of the blood of a human, by a human is his blood to be shed, for in the image of the Subjector has He made humanity." (Gn. 9:6). The animals were not made in the likeness of the Subjector, so they may be killed if the blood is drained from them to prevent suffering. In this eon the judgment of a murderer should be left to the proper authorities where these exist.

It should be noted that this requirement does not read he who takes a *life, his life* shall be taken, or that the murderer shall be *murdered,* or *hanged,* or *electrocuted,* but his *blood* is to be *shed* or *soul* shall be taken for *soul* (A.V. *life,* Dt. 19:21). There is no indication of *painful* punishment. As with other animals which are killed, especially the sacrifices offered on the altars in Israel, there is no torture or torment. As to sacrificial animals, indeed, there is no call to punish them, for they surely do not deserve to suffer. But it is the same with humans. Even if they do deserve to suffer, it is not man's place to inflict it, for such a penalty belongs to God alone, Who will deal justly with such cases after their trial before the great white throne. All that was delegated to human hands was to painlessly let out their blood. But, as in almost everything committed to humanity, it has become *in*human in our hands.

If every animal slain for food suffered prolonged agony in order to be an exact type of our great Sacrifice, what an awful shadow that would cast on the character of the Subjector! As it is not absolutely essential to the type, so it is also used to teach another side, that is,

God's pity and compassion. He requires the blood to be *poured out* when animals are killed.

Let us note carefully that Christ's *death* was due to the absence of *spirit,* yet brings us *life.* His *suffering,* however, is connected with *soul,* and brings us *blessing.* They are closely associated, yet each has its own special sphere in God's great plan, and we should carefully keep them apart, when referring to these, the principal features of our salvation.

The tree of the knowledge of good and evil is not named or described, but may be identified further by the effects produced by eating its fruit. Instead of prolonging life indefinitely, its fatal fruit reversed the vital process, so that the life lessened and led to suffering and ultimate dissolution. The immediate effect seems to have been very marked outwardly in the appearance of Adam and Eve's bodies, but the process lasted nearly a thousand years in some cases before the flood. Now, life needs to be continually prolonged by killing and assimilating the vital force of other living forms. Since then the human race survives only by robbing the lower forms of life of their animation. They must die that we may live a little longer.

Many have objected to the death penalty, on various grounds, but seldom is its true basis understood. The divine sentence is usually ignored, especially the manner in which it should be carried out. The foundation of human government in this eon is found in this basic regulation, or else there would be no security for human life, as is the case when there is no governmental restraint.

The reason given for this rule is the fact that the human is the *Image* of the Subjector, Alueim. Subjection is now put into the hands of humanity as a whole, by being given the right to shed the blood of one who, like Cain, is guilty of this same crime. This seems to be the basis of human government in this present world. It is in contrast to the patriarchal rule exercised by Adam

and his firstborn sons, who were delegated no such means of enforcing their authority. Consequently they lost all control of their subjects. Now man-slayers are severed from their fellows by death, but their real judgment awaits their appearance before the great white throne, where the great Judge of all will deal out corrective judgment.

THE TREE OF LIVES

In contrast to the fatal fruit of the tree of the knowledge of good and evil, Eden also had the tree of lives, which is its exact counterpart (Gen. 2:9). Had Adam and Eve not been mercifully driven out of Eden's garden, they might have eaten of this tree and prolonged their lives indefinitely, that is, so long as they would eat of the tree. It was the divine antidote for the tree of death. Why then was not Adam and the dying race cured while still in the garden? Because the knowledge of good and evil is essential to God's primal purpose to reveal Himself to them, not only as great and grand, but as good and gracious, and so to win their love and devotion. For this the tree of death was indispensable.

THE WOOD OF LIFE

Our popular versions seem to indicate that the *tree* of life will reappear in the future. This is a mistake, for it might only prolong the misery originated by the tree of death. In the future there will be a *resurrected wooden* tree, which will be life-*giving,* with twelve kinds of fruit, one for each month, and even its leaves will *cure* the nations (Rv. 22:2). The word *wood* is used here to recall the *cross* on which Christ died, which certainly was not a living *tree.* The following other occurrences should settle this (Ac. 5:30, 10:39, 13:29, Ga. 3:13, 1 Pt. 2:24). In German we can use *wood* throughout. The first edition of the C.V. had "living *log,*" but this gave such offense to some readers, that it was changed to "tree," but rectified and explained in the Concordances. We hope to correct it in future editions. The truth in-

volved is so helpful and precious that we cannot well bear the blame for obscuring it.

But the wood, or log or pole, of life is for the cure of nations in this terrestrial creation. Our life in Christ Jesus belongs to vivification, and a celestial sphere for which physical, earthly bodies will not qualify. Our bodies will be changed. From a soulish frame they will be transformed into a spiritual habitation. We will become, not merely a living soul, but have a life-giving spirit. Our bodies will not be restored to the sinless state of Adam before he transgressed, but transformed into a celestial image of the resurrected Christ, with no need of food derived from the death of inferior creations, but dependent solely on the resurrection life of God's Son.

The *suffering* of Christ was not due to His *death,* but was based upon His *blood,* before He died. In the garden of Gethsemane, where His soul was under inexpressible pressure, like the oil which is crushed under the press, His sweat became as if clots of blood (Lu. 22:44). But He retained His blood, in order to suffer, until after death, for the soldiers who had been sent to kill Him found that He was already dead (Jn. 19:33). The previous wounds in His hands and His feet did not suffice to drain His blood from His body.

CONCLUSION

It is only as we see God's purpose and His order in this eon that we can understand what is going on about us, and see the object of it all, and conform our ways to God's will. Especially in the sphere of government we will realize that the confusion and conflict is fulfilling God's intention, by exposing human insufficiency and preparing a field for the impending display of His glory when He takes His great power and reigns. This is man's day. May it soon give place to the day of the Lord! And, before that may His saints soon rise to meet Him and reign with Him in the eons of the eons! A.E.K.

HEALING FOR TODAY

GOD KNOWS that the question of suffering is of great interest for most people. Therefore He does not base this truth upon the experience of our apostle alone, but adds other examples, in which He shows His fatherly care for all His afflicted children. At the same time these cases will show us how Paul, from that crisis onward, is concerned with the infirmities of his fellow workers.

The first case we take is that of Epaphroditus (Phil. 2:26-30). We are told that he is *infirm.* This expression may be used of illness, but is concerned rather with the weakness associated with it. Because of the work of the Lord this faithful servant drew near to death. Nevertheless he was restored. Note how Paul explains this: "God is merciful to him, yet not to him only, but to me also."

By this example, God keeps us from the false reasoning that, in taking back the gifts of healing, all intervention on His part in the restoration of the ailing is barred, and that we may no longer pray for their recovery. In these cases there is a vital difference. Epaphroditus came very nigh to death. Yet Paul did not heal him miraculously by a simple touch, as he had previously done. Neither did he say that God had done this powerful deed by his hands, but simply, "God is merciful to him."

The deep mercy of God remains. This is the precious fruit of His mighty love, by which He is able, when it harmonizes with His will, to restore His own out of the most hopeless infirmity. Many a one has experienced this. Every suffering child of God may count on God's mercy, but should not run after miracle workers who deceive the people. It has been definitely proved that

the powers of darkness, as messengers of light, are able to heal, but, at the same time, bring their victims into spiritual slavery. It is a mistake, also, to want to *compel* God, by thanking Him in advance, and to imagine that this will oblige Him to act. We should leave it to Him, trusting that He will do the best, and be thankful even if there is no healing. That is the greatest, the most God-honoring faith.

The experience of Epaphroditus must not be universalized. Countless cases show that it does not always apply. Many infirmities of believers are borne until death.

Where there is permanent suffering, the correct conduct is also given us in the case of Timothy, the especially favored genuine child of Paul in the faith. This is another very practical case. A single verse tells us what Paul considered the proper course: "By no means still be drinking water, but be using a sip of wine for your stomach and your frequent infirmities." (1Ti.5:23). 5:23).

If, at that time, the gift of supernatural healing were still operating, then Paul was misleading the one who was nearest to him and his teaching. Fanatic faith-healers today must charge him, who certainly had been the greatest of them all, with severe lack of trust in God, when he tells Timothy to use a natural remedy. But the apostle was led by the holy spirit. The alcohol question is not the point here, but the divine direction that, in the administration of grace, it is absolutely in place to take natural remedies. All the laws of nature are divine, and most of our ills are due to their infringement, either by ourselves or our ancestors. Restoratives of the right kind correct the failing functions and are in line with God's own laws. Those who have followed Paul's advice have found it helpful.

But there is still another important case concerning which Paul informs Timothy (2 Tim. 4:20). Shortly before his own death he writes to him that "Trophimus, being infirm, I left in Miletus." This faithful compan-

ion was too weak to continue the journey with Paul. For both of them this separation was a heavy trial. We may be sure that the apostle would not have left Trophimus behind if he had been allowed to heal him. When the Pentecostal blessings were still in force, or even later (Ac. 19:12), Paul could have taken a handkerchief from his cuticle and cleared him of his disease in an instant. Trophimus did not lack faith, neither was Paul in want of willingness. Yet he does not say that Trophimus stayed behind, but *that he himself left him* behind, in this way emphasizing the fact that he could not help him.

A summary of these four instances gives us a complete account of the teaching concerning our course in case of illness in our time, from the standpoint of faith and practice. In a harmonious double picture God gives us two cases for the divine side, and two for the human, which may be set forth thus:

DIVINE	HUMAN
Paul	*Timothy*
All-sufficient Grace	Natural Remedies
Epaphroditus	*Trophimus*
Divine Mercy	Forego divine healing

Here it is impossible to introduce the miraculous healings of the Corinthian kind. We cannot read these accounts without being struck with the fact that God was determined to set forth His mighty grace and mercy as the greatest of His gifts.

Paul produces still another witness to testify. The three words which he uses to introduce him, say all that is necessary. Luke, the physician, although he wrote the account of Christ as the Son of Humanity, and the book of Acts, his profession is noted only in Colossians (4:14). During the era of the miraculous healing there was no room for his profession. At that time it might have been considered unbelief to consult a physician.

The word physician denotes simply HEALer. But during our Lord's ministry and that of the twelve apostles,

miraculous healing was so essential to the heralding of the kingdom that the physician had no place. If this had continued, Paul would never have introduced Luke *as a physician.* The fact that he could say, "Luke only is with me" (2 Tim. 4:11), that, when Paul was forsaken by all else, Luke remained with him, would have been enough to give him a good name. But for the apostle, or rather for God Himself, it was another opportunity to point out that we no longer can depend on miracles. Now it is quite right to consult a physician, instead of leaving the ailing lie, on the ground that only divine healing is according to the Bible. This mistake may have truly tragic consequences.

Close parallels may be found for this in Paul's teaching elsewhere on this theme. In 2 Cor. 4:16, when the apostle writes, "even if our outward man is decaying," he does not say a word about hindering this humbling process by miraculous healing, but continues, "nevertheless that within us is being renewed day by day..." With this he is now concerned. In his request (Eph. 3:16) for power for the members of the body of Christ, he does not plead for the outer, but the human within. For this physical weakness is no hindrance, but may be the best background (2 Cor. 12).

Paul is the highest example of this truth. How, in his many-sided ministry, has this power been displayed in his weakness! He may testify, "more exceedingly than all of them... toil I, yet not I, but the grace of God which is in me." (1 Cor. 15:10). Furthermore, he writes of "groaning" in connection with the outward human. That is the manifestation of a suffering, infirm body. Yet for this he knows no other medicine than the resurrection body. He deals with the whole, not a temporary, miraculous restoration of the body of our humiliation, but its conformation to His glorious body.

The radical change which has taken place in this matter rests on the leading part which is given to the spirit. The earthly blessings of the Pentecostal admin-

istration allowed the body all kinds of claims, but for the celestial blessings revealed to Paul, the spirit is the proper recipient. And life in the spirit of the believer is not in the outward but in the inner human.

In the accounts of our Lord's ministry we read that power went out from Jesus. This must have been in His body, if even the touch of his cloak healed (Mt. 9:20). Today He is a vivifying Spirit. When we believed He touched our spirit, which had been dead to God. Now it is in direct touch with the source of life, and experiences continual renewal by it. The resurrection power of His spirit goes direct from His spirit over to ours in the measure that we crucify the flesh. Thence comes the power for our inner human. The body itself, however, waits until its future deliverance (Ro. 8:23).

As our spirit, as far as blessing is concerned, was raised far above the body, we should use every help and care demanded by nature to help the body to thrive, so that it is useful for service. To this we should add an intelligent manner of life, free of sinful, harmful habits, with peace and joy in the Lord in the heart. This has a very salutary effect on the physical frame. In this we realize that devoutness is beneficial for all, having promise for the life which now is, as well as that which is impending (1 Ti. 4:8). Paul did not neglect his body. He called for his traveling cloak (2 Tim. 4:13). He entreated all on the ship to partake of nourishment, and gave them a good example by doing so himself.

But the greatest emphasis he always laid on the spirit. He closes Philippians with: "The grace of our Lord Jesus Christ be with your spirit!" When he exhorts to strive after soundness, he means the spiritual, first of all. Sound in the faith, sound words, sound teaching—that is what he enjoins.

But did not James prescribe that the infirm should be rubbed with olive oil in the name of the Lord, and that the elders should pray over them (Ja. 5:14-15)? Here the correct cutting of the Word will shed its light.

James wrote to the twelve tribes, the Pentecostal ecclesia. Here we must note carefully the two lines. That of the Kingdom was still in force. Not till Paul was a prisoner in Rome was it fully discontinued. James was a servant of the Circumcision and those who received his epistle were Jews. This belongs to the kingdom heralding, in which these gifts were not withdrawn, but disappeared with the Israelitish ecclesia itself.

If it had been the will of the Lord to continue the Corinthian gifts, then Paul, who was a model in his spiritual character, should have had a different end. And then these gifts would have been developed to an unlimited extent. But God led His obedient slave in such a fashion that the final phase of his life was made a prophecy of our present administration, and his experiences speak to us still. The radical change in God's dealings with him becomes an insoluble riddle if we do not consider it in the light of this teaching. Externally he lies helpless in a Roman prison, experiencing no miracles, and performing none. He suffers much, especially loneliness. He was so lost and forgotten that Onesiphorous had to seek him diligently to find him (2 Tim. 1:17). The cause of such a turning away from Paul is not hard to understand. Wonderful was the apostle's previous ministry, accompanied by miracles, and many, doubtless, remembered it. In Ephesus powerful deeds, not the casual kind, did God through the hand of Paul (Ac. 19:11). Those who were with him could surely boast of this apostle. When they dared to put the great herald of the King in jail, in Philippi, the Lord shook the foundations of the prison with an earthquake, so that all the doors were opened, and all bonds were slacked (Ac. 16:26). In nothing was he behind Peter. Yes, indeed! That was a kind of Christendom which could reach the masses, and excite the throng. With such miracles the world was at least shown something of the Almighty's power.

But an ambassador in a chain, behind prison walls,

for whose liberation his Lord was doing nothing and who himself was no longer able to work wonders, such a one held no attraction, except for those who kept step with his latest revelations. They might even conclude that there was something amiss in his faith. To follow him and his little band must lead down and not up. In view of such an apparent declension of the once great apostle, most had no other choice than to forsake him (2 Tim. 1:15, 4:16). This was by no means a return to the world and its sins, but only a holding fast to the kingdom ministry with its earthly blessings. This absolutely demands the rejection of Paul's latest evangel. They were ashamed of his chain. They even announced Christ out of faction, not purely, surmising to arouse affliction in his bonds (Phil. 1:17). They were largely those who had been zealous circumcisionists, who so often persecuted Paul, and violently opposed the grace for the nations apart from law.

Indeed, we stand here before a gripping tragedy, which has a very earnest warning for us. No believer would consciously turn away from Paul today. But such occurrences impress us with the fact that lack of knowledge can drive us to do it unknowingly. Whoever imagine that Pentecost and Corinth were the highest and most glorious eras in the history of the ecclesia, and who is enthusiastic in regard to signs and wonders, and who endeavors to restore them now, not only is concerned with childish things, but has forgotten and forsaken Paul in his imprisonment.

Yet one who, in spirit, has followed him into his Roman jail and who has perceived the celestial allotment and the superiority of spiritual blessings, no longer longs for the lesser gifts and does not desire to return to the place of a minor.

Here a true knowledge of Pentecost is valuable. Paul's teaching concerning the course of the present ecclesia puts an end to the Pentecostal development, but not finally, for God, after our rapture, will begin again

with Israel, and just there where He stopped. The bride, or kingdom, or Pentecostal ecclesia will be resurrected. In the great affliction, of which the Apocalypse speaks, it will be present again, and await its Messiah on the Mount of Olives.

When this occurs, we will be above, with the Lord, and may descend with Him when He comes to them. And, as little as we will need the earthly gifts then, so little are they the highest today, because we have already been made alive in spirit, and, in faith, have taken our place in the heavens.

And now, in order to correctly estimate the two lines, we should remember that the Lord did not restore the knowledge concerning this mystery to the ecclesia until the last half century. Then they learned how to correctly cut the word of truth. Before that time this teaching was practically unknown.

The rejection of Paul's special mission began in his very lifetime. And in the course of church history his teaching was mostly unknown or rejected. So it was that, piece by piece, these deep truths were lost, and the church sank lower and lower, until the very foundation of our salvation, justification by faith, was shrouded in darkness.

Then came the great turning point, as God took hold, and, through the reformers, began to restore what had been lost. This also was done step by step, and piece by piece was added to it. And we may rejoice in the privilege of living in the time when God, by means of teachers called by Him, is giving us anew the deepest Pauline truths. Thus the circle is completed and the ecclesia prepared for the return of its beloved Lord. That is the bright counterpart to the increasing darkness in the world around us.

No one mixes the clestial with the terrestrial, even if they have the same Creator, Preserver and Finisher. No more should we allow ourselves to mingle the two different bodies intended for these two places. M. JAEGLE

GRACE AND JUDGMENT

WHEN JUDGMENT is spoken of in connection with the ecclesia, we are apt to think of severe condemnation or loveless criticism. And, in fact, the Scriptures often warn against this sin, which has caused so much harm. Moreover, there are many exhortations to let grace prevail among ourselves.

But that does not demand that always, in every case, lenience should be shown and that there must be no judging whatever. In contrast to an unloving, mistaken judging, a correct adjudication, demanded by God, has a rightful place in the discipline of the ecclesia. These two methods of judging, the correct and the harmful, as well as dealing in grace, are often considered in Paul's epistles, along with helpful instructions on how to apply each correctly. In the following comparisons we wish to emphasize the apparent contradictions, and then clear them up.

In 1 Cor. 4:5 are instructions to them not to judge before the season, when the Lord comes. So also, in Ro. 14:10, he asks why they are judging a brother, when it will be done by the Lord at the dais.

In 1 Cor. 5:12, 6:1, Paul demands that the Corinthians judge immoral members of the ecclesia, and their expulsion, and that other matters be judged by the saints, not the unjust.

According to 1 Cor. 4:5*b* the hidden things of darkness should not be brought to light, but in Eph. 5:11 we are to expose the unfruitful acts of darkness.

In Ro. 12:21 and 1 Thess. 5:15 Paul exhorts us to conquer evil with good, for love is not doing evil to an

associate (Ro. 13:10). Yet, for the evil, Paul gives him up to Satan (1 Tim. 1:20).

According to Col. 3:13 we are to deal graciously among ourselves, if anyone has a complaint against any, but in 1 Tim. 5:20 those who are sinning are to be exposed in the sight of all.

In Ro. 12:19 Paul warns them not to be avenging themselves, but in 2 Cor. 10:6 he is ready to avenge every disobedience.

Most emphatically do these comparisons show the absolute necessity to correctly cut the word of truth, lest, by a false application, outside of its context, we are led astray by the Word itself. It is not difficult to see from these examples that a lack of insight into this subject may lead to false conclusions. It is very easy to judge where grace is in place, and on the contrary, to fail to perform a divinely ordered judgment, because of a false lenience. Or there is the danger of evading an open, just and scriptural judging, yet to criticise harshly in private.

Such a mixture and false application of divine instructions, or overlooking that forbidden by God, always has a damaging effect on the ecclesia. As this especially concerns the elders and servants, and the proper application of these things in the conduct of the ecclesia is a very important help to a healthful development of the life of the ecclesia, all should diligently seek to understand these things, and apply them faithfully.

PAUL'S PRACTICE IN JUDGING

Surely nothing else is so helpful to introduce us to the correct teaching and the correct practice of this matter as the conduct of the apostle himself. As every other service, so he carried out this one with authority and certainty, as a God-given example. With divine wisdom, in one case he judged, but, in another, he exercised grace. First we will consider, in God's Word, those cases in which he is seen dealing out judging.

Let us ponder his very instructive procedure with the Corinthians (1 Cor. 1:10, etc.). Certain charges are brought against them. We are not told how he was informed, whether orally or by a written message. Here we see that Paul listened to charges, considered and acted upon them. He did not refuse to listen, or tell those who reported to him that one should not complain about others, and that they should simply cover it up. No, indeed. He allowed them to explain the circumstances and took active steps to rectify matters. He bluntly charged the Corinthians that they are fleshly, and harbored jealousy and strife (3:1-4). He openly denounced these sins, that they should avoid them.

In a similar way, he heard that there was a very serious moral case among them (1 Cor. 5:1). In the power given to Him by the Lord he judged most severly, for the sinner was given up to Satan for the extermination of the flesh. That Satan is able to injure the flesh we see in the case of Job. Even Paul himself was given a messenger of Satan to buffet him (2 Cor. 12:7). Yet these cases were the result of an obedient life. But this Corinthian was given over because of his sin. Even in this case the object in view was salvation, "that the spirit may be saved in the day of the Lord Jesus."

Besides this heavy judgment, Paul resorts to other means also, that of putting out of fellowship. He even charges the other members, especially those able to adjudicate, because they had not judged this case themselves (1 Cor. 5:2, 13). In 2 Thes. 3:6-15 he brings up another case of disorderly conduct for which a brother was put out. In this case he would not work. They were not to commingle with him, that he may be abashed, yet not to deem him as an enemy, but admonish him as a brother. A door was to be left open for him, as soon as he forsook his sin, and earned his own living.

A judging, similar to that of the Corinthian sinner, was used in the case of Alexander, the coppersmith (2

Tim. 4:14-15, 1 Tim. 1:20), for he also was given up to Satan for training. Lest this show Paul in a bad light, we must inquire closely into the circumstances and causes of this judging. When Paul, in Ro. 12:21, urges us not to be conquered by evil, but to conquer evil with good, yet brought such evil on Alexander who had shown him evil, that he was given over to Satan, it might appear on the surface as if the apostle, embittered, had returned evil for evil. Yet we must recognize that Alexander did not oppose Paul personally, but rather, as it is written, "very much has he withstood *words* of ours" (2 Tim. 4:15). As these words were inspired by the holy spirit, and in obedience to the Lord (Ro. 15:18), Alexander contradicted God's own words. And in this was the calumniation, from which he was to be freed by Satanic training. The evil which he had caused Paul to suffer was the same as Timothy's: "suffer evil with the evangel" (2 Tim. 1:8), and "Suffer evil with me, as an ideal soldier of Jesus Christ" (2:3). This evil was endured "in accord with the power of God" (2 Tim. 1:8). But this was not the reason why he turned Alexander over to God. It was for the Word of God, rather, which was denied and opposed, he acted thus. By this he makes it clear that those who withstand the inspired oracles should not be dealt with in grace but in judgment. Even if no one now has the divine authority to turn such sinners over to Satan, nevertheless the Lord Himself judges in such cases.

Another matter is cleared up by this drastic judgment of Alexander. Beginning with verse 9 (2 Tim. 4) Paul mentions only those in active service. As Alexander also appears in this list, he was probably also one. In this case we see that, the higher the place, the greater is the responsibility, and, in case of failure, the severer is the discipline. In such cases sins are especially serious before God.

Another point should be noted. Paul actually names the opposers. In fact he does this often. See Phil. 4:2

Euodia and Syntyche; Col. 4:17 Archippus; 1 Tim. 1:20 Hymeneus and Alexander; 2 Tim. 1:15 Phygellus and Hermogenes; 2:17 Hymeneus and Philetus; 4:10 Demas; Tit. 1:12 Cretans. This was necessary, as he had a definite aim in view. He warned Timothy to guard against Alexander (2 Tim. 4:15). In order to make this possible, Paul had to name both the failures and those who failed.

That Paul did not overlook such conduct, he showed in the case of John Mark. After Mark had left Paul in Perga (Ac. 13:13), he would not take him along the next time (Ac. 15:38, for he did not think him worthy to take along (Ac. 15:38), even though Barnabas separated from him on that account. It is remarkable that just this severe treatment must have shown Mark his mistake, and led him to acceptable service later. Twice, later on, Paul mentions him as an acceptable fellow worker (Col. 4:10, 2 Tim. 4:11).

Further evidence that he kept his eyes on his fellow workers is the exhortation to Archippus: "Look to the service which you accepted in the Lord, that you may be fulfilling it." (Col. 4:17). In some way he must have noticed a slackness in his service. Immediately he is urged to exhort him to do better so that the work of the Lord is not damaged.

Especially merciless was his dealings with the Galatians who sought to put the believers under law (Gal. 1:6-9). He put them under an anathema, because they had distorted the evangel of Christ by mixing law-keeping into the pure grace which he had given them, making it a different evangel, which is not another. In this way he did the ecclesia a valuable service, for its whole history, for he explains this contest as follows: "to whom, not even for an hour do we simulate by subjection, that the truth of the evangel should be continuing with you" (Gal. 2:5). By this we can see that there may be cases, when mistaken amiability must never interfere.

In the tenth chapter of second Corinthians, the apos-

tle takes issue with those who charge him with a fleshly walk. But it was not personal matters which led to this, but rather the conduct of his opponents, who elevated themselves against the knowledge of God. Along with their other doings, they attacked Paul's service which he had received from God and exercised for Him in the ecclesia. Consequently Paul did not deal with them as his personal enemies, but as harmful for the ecclesia. For its sake Paul sought to put an end to their ruinous operations. In this case we can see that his avenging here is entirely different from personal vengeance, against which he warns us in Romans (12:19).

There are further cases in which Paul's corrective actions are shown in Corinth. He made it very clear to those who were puffed up, if they did not repent of their ways he would come to them with a rod (1 Cor. 4:19-21). Later, he again tells them that, at his coming, he would not spare those who had sinned (2 Cor. 13:2).

The apostle is not at all reticent in pointing unrepentant believers to divine judgment. So he writes, in Galatians (5:10), "he who is disturbing you shall be bearing his judgment." He predicts that the consummation of false apostles will be according to their acts (2 Cor. 11:15). And he predicts, concerning Alexander, that "the Lord will be paying him in accord with his acts" (2 Tim. 4:14).

Paul was so concerned with the welfare of the saints that this solicitude for all the ecclesia came upon him daily (2 Cor. 11:28) when he goes on (29), "who is snared and I am on fire?" he shows that every wrong act in the ecclesia took such hold of him that he had to do what was possible to correct it.

Yet it was not so that every single one who complained about another was believed, and received his aid. Nor did he allow himself to be taken up with slanderous charges. He inquired into every case, with witnesses, and went to the bottom of each case. This proceeding is spoken of in 2 Cor. 13:1: "At the mouth of two wit-

nesses, and three, shall every declaration be made to stand." So it was that the Lord instructed His disciples (Mt. 18:16). Only after an accusation had been shown to be true in this way, did he use discipline to correct the wrong. And in every judgment, even the heaviest, he acted according to this rule.

We should specially consider that the spirit of God not only induced the apostle Paul to execute discipline as he did, but also inspired him to record the cases in his epistles, so that the whole ecclesia could profit by it. By this we recognize that He not only approved of this action but intended that the apostle of the ecclesia should be known as a determined, divine dispenser of justice. This makes a powerful impression of the seriousness of justice in the ecclesia. Here God reminds all His servants of their duty to administer justice. As he did, so they, also, are to deal with every case of injustice so that the ecclesia has a healthful course.

PAUL EXERCISING GRACE

Alongside of the judgments, Paul never failed to fulfill his own exhortations to exercise grace. This proves that his judging was based on a divine direction and was not the result of a false attitude of the heart, for no one who is inclined to unloving condemnation will be able to exhibit such patience and such lenience, as we will now observe in the conduct of the apostle. Immediately after his heavy sentence of Alexander we see him showing grace (2 Tim. 4:14-16). In his account of his first defense he says that no one came along with him, but all forsook him. The believers in Rome, according to this, were guilty of a serious sin, in that they forsook him. This was a clear sign that they took a stand regarding Paul which was not upright or pleasing to God. But he freely forgave them, and said, "May it not be reckoned against them!"

Phil. 1:15-18 tells us of some who are heralding Christ because of envy and strife. Their work, in itself,

may have been very good, and not like the believers of the Circumcision spoken of in Galatians 1:7, who wanted to distort the evangel of Christ. Yet their object was to arouse affliction to his bonds. Nevertheless Paul allowed himself to be controlled by the thought that, if Christ is announced, he would rejoice, and overlook their attitude toward him, and be gracious to them. His motto was, "Being reviled, we are blessing, being persecuted, we are bearing with it, being calumniated, we are entreating" (1 Cor. 4:12).

How much Paul was concerned to be gracious, even in judging, we may see in the judgment of the serious case in Corinth. Yet the opening of the door of grace was left in the hand of the one judged, and that was his attitude toward the judgment. That is seen in the second epistle (2 Cor. 2), where Paul once more refers to him, and is concerned to keep him from being swallowed up by the more excessive sorrow, seeing that he had been sorrowed to repentance (2 Cor. 7:9). The severe sentence had led him to see the seriousness of his sin, and he repented and rid himself of it. This result justified Paul in his pitiless procedure, for it led to correction. The other members of the ecclesia also accepted Paul's correction (1 Cor. 5:2, 6, 13) and had later done their duty in this case, for he had rebuked them (2 Cor. 2:6). Yet immediately after the judged believer had come back to his correct attitude toward God, the apostle opens the way for grace to flow to him and exhorts the others to deal with him in love. So we see, even in connection with the severest measures, grace was held in readiness, so that there would be no delay in showing it when the one judged showed a willingness to repent.

From these cases when Paul judged and showed grace we can readily see what led him to act in various ways. When the sin is against God's Word or work he took the position of defendant and judged accordingly. But when he himself was personally attacked, he showed grace. When he reserves the right to defend himself

(2 Cor. 11) against those who seek to pull him down, he acknowledges (v. 17) that this is not in accord with the Lord, but imprudent. Nevertheless he never carried such a judgment into execution.

PAUL AS OUR EXAMPLE

As in other matters, so Paul is exemplary in this two sided method for the ecclesia. In accord with this, also, he gives his instructions and warnings. To carry this out correctly, however, there are many matters to observe, especially in recognizing the various functions of those in the ecclesia. There are the minors and the mature, the young and the elders, and supervisors, as well as the evangelists, pastors and teachers. These great differences call for distinctions in dealing with sin and failure. In this light the wrong in the ecclesia is relative, that is, sins of the more experienced are more serious than those of beginners. This calls for a variety of measures in discipline in the ecclesia. It is evident that those qualified by God should exercise this function.

GRANTING GRACE

We now come to Paul's instructions for various cases, where either grace or judgment should be in place. The first is Rom. 15:1-2: "Now we, the able, ought to be bearing the infirmities of the impotent, and not to be pleasing ourselves. Let each of us please his associate, for his good, toward his edification." According to chapter fourteen, the infirm in the faith are those who observe Jewish ordinances, whom Paul had not been able to free from the law, so were not yet mature (1 Cor. 8:9-13). Even today many believers are in bondage to the law, and this mostly because of lack of teaching. As, however, legality has no power, such believers remain impotent. But beginners in faith may suffer from many a weakness. Impotence denotes UN-ABLE (C.V. 155). That explains the position of these believers. They are not yet able to lead a powerful life of faith. Paul

avoids calling their lack a sin. He sees it is an infirmity which deserves sympathy. Accordingly he does not say to judge them, but exhorts the able ones to bear with the weak, and be patient with them. In this view, the weak are needed in the ecclesia to test the longsuffering of the able.

Though the impotence of the beginners must be borne with, weakness is not ideal, as a permanent thing. Therefore Paul exhorts in Rom. 15:2, that the able bear the infirmities of the impotent and not please themselves. They are to please their associates for their good, to their *edification,* this is to help them out of their impotence.

A similar exhortation is found in Gal. 6:1: "Brethren, if a man should be precipitated, also, into some offense, you, who are spiritual, be attuning such a one, in a spirit of meekness, noting yourself, that you, also, may not be tried." Here Paul gives the spiritual a lovely task: they are to restore those who, because of weakness, have offended. Therefore it is a serious failing when older believers, due to habits they have not overcome, or a fleshly walk, become a stumbling stone to weak beginners, instead of being an encouraging example.

Furthermore Paul exhorts the strong to take the infirm in the faith to themselves, but not to discrimination of reasonings (Ro. 14:1). Here again we have the exhortation not to repulse the weak but to help them in order to rectify their shortcomings.

As tolerant as Paul is of the infirm, nevertheless there is a certain discipline. In discussing questions in the ecclesia, they are not to take part. This mistake seems to have been given a place in Corinth, as may be seen from Paul's ironic question: "If indeed, then, you should have tribunals for life's affairs, the contemptible in the ecclesia, these are you seating?" (1 Cor. 6:4).

Paul exhorts to mutual exercise of grace in Eph. 4:2, 32, Phil. 2:3, Col. 3:12-15. He exhorts the members of the ecclesia not to judge one another. Nothing else,

perhaps, is so damaging to the ecclesia, and so dishonoring to the Lord as this. Now if someone, on account of misbehavior, deserves blame, and gives occasion to complaint, then he who suffers because of it should be gracious and bear with it. These are opportunities for the ecclesia to exercise the all-conquerable love of Christ. And one who is examined by another unjustly and slanderously, should not judge or retaliate, but leave this to the Lord. When He comes, He will illuminate the hidden things of darkness and manifest the counsels of the heart. (1 Cor. 4:3-5).

Furthermore the apostle Paul instructs us to bless those who are persecuting us, and to do good to our enemies (Ro. 12:14-20). He warns us not to avenge ourselves, by returning evil for evil. We should leave vengeance to the Lord, for He does not blindly destroy, but with the wise purpose of bringing about correction.

In Romans 12:21 Paul exhorts believers: "Be not conquered by evil: but conquer evil with good." That may look like a contest with evil, which might force itself into the heart and embitter it. It shows that evil can be and must be conquered by means of good. We live in an administration in which God deals out transcendent grace. To agree with the character of the administration, we should bear with one another and exercise grace.

With these exhortations Paul seeks to avoid that we do evil to others or seek to rectify a wrong that is done to us. Impatience in opposition to lack of love easily leads to division between believers, and to the most serious damages to the ecclesia. On the other hand, graciousness and patient bearing with the one who is in the wrong, may lead to repentance if there is enough love for truth.

MUTUAL EXHORTATION

Forbearance in connection with an offense does by no means indicate that the matter is finally settled. Paul gives us to understand this, by adding to his exhortation

to show grace, the advice to admonish (Col. 3:13-16). Admonishing is the endeavor to halt one who is out of the way, in a loving manner. So the apostle writes to the Thessalonians (5:14): "We are entreating you, brethren, admonish the disorderly." And, further, "See that no one may be rendering evil for evil to anyone, but always pursue that which is good for one another as well as for all."

Paul makes it plain that, among believers, there should be not loveless judging, but mutual loving exhortation is in place, even when the offensive acts of another are pointed out, and he is asked to retract. That, indeed, is a part of every genuine friendship. It may not be easy to follow Paul in this. It takes considerable courage and a strong love for the truth and the brother. Wherever this method is practiced, many a derangement may be stopped or hindered and many a trouble in the ecclesia prevented. So far we have considered the members of the ecclesia as regards their dealings with one another.

(*To be continued*)

DID ISRAEL "SPOIL" THE EGYPTIANS?

The Israelites "borrowed" gold, silver and clothing from the Egyptians, and "spoiled" them when they left the land (Ex. 12:36), notwithstanding the fact that God had given His people favor in their eyes, according to the Authorized Version and many others. This seems a very underhanded way of dealing, and has been the cause of much criticism on the part of skeptics. God had made the Egyptians gracious, so that such duplicity was not at all necessary. The translation "borrow" is acknowledged to be wrong, and is corrected to *ask* in the earlier Revised version. Yet superstitious reverence keeps it in our Bible.

GENTILES OR NATIONS

NATION is the closest equivalent for the Hebrew *gu* BODY, and the Greek *eth nos,* and is often used in the A.V. to translate them. But it also uses *gentile, heathen,* and *people.* This leads to much confusion. We seriously tried out "gentile," as a possible alternative, but found it gave a false impression. Webster, the standard dictionary in the U.S., says it means: "with the Jews, one of a non-Jewish nation, or ... faith; with the Christians, one neither a Jew nor a Christian; a heathen ... In India, a non-Mohammedan; among the Mormons, a non-Mormon." From this it is evident that *gentile* refers to *religion,* not to *national* affiliation, as the word *nation* does. The Mormons are citizens of the United States, or wherever they reside. In India Hindus, gentiles religiously, are Indians nationally. We are gentiles to Jews, but most Christians do not consider themselves "gentiles." Only those who are confused by the Bible, accept this appellation.

That the real difficulty lies in the whims of Engish idiom is evident from the fact that, in German, the Elberfelder (Brethren) Bible uses *nation* throughout, as well as the German Concordant Version. There is no objection, but rather commendation on the part of Bible students. Only those who have been confused by the discordance of the A.V. and are not familiar with other languages, can have any serious objection. In fact they would object strenuously to mixing up the two distinct ideas of religion and nationality. In the United States there is freedom of reigion, but decidely not of allegiance. A man may be a Jew or a Christian or even believe the Word of God, but he dare not try to overthrow the government.

The usage of this word is often idiomatic and figurative, especially when applied to those out of the nations who believe. For instance, (Romans 2:14) the sublinear, NATIONS THE NO LAW HAVING, apart from its context, means nations not having the law. But the context shows

that is refers to individuals *of* the nations (outside of Israel), so the C.V. adds, in lightface type, *they of the.* Luther used *heathen* in such a case, but intelligent believers objected to it, so now they use *nation,* as the C.V. May we not be classed with those who will not tolerate sound teaching in this last era (2 Timothy 4:3)! A.E.K.

UNSPIRITUAL REASONING

The believer reasons falsely without regard to God or His Word. The orthodox church goer is scared away from evil by false reasoning based on law and punishment. The immature believer, having a small measure of God's spirit, does not want to sin (Ro. 7), but is hindered by the flesh and lack of light. The justified, conciliated, mature believer having a larger measure of God's spirit, and realizing the power of God's *grace,* refuses reasonings, especially those based on a lack of correctly cutting the Word, and seeks to win a prize at the dais of Christ, by running according to the rules, not by reasoning. His conduct is based on God's plan and purpose, not on human misapprehension. Reasoning is always condemned in the Scriptures, especially in Paul's epistles (Ro. 1:21, 14:1, 1 Cor. 3:20, Ph. 2:14, 1 Tim. 2:8).

Truths left in their own context do not clash, but, when "reasoned" out of it they destroy other truth. If we take one passage to disprove another, we will be wrong. Paul must not be pitted against James. Law must not destroy grace. What is said of man does not always apply to God. The immature play one passage against another to "disprove" it. The mature examine both carefully in order to believe both.

MOORING ON GENNESARET

The word *moor* means TOWARD-RUSH. This reminds me of a time when our boat was moored near the mouth of the Jordan, on lake Galilee. There was no place prepared, where the boat could be tied while still afloat, as at Tiberias, so they beached the boat by *rushing* it up on the sand. In ancient times this was doubtless the method of "mooring," which gave it this name.

NEW PAMPHLETS

To be printed at the same time as this issue of the magazine, are two reprints by demand of our readers. They are "The Non-Elect" (to be published under the title, "The Fate of the Non-Elect") from the January issue of this year, and, from an older issue, "The Unpardonable Sin", for which there have been many requests. Both will be priced at five cents, and we are sure our readers will find them useful to help others with these often misunderstood subjects.

THE CIRCUMCISION

A remarkable thing about the term circumcision, is that it occurs only in the singular. The question is, must it refer to only one person, or to more? Paul, after naming Mark and Justus, says that they (plural) are of the Circumcision (singular, Col. 4:11). In all of the following passages the term Circumcision refers to them as a class, and is not limited to one person (Ac. 10:45, 11:2, Ro. 4:12, 12, 15:8, Ga. 2:7, 8, 12, Eph. 2:11, Tit. 1:10). Christ would hardly be the servant of one of the Circumcision.

This is a Greek idiom which can be carried over into English and other languages without misunderstandng, due to the context. It is especially clear in Eph. 2:11, where *two classes* are in view throughout. There is nothing strange about this, for the same figure is often used in such expressions as "the Jew," or "the Gentile."

It saves us from saying "the circumcision as a class." The Concordant *Version* makes no claim to literality, except in its sublinear. It is *idiomatic* in both English and German, and should probably be even more so. If we translated absolutely literally, bringing over *all* the distinctions of the Greek, we would have to express the gender also. Then the version (?) would read: "the being said the female uncircumcision, under the being said female circumcision . . ." Both names are in the feminine gender. Such details have no place in a *version* but the C.V. gives them in the sublinear and the concordance. Both number and gender must be accommodated to English idiom, or it would not even be a version at all and would lead the unlearned astray.

MISSIONARIES

Please continue to keep the work in the Philippines, conducted by Bro. W. L. Rodriguez, and the work among the Hopi Indians, directed by Bro. Fred Johnson, in your prayers. Both report much interest and many opportunities to witness for the truth.

CARL H. OLSON

Devoted student of concordant truth for many years, Bro. Carl H. Olson of Cleveland, Ohio, passed away Dec. 5th, at the age of 84. His wife and son had preceded him in death, and our informant states that he was quite lonely of recent years, but that he had always been a help and an inspiration to the saints there, in a spiritual way. We look forward to meeting this dear brother in that day!

E.O.K.

REFERENCES TO THE MAGAZINE

As the *volume* number is on the back of the bound U.R. as well as the covers of the magazine, as well as the first page, it is best to refer to refer to them by *volume*, and page, rather than by *date*. This avoids mentioning the month and year. Thus the present issue is U.R. Vol. 47, Number 2. This will help to locate references quickly.

IDIOMATIC USAGE

A census of a dozen versions will show how men who turn the Greek into English *idiom* have rendered *dia* in Rev. 12:11: *by* (R.S.V., Newberry margin, Douay at first), *by reason of* (Darby, Roth); *because of* (Revised, New World Translation, Young, Clementson, Weymouth); *through* (Douay revised, Diaglott, Authorized, Luther). A glance at a dictionary will show that these words are considered synonyms in English usage.

Where idiom is concerned, the Authorized Version and Luther have more weight than all the rest, for they not only *con*formed to the language of their day, but *formed* the biblical language of later generations, to this very day. Further discussion of this subject will be found in Vol. XLIII, pages 262-3.

The first one, *by*, denotes the immediate cause, as "declared *by* the Lord *through* (dia) the prophet" (Mt. 1:22). The second, *by reason of* is not needed, and might lead to the false conclusion by some that reasoning is tolerated in the Scriptures. *Because of* is needed and is not quite so objectionable, although it seems to indicate the source, not the channel. *Through* gives the basic thought, and should be used wherever idiom will allow it. Here it precedes a *phrase*, the blood of the Lambkin. It was not simply blood, but the *Lambkin's* sacrifice.

Even when appealing to grammar, we should not limit ourselves to only one word. The simplest example of this grammar is Luke 17:11, where the two best manuscripts have this same construction, and *must* read, "He also passed *through* the middle of Samaria and Galilee." A literal example, such as this, is always the best evidence for the *meaning*. Surely we cannot render this "because of"! When two different grammatical forms follow a variable preposition, the combination should be taken into consideration. This was not clearly seen when the version was made, but we instinctively changed to the standard *through*, as it now stands in the Concordant Version.

IDIOM

As we translate into two languages, English and German, we are continually reminded of the differences in idiom. Some things can be like the Greek in German, as "the *wood* of life" (das Holz des Lebens), but have called forth much derision in English. So we are in a very vulnerable position and suffer much evil (2 Tim. 4:14), by which the adversaries wish to hinder the work. So we hope our friends will bear us before the throne of grace, not for our sakes, but for the great work which has been entrusted to us by our Subjector and Father.

YOUNG PEOPLE'S FELLOWSHIP
ONE SPIRIT

IT IS MARVELOUS to perceive the perfection of God in His Word. Down to the very last iota and serif, every detail is perfect. In Ephesians 4:4 God's perfect order is brought to our attention. God does all things in perfect order and here we have the things listed for us in their proper order. First He tells us of the one body and then next of the one spirit, for this is the order in which things take place.

Though the body of Christ is not something material, we may learn many wonderful things by considering the terrestrial body which will help us to understand the celestial. When we think of the forming of Adam, we find many similar truths applicable to the creating of the new humanity. A body is an organic substance composed of many members for the purpose of manifesting life. In Genesis we read of God forming man out of the soil of the ground. Yet when Adam was first created, he had a body but no life. He had eyes, but could not see. He had a mouth but could not taste. He had a body but could not move. Then we read that God blew into His nostrils the breath of the spirit of life. Immediately he could act, speak, move, and understand, because of the spirit which he received. He had the power of action, life and intelligence. He could perceive all things pertaining to humanity. He could know the fragrance of flowers, the taste of food sweet or sour. He could act and understand. In a similar way, this order is true of the body of Christ with reference to the celestial. God first creates the body, but this body must receive life. Therefore we read that "all are made to imbibe one spirit." We receive the holy spirit which makes it possible for us to perceive the things which pertain to God (1 Cor. 2:12). As all mankind has the one spirit of humanity, thus also all the members of the body of Christ have the spirit of God. Yet the figure of the body is used to bring to our attention its unity, as is true of the physical body. All the members of the body are united with each other and with Christ. And all are made to imbibe one spirit so that they may be functioning together and manifesting life as was true of the body of Adam after God blew into his nostrils the spirit of life. How wonderful the truth is! May it be our constant endeavor to be carrying into effect this marvelous truth and manifesting the work which God has done in spirit. G.H.

Plans are being made for the sixth annual young people's Fellowship to be held in Almont, Michigan, next August. This provides a wonderful opportunity for young people who are interested in the Word to attend two weeks of classes where the Word is concordantly taught. Many like to know ahead of time so that they may plan their vacations accordingly. The Fellowship will be the first two weeks of August. All are welcome to attend, but the lessons are especially prepared for the assistance of young people in the truth. Those under 15 may attend if they are accompanied by a parent. Room and board are provided. Expenses are paid out of the free will offerings of those who attend. Please write to *Gertrude Hough, Almont, Michigan,* if you can come, so that accomodations may be arranged for you.

THE LIVING WORD

All of God's writings are literally God spirited. Since the spirit imparts life, we understand that the sacred writings are superior to other literature in the same way that God's living creatures surpass the inventions of man. As in nature, God alone can bridge the gulf between the living and the nonliving, so He has given us His Word which is spirit and life, and which alone can impart life to dead humanity. No other writings have the vitality and vivifying power of God's spirited autographs.

GOD'S BUILDING

We read much about the buildings of man, but O! how wonderful it is to become acquainted with the work of God. We read in the Scriptures that God is a Builder. Yet His work is in contrast to that of man, which soon perishes. God's work stands. Paul tells us in His writings about a building which is not visible but is the work of God in spirit. He says in Ephesians 2:21 that "in Christ Jesus the entire building being connected together is growing into a holy temple in the Lord." God is connecting a building together which is going to be His dwelling place in spirit. This building is made up of those He has called out from mankind and united in Christ Jesus. It is not completed yet but "is being completed for the entire complement of God."

We read about the beginning of this building in Paul's early writings. In 1 Corinthians 3:10, Paul says "According

to the grace of God which is being granted to me, as a wise foreman I lay a foundation." This brings us to a very important and wonderful truth. Paul laid a foundation. He laid *the* foundation for this building of God. He was not building on another foundation that someone else had laid, but on one which he had laid. This is quite important for there *is* another foundation which had been laid for a different building, a work of God which is different from this one. In the book of the Unveiling (Revelation) we are given a glimpse of another structure designed for God's beloved people Israel. This is the city that Abraham waited for, "having foundations, whose Artificer and Architect is God." In Unveiling 21:14 we find this city mentioned, and it tells us that "the wall of the city has twelve foundations and on them the twelve names of the twelve apostles of the Lambkin." This structure is the glorious expectation reserved for the children of Israel. However, this foundation is different from the one of which Paul speaks. On this one we do not find Paul's name, but rather the twelve apostles' names. In Matthew 16 Christ speaks to Peter and tells him, after he has made the confession that Christ was the Son of the living God, that "on this rock" He will be building His ecclesia. The ones to be in this building were called out by the twelve apostles. Therefore their names are on its foundation. All who believed their message will be granted the enjoyment of an allotment in this city. It is the glorious expectation reserved for the faithful ones of the children of Israel. Those who accept Jesus as the Christ, the Son of the living God, have been promised an allotment in this city, the glory of which is beyond human comprehension. It is in the four accounts that we read of the foundation of this building being laid, which hold up the wall of this city. However, Paul's name is not found here because the foundation which *he* laid was not for *this* building of God. The message which he reveals does not form or hold up a wall between the nation of Israel and the other nations, but rather does the exact opposite. We are told in Paul's writings of a building of God which he is building, where the wall between them is torn down and both are made one in Christ Jesus. No wall is put between them in this building of God, but instead, it is razed. All the distinctions and divisions of the old humanity are gone and God makes all new. Paul says, "As a wise foreman I lay a foundation." This foundation was not laid by Peter or the eleven, for their work had to do with a distinct people of the earth who were not reckoned with the nations but were a separate people. This city is reserved

for them. The nations, God says, will be walking by means of its light. God has not given us a place here. He has chosen us for a place far transcendent to this place of the nations on earth. We are part of a building of God which God is creating in Christ Jesus. In Corinthians Paul says, "God's building are you." In grace God has chosen us to be a part of this building being built on the foundation laid by the apostle Paul, which is Jesus Christ. Paul speaks of himself as the foreman for this project because it was through the revelations given to him that God is building this building. Though unseen by mortal eye, we find ourselves a part of a wonderful structure in a new creation—the work of God in Christ Jesus. No wall to separate the children of Israel from the nations is in this structure, for God has made us a part of something far superior to that, as wonderful as it was. We do not have an expectation in the great city built on the foundation of the twelve apostles, but a glorious expectation is ours—among the celestials in Christ Jesus. As Christ's body is presently in glory, we are to be there also. We are to be the dwelling place of God in spirit. May our hearts ever revel in this wonderful truth God has made known to us. Let us not confuse our building with the building of God for Israel. G.H.

QUESTIONS

Question: If Paul had a distinctive ministry, why does he quote from the Hebrew Scriptures?

Answer: In Acts 26:16 we read, "I was seen by you for this to fix upon you before for a deputy and a witness both of *what you have perceived* and that in which I will be seen by you." "What you have perceived" had to do with Christ and Whom He was, so Paul would know Him (for He was in ignorance and unbelief, 1 Timothy 1:13). The next statement, "that in which I will be seen by Thee," had to do with two things. First, the evangel to the nations, called the evangel of God (Rom. 1:1); Second, the secrets that were to be made known by Paul to the nations. Concerning the former, the evangel, we read in Galatians 3:8 that the Scripture perceived before that God was to justify the nations by faith, and also in Romans 1:2 that it was "promised before through His prophets in the holy Scriptures." You will note that the word is "promised" and *not* "revealed" in holy Scriptures. Hence we read Paul's statement in Galatians 1:12 concerning his evangel, that "neither did I accept it from a man, nor was I taught it but it came through a revelation of Jesus Christ." So both that which concerned Christ and that about the

promised evangel would require Paul to use the Hebrew Scriptures, as well as other related matters. But when it came to the revelation of the secrets, he says in Ephesians 3:5, they are that "which in other generations is not made known to the sons of humanity," and, in verse 9, "concealed from the eons *in God.*" Note that it does not say, "concealed in the *Scriptures,*" but "in God." Also, in Ephesians 3:8, we read of the "untraceable riches of Christ." It is important to note the correction here in the Concordant Version, for the word is not "unsearchable" but "untraceable." Therefore no Scripture can be quoted for this. That is why Paul writes in verse 4 "to apprehend *Paul's* understanding in the secret" "for by revelation the secret is made known to *me,*" thus fulfilling the statement in Acts 26:16 that "in which I will be seen by Thee." So we see, in accord with Colossians 1:25 that the Word of God was completed by revelation through Paul.

Question: Was Jesus "God manifested in flesh" when He come down to the earth? (Matt. 1:23).

Answer: The questioner is evidently referring to Matthew 1:22, but thinking of 1 Timothy 3:16 where it reads in other versions (incorrectly), "God manifest in flesh." It should read "avowedly great is the secret of devoutness which was manifest in flesh," and does not refer to the same thing as the verse in Matthew. Here we read, "and they shall be calling His name Emmanuel, which is being construed, "God with us." Construe means to so closely translate as to preserve the meaning. Emmanuel means "with us Deity." The last syllable is "Al" which means Deity (or Subjector—*Ed.*).

This passage can best be understood in the light of John 1:18: "God no one has ever seen." Hence the God being referred to here could not have been Jesus Christ, for He was seen by many after His coming in flesh, after His resurrection, and after His ascension (1 Cor. 15:5-7, Acts 9:17, and Acts 26:16). John 1:14 says, ". . . we gaze at His glory, a glory as of an only begotten from the Father." This He truly was, according to verse 18, for He was "the only begotten God." This God they could gaze upon, but not upon *His* God. His God was not begotten. No one has ever seen Him. 1 Cor. 8:5 says that there are those termed Gods. Christ was termed God in Matthew 1:23 and John 1:18. This is used of both in the writings of the circumcision, but Paul, our apostle, says in 1 Cor. 8:6, "nevertheless for us there is One God, the Father out of Whom all is, and we for Him, *and* one Lord, Jesus Christ, through Whom all is, and we through Him, but not in all is there this knowledge." How true this is today! Reader, will you believe God in these passages quoted? This knowledge will then be in you also, and much joy and peace will come to you.

SHARINGS

"I have been enjoying so much the messages we have been having about how our expectation is not to be realized at death. Our expectation is the coming of the Lord as we read in Phil. 3:20, "For our realm is inherent in the heavens out of which we are awaiting a Saviour, the Lord Jesus Christ." R.J.

"It is so wonderful to share with others the glorious truths we have been so blessed to see. How blessed we are to know that we did not choose God, but *God* did the choosing of us before the disruption of the world." E.Y.

"I rejoice so much in the truth of the body of Christ. It makes each believer mean so much more to the other. We have been learning Ephesians 4 in our young people's meeting. How wonderfully it fits in with Eph. 1 where we read of the body of Christ to be the complement by which all in all is being completed, and to think that God is going to head up all in the Christ. God's Word is so wonderful! D.J.

ON THESE MEDITATE

The book of Romans has been called the book which contains the A B C's of the believer. It is the book which contains the foundation for the rest of Paul's revelations, and therefore it is of utmost importance to become familiar with what is revealed in it first. The following questions are prepared for meditation upon Romans 4, where we have the thought presented, "a righteousness of God through Jesus Christ's faith *for our faith.*" Abraham is the example.

1. Was Abraham justified by acts? Quote what the Scripture is saying.
2. What does a worker get?
3. Can you quote Romans 4:8?
4. When was righteousness reckoned to Abraham (vs. 10)?
5. Who is this happiness for?
6. Why does law produce indignation?
7. Why was it so outstanding that Abraham believed God?
8. How did Abraham glorify God?
9. Why could God promise Abraham a son?
10. Why was Jesus roused?

VOLUME AND PAGE

If all references to articles in the magazine were made by *volume* (not year) and page, it would be helpful, as the bound volumes have the number, not the year on the back.

UNSEARCHABLE RICHES FOR MAY, 1956
BEING THE THIRD NUMBER OF VOLUME FORTY-SEVEN

THE HEBREW VERSION

THE KNOWLEDGE OF GOD Himself is the most precious possesion a human can have. It takes all of His Word to fully reveal Him, yet there are some simple but basic elements which are found throughout His written record and should be first understood, just as we must learn the letters of the alphabet in order to read. Among these are His titles and His Name. They are brought in near the very beginning, so should not be very difficult to grasp. Had we been taught their meaning at the first, they would have illumined all the rest of revelation, and we might have been saved the fearful confusion and contradictions in which popular translations and so-called "Christian theology" has befogged us.

Nearly all of us who have used these translations, and have really sought to know God's Word, have had a very difficult and trying time in our efforts to gain a clear conception of the character of the Deity. Hence have arisen the various clashing confessions, which are found nowhere in the inspired text itself. These *are* difficult to understand. Our return to the inspired Original may *seem* hard to grasp at first, but in reality it is the very opposite, and will turn out to be as the rising sun, which clears away the fog. But it may continue to seem perplexing as long as the traditional translations may be used, unless their true meaning is mentally substituted in each case. As this is constant in the case of the name, Ieue, this can easily be done.

Such a supremely important matter as the true title of the Deity and its significance led us to try various methods of indicating these in our versions. We tried translating them, but English and German are hardly capable of showing all of the distinctions and would be cumbersome. So we have decided to transliterate them

in the text, like other Hebrew names, and add the meaning in the margin in key passages, for easy reference at all times. The plural form, To-subjectors, is especially helpful to show the unity of the *spirit* in *action*, for it always has a singular verb. We once more ask for the prayers of all saints, that we may be able to proceed *in His will.* A.E.K.

UNITED

March 18th marked the date of the marriage of David Ernest Knoch to Nancy Adele Tutterrow of Westchester, California. They are building a house near the Saugus office, where David will be working on the linotype composition of the Hebrew Scriptures. Nancy is just as ardent in her desire to help in the Lord's work as is David, and she is in full sympathy with the truths for which we stand. The marriage took place at Telfair Chapel in Pacoima, California, with Rev. Donald Thompson officiating. EOK

ANEXICHNIASTOS PLOUTOS (Eph. 3:8).

UNTRACEABLE RICHES has made its appearance once more in Greek, under the direction of André Manolopoulos, who now lives in Athens, Greece. There is a small company of earnest believers in this city, where Paul delivered his great oration to the nations (Ac. 17:16-31). Like most who are suffering for the truth, they have to endure the sneers and insults of other believers, but are grateful for this special grace. We all have their prayers, so let us pray for them, in whose language these riches have been conveyed to us.

LAURA E. RUNIONS

Sister Runions, of Ottawa, Ontario, was one of our oldest friends there, as well as one of the most ardent advocates of the truth she loved so well. Her passing, which occurred on April 4th, 1956, at the age of 85, will no doubt be felt keenly by the friends there, but the void will be a temporary one, for we shall meet her at His appearing, when her ailing body will no longer hamper her activities in His service, as it so often did during her sojourn on earth.

E.O.K.

MRS. ALICE HUNT

March 9th marked the passing of our sister in the Lord, Alice Hunt, of Denver, Colorado. Sister Hunt, according to our informant, "spent many hours studying and searching the Scriptures and became a very able teacher. . . . she led many into a knowledge of the rightly dividing of the Word of Truth. Mrs. Hunt's greatest desire was to bring others to a saving knowledge of the Word of God and she lost no opportunity to witness, and expound the Scriptures. The work she did will live after her, for at least three of her pupils have continued to spread Concordant teaching. Mrs. Hunt believed much in prayer. . . . Those of us who loved Alice Hunt and knew her best, have lost a wonderful friend and a most exceptional Bible teacher."

Will those who have requested literature in the French language please contact us again. We now have a supply at the Saugus office.

FORBEAR-JUSTIFY-PROPITIATE

NOAH IS A JUST MAN. Noah finds grace in the eyes of Ieue Alueim. With the Subjector *walks* Noah (Gen. 6:8-9). These lines concerning the ancestor of all who live in this eon, are startling statements, which give us a very different introduction to this eon than was true of Adam, in the previous one. It is too radical a change, and too far-reaching to be grasped from the simple statements, so we will enlarge on it by casting a glance over this and the next eon, and considering the subjects of *justification by grace* and the walk connected with it. As a contrast to these we will consider God's *forbearance,* and *propitiation,* which also have a large place in these periods, as well as their relation to *evil.* But justification by grace will be the controlling theme, for this is not only connected with Noah, but is also our own peculiar portion in the present parenthesis between Ieue's dealing with the nation of Israel.

God's relationship to His people during the two central eons may be summarized by the words, *forbear* (*justify*) *propitiate.* Under the law covenants, He displayed His *forbearance* in passing over the penalties of sins through the sacrifice of animals, in the *past.* In the *future* He will be *propitious* to His people, and not remember their sins in the Kingdom, because of the sacrifice of Christ. But at *present,* under grace, *He is just* when He *justifies* us apart from law, through the deliverance in Christ Jesus. To fully grasp these important parts of God's plan, let us look at them from His side, and consider all three and their differences, so that we may be able to adore and worship Him for *His*

justification, and its impartation to us now, and to all at the consummation.

The differences between forbearance, propitiation and justification are seldom understood today, because His people are far more concerned with their own salvation than with God's glory. They think of little beside their own welfare. In fact, the weak and confused ideas of "atonement," or "forgiveness" or "pardon," etc., and the fearful mixture of these in the popular versions, has made it practically impossible for them to fully enjoy the greatness of the grace which is ours in Christ Jesus, as expressed in the terms *justification* and *reconciliation.* As justification is usually confused with propitiation, it may help to contrast these two, and discover their proper places in God's plan.

CONFESSION AND FORGIVENESS

In John's first epistle we read of the position of the Circumcision saints in verse nine: "If we should be avowing our sins, He is faithful and just that He may be pardoning us our sins..." This seems to be the position taken by many serious saints today. But the question arises, how can we possibly know all our mistakes? For example, those who appeal to this text today, do they realize that this act itself is a serious error? Moreover, it may make us self-centered, concerned with our own failings, instead of exulting in the transcendent truths that God has justified us through what *Christ has done,* and free us from our sins *and* from ourselves. ourselves.

VERSION VARIETIES: PROPITIATION

Four forms of the stem *-il-* are translated in so many different ways in the later Scriptures that it is less than useless to study the subject by means of the popular versions. But it may be helpful to give their translations just to show how confusing they are. The first rendering

below is that of the A.V., and the second is the Revised Standard. The last is the Concordant Version.

Mt. 16:22 *Far be it* from thee. *God forbid.* Propitious be it.
Lu. 18:13 *merciful. merciful.* make propitiatory shelter.
Ro. 3:25 *propitiation. expiation.* propitiatory shelter.
Hb. 8:12 *merciful. merciful.* be propitious.
Hb. 9:5 *mercyseat. mercy seat.* propitiatory shelter.
1 Jn. 2:2 *propitiation. expiation.* propitiatory shelter.
1 Jn. 4:10 *propitiation. expiation.* propitiatory shelter.

In three cases the A.V. had it correct, but the R.S.V. has actually perverted, rather than revised it!

SHELTER

Shelter is the thought which underlies the word *propitiation,* while *vindication* may be the nearest synonym for *justification.* The basic idea of *shelter* was almost entirely ignored or expunged from the Hebrew stem *kphr,* from which springs the word propitiation, by translating it *pitch, atone, forgive, merciful, pardon, purge, put off, reconcile, cleanse, disannul,* and *ransom.* However it can still be dimly discerned in such terms as *appease, pacify, village* and *bribe.* The word's background is impending danger or disaster. A *village,* for instance, is a cluster of habitations which *shelter* the inhabitants from the elements. Only when *not* used of the sacrifices the renderings are usually nearer the truth, as *appease, pacify, satisfaction,* etc. Thus the translators themselves have shown us the impropriety of rendering it "atonement" at any time.

THEORIES OF THE ATONEMENT

This may have been dimly seen by some who have tried to explain its force by its derivation, at-one-ment. But this meaning is now obsolete. The dictionary defines it as:

"The saving or redeeming work of Christ wrought by His obedience, personal sufferings, and death. Prior to Anselm (*d.* 1109) Christ was thought to have paid a ransom to the Devil by His sufferings and thus wrought the deliverance of those who believed in Him. But since that day the leading theories are:

a. The Anselmian, or the *vicarious*, or *substitutional* atonement. This is the generally accepted orthodox view, and is held by Roman Catholic and by Calvinistic theologians. According to this, the righteousness of Christ was accepted by the Divine Father as a substitute for the righteousness of mankind lost through the fall, and the suffering and death of Christ were accepted as an equivalent of the punishment justly incurred by mankind; men being consequently released from punishment, on condition of their acceptance through faith of Christ's sacrifice.

b. Governmental atonement, a theory originated by Grotius (*d.* 1645) the Dutch statesman, but common among New England theologians, that violated law must be followed by punishment, for the deterrent effect on the community as in the penalties inflicted by human society, and that Christ's death as a spectacle to the universe serves this purpose of warning, and obviates the necessity of the punishment of man.

c. Moral atonement, set forth by Maurice (*d.* 1872) and Robertson (*d.* 1853) in England, and Bushnell (*d.* 1876) in America. Christ, it is held, reveals by His holy life and love-inspired suffering, the nature of God, and so wins man to repentance and the pursuit of holiness, which is the only satisfaction God requires."

We do not usually give so much space to human theories, but, in this case, we hope to show how contradictory and confused Christendom is on this simple subject, and what a false impression it produces in respect to God's righteousness and grace and love. The great and glorious truth that all is out of God and is designed to glorify Him and reveal His love is nearly eclipsed by all the theories of the atonement, even in the orthodox Bible schools today. We hope our readers will rid their minds and hearts of these false theories, so that they may be able to grasp and enjoy the rich truths which replace them.

SUBSTITUTION

A favorite method of "explaining" the "atonement"

is by calling Christ a "Substitute" for those who believe on Him. He "took their place" and "suffered in their room and stead." The writer preached this as the gospel to unbelievers for a while, as he had been taught. But when he failed to find the word "substitute" in the Bible, and began to consider closely what this involved, he had to stop. If Christ had suffered in the place of those to whom He preached, then it would be the most flagrant injustice if they were not saved. As comparatively few believed, the theory of substitution was false, because it was unjust. Christ suffered and died *for* us, not *instead* of us.

The idea that past sins can be "atoned for" by future good conduct is absolutely unscriptural and irrational. Even human adjudication does not recognize it. If a man steals a thousand dollars, he cannot atone for it by stealing no more. The use of this expression in theology is most unfortunate, and has led to much obscurity in understanding God's dealings with humanity. It bolsters up the idea that salvation is due to human efforts rather than the sacrifice of Christ.

One reason, and probably the principal one, why so few really grasp the full import of justification, is the prevailing view that God's attempt to salvage mankind is a huge failure. Only a small percentage will be saved, and the vast majority will suffer everlasting punishment. If that were true, then God is *not* just Himself, and how can He justify others?

SHELTERED FROM THE FLOOD

We are given several instructive pictures of the shelter afforded by propitiation in the Hebrew Scriptures. The earliest and simplest occurrence refers to the sheltering coat which was put on Noah's ark to keep it from leaking and sinking in the deluge. It is usually rendered *pitch,* although there is nothing in the original to indicate what material was used. That is quite im-

material. Here we are given the basic idea of falsely called "atonement," really propitiation, in tangible form. Noah's ark, although intended to *preserve* him and all soul life through the flood, was in dire danger, for it might become waterlogged and sink with all on board. The ark represents Christ. With the sheltering coat *it includes His propitiatory sacrifice.* This shelters from *impending judgment.*

JACOB PROPITIATES ESAU

Jacob had robbed his brother Esau of his birthright and his blessing, so Esau was only waiting for the death of his father, Isaac, when he would kill his brother. So their mother sent Jacob away to Padan, in Syria, in order to be out of Esau's reach. Now, however, Jacob was returning to the land, and was about to meet his brother again. He knew that he was in danger of his life, so he sent a series of presents to Esau, "for, said he, a propitiatory *shelter* will I make before his face with the present offering which is going before me, and afterward I will see his face." (Gen. 32:20). Here we have a good illustration of the meaning of our word in the ordinary dealings between men. Jacob wished to turn Esau's anger away from him, and so shelter himself from the danger of his brother's wrath.

The whole narrative shows plainly that Jacob is not making any "atonement" for his own previous sins, but rather preparing for amicable relations with Esau in the future, especially in stopping Esau from killing him. The dictionary says that atonement is *satisfaction* or *amends* for a *previous* injury. But this was not at all Jacob's intention, for he retained both the birthright and the blessing. Later on, when he met Esau, he explained that all the presents were intended to *find grace* in the eyes of Esau in the *future.* This is the great difference between "atonement," and propitiation, which shows that all talk about "the atonement" is

beside the mark. It gives a fatally false impression. No wonder there is so much disagreement as to its meaning!

SHELTERED FROM THE LAW

Another picture is given us in connection with the *law* of Sinai. The law, when observed, should bring blessing, but, if not kept, it is a very dangerous thing, for it transformed sin into transgression, and this draws down the wrath of the Lawgiver. Israel broke the law before it really reached them, so Moses broke the tablets before they could call down a curse upon the people. When he descended with the second set, what could he do to *shelter* the people from the curse which it denounced on all law-breakers? He put them in the coffer of the covenant and put a *sheltering* lid over it, and called it the *propitiatory shelter* (A.V. mercy-seat), and sprinkled the blood of the sacrifice on it. This kept it from killing all who came near.

TEMPORARY PROPITIATION IN THE PAST

Propitiation, in the past, under the law, before the sacrifice of Christ, was a temporary affair, repeated daily (Ex. 29:36), or year by year, as in connection with the so-called "day of atonement." (Ex. 30:10, Lev. 16). It was deadly dangerous for Israel to have a holy Subjector dwelling in their midst, Who would judge the least infringment of His holy law. Even the priests, the sons of Aaron, Nadab and Abihu, were devoured by fire when they used the wrong fire to burn their incense (Lev. 10:1-3). To shelter the sons of Israel from such catastrophies, Aaron was told to make a propitiation, to last for a year, for the priests and the people. Aaron had to confess the failures and transgressions of the sons of Israel, and put them on the head of a live goat, which took them away into the wilderness for a year. So was Ieue, the Subjector of Israel, temporarily propitiated. There was no "atonement" for past sins.

As the sheltering sacrifices were intended to be an object lesson, which would hardly be comprehended from a single occurrence, they had to be repeated in each generation, and every year, and every day, so that the truth they taught might be impressed on the hearts of the holy nation. These were at once the token and the reason why they could dwell so near to Ieue Alueim without being consumed by His presence. And the fact that these offerings were continually made to shelter them from *prospective* sins, should have impressed them with His *protective* provision and care, as well as their own ingrained sinfulness.

EONIAN PROPITIATION

It was only before the sacrifice of Christ that propitiation had a very limited scope in time. The animal sacrifices had no permanent value, so had to be repeated again and again. They were only temporary shadows of a future Sacrifice whose value was unlimited in every way. The sufferings and death of Christ provides *beforehand* for all future sin and offense. It will never need to be repeated. So it comes that, in Israel, in the kingdom eon, God is *propitious* to their injustices, and is not reminded of their sins and lawlessness (Hb. 8:12). This is the fulfillment of the types and shadows of the past.

PROPITIATION IN THE PAST

Propitiation is limited to Ieue's earthly people, although justification will eventually include all (Ro. 5:18). This is clear, not only from the fact that it is used almost exclusively in the Circumcision writings, but is clinched by its single occurrence in Paul's epistles. In Rom. 3:24-25 we read: "Being justified gratuitously in His grace, through the deliverance which is in Christ Jesus (Whom God purposed for a Propitiatory Shelter, through faith in His blood, for a display of His righteousness because of the passing over of the penalties of

sins which occurred before in the forbearance of God).."

Here we have propitiation located in the *past,* in contrast to the present, as well as a definition and description of it at that time, before Christ Jesus, the Antitype of all the sacrifices, had offered Himself. It was *a passing over of the penalties of sins...in the forbearance of God.* It is impossible for the blood of bulls and of he-goats to be *eliminating* sins (Hb. 10:4), so they were merely *passed over,* not in view of God's righteousness, but in His *forbearance.* The penalties still stood against them. They were not eliminated until later by the Great Sacrifice. Such was the propitiatory shelter provided by the sacrifices in Israel in the past. Because the Great Sacrifice has since been offered, propitiation will mean much more in the future.

The first reference to propitiation in the Greek Scriptures is very striking when we know the meaning of the term. It deals with the first occasion on which Jesus speaks of Himself as the true Propitiatory Shelter, and shows how little it was understood even by the most spiritual of the disciples. "Thenceforth begins Jesus to show His disciples that He must be coming away into Jerusalem and to be suffering much from the elders and chief priests and scribes, and to be killed, and the third day to be roused. And, taking Him to him, Peter begins to rebuke Him, saying, '*Propitious* be it to Thee, Lord! By no means shall this be for Thee!' Now He, being turned, said to Peter, 'Go away behind Me, satan! A snare are you to Me, for you are not disposed to that which is of God, but to that which is of men'." (Mt. 16:21-23).

The A.V. translates, "*Far be it from Thee,*" and so covers up the meaning of the passage. The R.S.V. says "God forbid!" which is worse. The whole point of the passage lies in the fact that Jesus could not have a propitiatory shelter for *Himself,* because *He* was to be it for *others.* Besides, there was no need for God to be

propitious to Him, for He neither sinned nor had sin in Him, so no one, not even God, could be propitious to Him. Peter was asking for the same thing that Satan wanted, that is, to enter the kingdom apart from the cross. Therefore Peter fully deserved to be called an adversary. Jesus was just beginning to tell them the opposite, that is, that the opposition of the people was about to lead up to *His propitiatory sacrifice,* so that He *must* suffer, not for Himself, but for their sakes.

THE TRIBUTE COLLECTOR

Tax collectors, even in our day, are in an unenviable position. But a tribute collector who takes the tax for a foreign power, is in a far worse fix, for who wants to pay for their own oppression? It was even worse, under the Roman government of that day, for the tax collectors had to add their own wages to it. The worst was when a *Jew* demeaned himself by sinking to this low level. The self-righteous Pharisee, in the parable in Luke (18:9-14), considered one of them as the lowest in the scale of sinners. The tribute collector agreed with this estimate of himself, evidently, for he kept his distance. With down-cast eyes, he beat his chest, saying, "God, make a *propitiatory shelter* for me, the sinner!" Such is the power of propitiation, however, that our Lord considered *him* righteous, rather than the self-righteous Pharisee who thought that he needed no shelter.

PROPITIATION FOR THE WORLD

In the book of Hebrews we are told of the new covenant with Israel, that under it, He will be propitious to their injustices. The apostle John, however, widens the scope of blessing, so that it flows through Israel to the whole world. So will it be in regard to propitiation also. Speaking first of Israel, he says, "And He is the propitiatory shelter concerned with our sins, yet not concerned with ours only, but concerned with the whole world." (1 John 2:2).

OUR SELECTION

THE DIVINE DICTUM on which our heading, "Chosen in Christ" is founded, reads: "According as He *chooses* us in Him before the disruption of the world" (Eph. 1:4). These few words reveal God's love in fullest exercise on our behalf. They contain a transcendent measure of His deepest blessing, and belong to the revelations which set forth the highest height of His grace, which is given to us in Christ Jesus. In order to realize every precious feature which it contains, and to treasure it fully, we must first ascend the heights which lead up to it.

In order to do this, we will follow in the steps of the revelations as they were given in the Pauline letters, and the gradual ascent of divine revelation as found in them. The amount of matter contained in these letters, in comparison with the bulk of the Bible, is very small. Its contents, however, reaches up heavenward above all other revelations. The grandeur of the grace is so great, and involves such a fullness of God's glory, that it can only be dealt out in installments. Only so is it possible to entertain it and grasp it, and contain it. It is no more possible to ascend a high stairs by a single step than to reach the summits in the Ephesian epistle without first finding a footing in the epistles written before this. We will, therefore, follow the chronological order of Paul's pre-prison epistles.

A study of our selection in Christ is anticipated in the book of Acts (13:46-48). There, in Pisidian Antioch, at the founding of the present ecclesia, the thought of God's prevision is immediately included. When Paul

first turns to real "heathen," and some of them believed through his evangel, God's word says of these firstlings from the nations thus: "they believe, whoever were *set* for life eonian." Here we get the first glimpse of our election, but only a fleeting glance of that which came later. Even if these words were not a full revelation, neverthelesss, in them God has laid down a principle which remains throughout the present administration. After this model all the members of Christ's body are called. Only those can believe, who are set for life eonian. The fate which is *set,* is settled by God, and it is bound to come to pass. It amounts to much the same as selection.

The first epistle of Paul that we have is First Thessalonians. Immediately after introducing his associates, and wishing them grace and peace, and briefly adverting to his prayers for them and their toil, he begins to speak of their *choice* by God (1:4), for he had perceived this by means of their response to his evangel.

Paul takes up this subject with very young believers as a matter of course. This shows that this teaching belongs to the very beginning of the divine course of instruction, and there is nothing dark or hidden or secret connected with it. Paul and his associates had perceived this, and now it was necessary that the Thessalonians, and with them all beginners in the faith, should be instructed in this, the first lesson in the primer of divine revelation.

How Paul knew that they were the elect he explains as follows: "for the evangel of our God did not come to you in word only, but in power also, and in holy spirit and much assurance, accrding as you are aware..." (1:5). Everyone who thus hears God's Word, and so takes it to heart, that he accepts Christ as his Saviour and Deliverer, has the proof that he has the spirit of God and was chosen by Him. That is good news to all beginners in the faith. Lack of this knowledge often

leads to doubt as to our election. This word shows clearly that faith, in its very beginning, is the seal of selection. It seems that our heavenly Father desires to clear up this serious side of our salvation in order to save them from disturbing doubts.

This, however, is only the apparent and superficial side, from which Paul could deduce that these Thessalonians belonged to the elect. His real knowledge concerning the election of believers came from a deeper source. His complete knowledge concerning the ecclesia which is the body of Christ came to him through a revelation of Jesus Christ (Gal. 1:12, Eph. 3:3). Christ was seen by him personally, probably several times (Ac. 26:16-17, 22:17), in order to acquaint him, His chosen apostle, with His ecclesia and the secrets connected with this new body, which are not unveiled elsewhere, only in the Pauline letters.

It is well to note that the title of the last book of the Bible is just the same as this, "Revelation of Jesus Christ," falsely called "The Revelation of St. John, the Divine." This shows that there are two characteristic Revelations of Jesus Christ, which are fundamentally different. Christ appeared to the apostle John in order to show him His revelation of the time when He comes to His people Israel, to establish His kingdom on earth. This will be carried out by means of great afflictions. But He appeared to the apostle Paul in order to empower him to start a new ecclesia, and to unveil the celestial position of this body. Instead of predicting an era of unparalleled inflictions, it was a message of the greatest grace for the nations. In it is announced that now, in spirit, Christ has come to them in order to call a chosen company out of them, for the highest place in the universe. Once we grasp this, it will keep us from appropriating the place and portion which the apostle John has given to Israel.

Paul, having thus dealt with their election, later

takes up the closely related question of their calling, thus: "to be walking worthily of God, Who calls you into His own kingdom and glory." (1 Th. 2:12). Among men we find the same procedure. A professor who receives a *call* to a professorship is first *chosen* by a committee. He may not know anything about this until he is *called.* So is it with everyone who is *called* to the fellowship of His Son, Jesus Christ, our Lord. (1 Cor. 1:9). He was *chosen* before, without having the least presentiment of it.

This intimate connection between election and calling has caused many difficulties among believers, because Jesus said, "For many are the called, yet few are the chosen." (Mt. 22:14). Yet the misgivings, which these words could call forth, have no foundation in fact, for they can only apply to Israel, and are limited to the time when Jesus was among them. This period in God's plan of salvation is unique and singular, due to the fact that the Messiah came to His people, not to be received by them, and to establish the kingdom, but to be rejected and crucified by them. As a member of the separated kingdom nation, every Israelite had the right to be called. This was done in the heralding of repentance to the whole nation. It was completed by the twelve apostles (Mt. 10:6). Thus many, indeed, were called. But few of these had been chosen to receive Him in His humiliation (Jn. 15:16-19). Only in this short period do these words fit, "many are the called, yet few are the chosen." This throws a bright light on that peculiar national and individual salvation which applies only to the people of the covenant. If we force this into the present administration, this mistaken application will cause terrible confusion among immature believers, especially as it questions the vital connection of election and calling.

Paul, however, never speaks in this way concerning God's choice and call. In this administration they are

inseparable. One who has been called, that is, who has believed, has undoubtedly been chosen, and need never doubt in the least, for none except the elect are called, and not one of them is overlooked or forgotten.

So the ecclesia is composed of none but the elect, and, to accord with this, God calls it a "called-out" company. This name explains its character, for it is composed of those chosen by God who are *called* out from among sinful, unbelieving humanity.

Now that the Thessalonians have been called out of a life of sin and idolatry, into a life with and for God (1 Thess. 1:9), Paul shows them where this divine calling leads: "into His own kingdom and glory." What a high and honorable objective! God's kingdom includes the whole universe, celestial and earthly. As Israel is limited to the earth, we are placed in a celestial kingdom. Bound up with this is our participation in God's glory, and this transcends by far that on earth. We are humbled in the dust by the sobering sentence: "all sinned and are wanting of the glory of God" (Ro. 3:23). We lost this glory in Adam, and came as naked, helpless sinners into the world. But Christ, on the cross and in His resurrection, as the last Adam, has regained it for us, and now we may be glorying in expectation of the glory of God (Ro. 5:2).

God's call is further elaborated, in connection with our walk, when Paul writes: "God calls us, not for uncleanness, but in holiness." (1 Th. 4:7). At that time, even as in these days, humanity was full of uncleanness and lustful passion, one circumventing and overreaching another (5-6). By no means has God called us to such worldly practices, which are so sordid, but the reverse. His call comes to us in order that we forsake this way of life, and now, as elect and called, live a life of holiness. Paul describes the Thessalonians as models, and shows, in a few short sentences, of what such a life consists: "you turn back to God from idols, to be slav-

ing for the living and true God, and to be waiting for His Son out of the heavens" (1 Thes. 1:9-10). This is a concentrated statement of what a life of holiness consists.

In his second letter to the Thessalonians Paul uses another term descriptive of our election: "We ought to be thanking God always concerning you, brethren, seeing that God *prefers* you from the beginning for salvation, in holiness of the spirit and faith in the truth, into which He also *calls* us through our evangel, for the procuring of the glory of our Lord Jesus Christ." (2 Th. 2:13-14).

The literal meaning of the Greek word rendered *prefer* is LIFT, like the *weighing* of an anchor (Ac. 27:13), or the *hoisting* of a sail (Ac. 27:17). When anyone is chosen for a higher mission than the mass of mankind, he is raised out of the crowd for that purpose. At the beginning God had all humanity before Him, and determined to bless them by means of a chosen few, whom He not only selected and called but *lifted* or preferred above the rest.

Preference is the first fact in connection with those selected. They were not merely separated from the rest in the mind of God, or set aside, or even lowered, but raised above. That was *in the beginning,* not after they were called from among their fellow mortals. It will, however, not be realized till their resurrection. Then they will be lifted far above their unbelieving fellows. God prefers us for *salvation* (2:13). This is in close connection with our call, for it precedes and prepares for it. According to this He should have known that even these, who were given the preference, would come under the sway of Satan. If this was not according to His purpose, He certainly would have prevented it, and we would never have become slaves of sin. But this was just what He planned, because He knew that a short experience as slaves of sin and Satan would be the best

preparation, so that salvation from it would bind us to Him in loving obedience.

The condition out of which we must be saved is described by Paul in Col. 2:13: "you also being dead in the offenses and the uncircumcision of your flesh." That was our lost state, that we were dead Godward, and our spirit was unable to receive Him and His Word. Even as the literally dead cannot hear a sound unless they are made alive, so we also cannot hear the call of God in our spiritual death state. He had to deliver us out of this death by the vivification of our spirit. This occurs when He delegates the spirit of His Son to come into our heart (Gal. 4:6), and this spirit fills ours with the power of His resurrection. This was the crisis in our life when we were able to accept the evangel of our salvation (Eph. 1:13), and were reconciled to God (2 Cor. 5:20). That was the response to God's call.

This order is taught by Paul in 2 Tim. 1:9: "God, Who saves us and calls us." Without a preceding salvation, a call would be without effect. This is proved, in practice, in great evangelization meetings. There numerous persons hear the call with their ears, but, in spirit, they are deaf, because God makes the call operative only in the case of those chosen by Him. Even as the dead cannot save themselves from death, or do the least thing to help, so the unbeliever cannot call himself out of his spiritual death. God must intervene first.

Salvation is not limited to the elect. It will eventually become the portion of all, for God is the Saviour of all mankind, especially of those who believe (1 Tim. 4:10). The advantage of the elect lies in this that they are the foremost, but not the only ones. The non-elect also need salvation. This truth is impressed upon us here, because salvation implies a previous lost condition.

Selection is more than simple salvation, yet those selected must first be saved before the grace of selection can use us as its instruments. We see that the course of

instruction concerning election leads from the depths of unbelief and enmity and sin, where we were found with all the non-elect. Yes, indeed, sinners, weak and impotent for good were we, as all others, with no advantage over them. In plain terms Paul recalls the life of the elect before they came to believe, saying, "there is no distinction, for all sinned" (Ro. 3:23). "When you were slaves of sin" (Ro. 6:20). "The sons of stubbornness among whom we also all behaved ourselves once, in the lusts of our flesh," etc. (Eph. 2:3). It is clear that God desires to show us that the others have just as much right to salvation as we, for it is a pure gift of His grace to lost sinners, such as we all were.

Within the sphere of salvation there is no difference between the elect and the non-elect. If the election had no other purpose than salvation, and had no other aim, it would be an unjust and prejudiced act. But salvation is only the necessary foundation on which our glorious call to be fellow workers with God is based. All will be saved, and only by the propitiatory shelter made by Christ on the cross. But, in its accomplishment, ours differs radically from that of the unbeliever. This preference is brought to our attention in the following words: "God prefers you from the beginning for salvation in holiness of the spirit and faith of the truth." (2 Thes. 2:13).

The spirit of God brings belief and provides the foundation of our salvation by means of the divine preference or, as the Galatian letter has it, "that He might extricate us out of the present wicked eon" (Ga. 1:4), we were detached from humanity, and out of this grew the gift of holiness. The spirit, which all receive when they believe, and the holiness which it induces, is not our own achievement but the first-fruit of the grace which chose us. Even the saving belief of the truth is a grace-gift of God, unmixed with our own works. This grace none can receive except they are first chosen by

God. This truth is brought by Paul in the following words: "for not for all is the faith" (2 Thes. 3:2). Indeed, it is called "the faith of God's chosen" (Tit. 1:1).

Along with this genuine faith there is, today, another, if we may so speak, which is also based on a revelation, that is, the creation, which may be perceived, and reveals God as Creator. From the standpoint of Scripture, however, it is not real faith. In Romans (1:18, etc.) we read that God's indignation is due to mankind because they have not recognized Him, which they could have done, for He can be apprehended by a clear mind through the creation, apart from the possession of the holy spirit. Great naturalists have testified that the study of nature leads to God. But this is no saving faith like that which believes that Christ was made a Sin-Offering for us. As this is given only to the chosen, unbelievers will not be condemned at the great white throne because they did not accept Christ by faith, because none can do this of themselves, unless chosen beforehand. They will be judged, however, because they will not recognize God as Creator. Therefore the divine judgment will be adjusted to the possibilities of salvation they possessed, and, due to the righteousness of God, it can never consist in endless torment.

In verses 10 to 12 of 2 Thessalonians, our apostle does go into detail, as to this judgment. The unbelievers, because they do not receive the love of the truth, and they are judged because they do not believe the truth. Ro. 1:25 tells what truth is intended; "Who alter the truth of God into the lie, and are venerated, and offer divine service to the creature rather than the Creator." God's Word contains many truths, high and low. In this case it is not concerned with the highest of them all, the truth of the deliverance which is in Christ Jesus, but the lowest, which deals with God as the Creator. This truth is altered into the lie, in that men bring the honor and glory due to God, to the creature.

And now we will take a closer look at the method used in calling: "into which He also *calls* us through our evangel" (2 Thes. 2:14). The first great lesson contained in these words is this, that God alone is the Caller, and no one can say that he joined the ecclesia by the exercise of his own will. Further we are informed in what form the call of God goes to humanity. It was through the evangel! Earlier, God had called with a voice that could be heard, to Abram, Samuel, and the prophets. This was in the earliest stages of the divine history of salvation, which are now behind us. Invisible but audible voices in this era directed to believers, originate in the world of demons, because God does not now reveal Himself to the ecclesia in this way. The calling of the members of the body of Christ is adjusted to this administration of maturity. God's call today is accomplished by the heralding of the word of the cross (1 Cor. 2:2), which is "the word of truth, the evangel of our salvation" (Eph. 1:13). The spirit of God makes this message live in the hearts of those chosen, and empowers it as the call of God, so that they can comply.

It is important, also, when Paul says, "*my* evangel" (Ro. 2:16, 16:25, 2 Ti. 2:8). Of all the glorious truths given to him, justification by faith stands first. He calls this "*my* evangel" because it is different from the pardon of sins which the apostles of the circumcision proclaimed. God gives His own righteousness to those who are in the body of Christ. The call of the evangel today should be given only in the words of Paul.

After Paul had made known that God had called us into His own glory (1 Thes. 2:12), he adds, "for the procuring of the glory of our Lord Jesus Christ" (2 Thes. 2:14). Indeed, what higher place could He give us? To be sure, this glory is yet hidden. But whenever Christ, our Life, should be manifested, then we also shall be manifested together with Him in glory M. JAEGLE

GRACE AND JUDGMENT
(CONTINUED)

THE DUTIES OF SERVANTS

IF PAUL GIVES INSTRUCTIONS for the members of the ecclesia in serious cases, it is clear that the servants of the ecclesia are to fulfill their duties also. No real shepherd stands by idly when his flock is attacked by wild beasts. So a true servant also, like his great example, Paul, will look after every disturbance in the ecclesia. When a believer deals graciously with one who gives him offense, then further strife is avoided and a victory gained. But if nothing further is done about it, then wrong prevails and right is defeated. The one doing wrong may even be encouraged in it, if he is given a free hand.

In such a case the servants in the ecclesia have an important duty. They must stand by the one who did not justify himself, and discipline the one who injured him. Also, when believers live in sin and damage the reputation of the ecclesia, the servants should intervene. The spiritual powers of evil could use such dark spots in the ecclesia as skulking places, if nothing is done about it. Many a serious damage in the ecclesia came from ignoring such matters in their beginning.

Often servants dread to exercise discipline lest they lose members of the ecclesia. This goes not only against God's will (1 Cor. 5:2,13), but is a very unwise procedure as well. The overlooking of any objectionable walk will seriously disturb the spiritual ones, and may become a hindrance to a healthful growth of all in the ecclesia. The use of discipline in connection with the unspiritual in the ecclesia is especially necessary because such are easily used by Satan as implements in

his stratagems against the spiritual members. His activities can be powerfully withstood when the appropriate judgment of God is obeyed. This is probably the reason why discipline in the ecclesia is so often accompanied with suffering. Even the earlier servants of the Word received similar instructions. So Jeremiah says: "If you are bringing forth the precious from the winnowing, as My mouth are you becoming" (15:19). Read also 1 Ki. 3:9, Ez. 22:26, and 44:23.

EXPOSURE

For the method to be used in cases of disobedient and sinning members of the ecclesia, Paul gives us clear instructions. First there must be exposure. This is told to Timothy and Titus (1 Tim. 5:20, 2 Tim. 4:2, Tit. 1:13, 2:15). It is the duty of all servants. In Titus 1:9 Paul expects the elders to be able to expose those who contradict. That this is no light task is evident from the word "able." When Paul requires that the elders have the ability to expose, we are given to understand that this duty can only be exercised by those possessing divine power. Evasion is a sign of weakness.

The object of exposing is to show the guilty one his failing so clearly and incontrovertibly that he cannot evade it and must confess his sin. From this it is evident that the exposure must be preceded by a well founded and carefully planned procedure. That is why Paul advises the help of witnesses (2 Cor. 13:1, 1 Tim. 5:19), and, in important matters, not to depend on the testimony of only one. At least two or three witnesses should agree. This principle is also applicable in all cases involving witnessing (Nu. 35:30, Mt. 18:16), for a single one may be based on an untruth. So it will become evident whether the accused is really guilty, or the accuser has brought a false accusation. Thus the guilty one may be judged.

Further instructions are given by Paul in 1 Ti. 5:20:

"Those who are sinning be exposing in the sight of all, that the rest also may have fear." Let us visualize a case like this: Believers who sin are accused before the whole ecclesia and disciplined! What an impression that would make if the leading elder in the ecclesia made such use of his authority, and, without the fear of man, act for the welfare of the whole ecclesia! That would make a powerful impression and might make others fear, and lose their tendency to sin. We see from this that the spirit of God uses this also for the higher purpose of training the servants of the ecclesia. The exposure of sinners is like building a dam against further sinning in the ecclesia. In view of this serious matter it also shows the results of neglect of this duty.

Not only did Paul give this counsel to others, but exercised it himself (1 Tim. 5:20). Even Cephas he charged openly of hypocrisy. He withstood him to his face before all (Gal. 2:11-14). It may seem here that Paul might have done this privately and not made a public exposure, as it might do harm to the work of the Lord. But the holy spirit justified Paul in his method, and incorporated an account of it in the holy Scriptures. In this we may see that God reckons that the defense of the truth is more important than the persons of His servants.

This deed of our apostle shows further that He supplies his servants with power and courage, who stand ready to serve Him unreservedly, so that they are able to carry out such a heavy assignment. This discipline of Cephas might easily lead to charges against Paul, that he was hard-hearted and arrogant, and Peter might resent it. Neither did the sufferings which those zealous for the law inflicted on him, make him afraid. So he did a valuable service for the truth and the ecclesia.

We may consider the case of Mark also (Ac. 13:13, 15:37-38). Many of us would have given Mark another chance to make good, and not simply refuse to take him,

for there was danger of stopping him from any further service. But the very reverse occurred. Just this decisive course led Mark later to be useful to Paul for the service (2 Tim. 4:11).

These are all cases in which God encourages us not to be afraid to use strict discipline in the ecclesia, as it may yield good fruit.

We see from this that Paul made a point of making known the good results of his divine discipline. As we have no such report concerning Alexander, we may infer that he was not helped as our apostle intended (1 Tim. 1:20*b*). Neither did turning him over to Satan cleanse him from further calumniation. Thus he will have to be paid according to his acts, as Paul predicted (2 Tim. 4:14).

Another direction to use discipline is given by our apostle (Tit. 1:10-13) in regard to the insubordinate, vain praters and imposters in the ecclesias in Crete. He is so sure of the correctness of this information that he confirms it, and says, "This testimony is true." Then he directs that they be exposed severely. This shows how serious are these sins: insubordination, vain prating, and teaching what must not be taught on behalf of sordid gain. May all believers heed the exhortation in their hearts: "Yet now you also be putting away all these" (Col. 3:8). If such admonitions are overlooked, it will call for severe discipline. For the Cretans, also, the severity is to effect salvation, that is, that they may be sound in the faith. Obstinacy, opposition, idle talk and lies, according to this, are dangerous poisons, which must be removed by all means, if the life of faith is to develop healthfully (Eph. 4:22-25). The corrective is an unusually severe exposure. In this light, it is wrong not to warn and correct a brother who is guilty of such sins.

Paul gave Timothy other instructions which are somewhat in line with these. "Now a slave of the Lord

must not be fighting, but be gentle toward all, apt to teach, bearing with evil, with meekness training those who are antagonizing" (2 Tim. 2:24, 25). Now when he calls praters and imposters "*evil* wild beasts" (Tit. 1:12), who must be severely exposed, the question arises, whether evil should not be dealt with with consideration. But here there is no contrast between ruthless condemnation and soft consideration. *Severe* indicates a determined procedure like that of a surgeon, who cuts deep because he has the recovery of his patient in view. The believer who is off the track should be treated with consideration, and not with heartlessness, as if there were no hope of a recovery. Paul's instructions view the case from two different angles, but these do not clash, but rather complement one another. When he later exhorts that we should be pacific, lenient and meek, that, even if severe, we should not be brutal, but determined, without turning aside from the object. This is not the end of Paul's instructions. He adds, in verse 2:15: "Expose with every injunction." Not only is the sin to be exposed in order to open the way for recovery, but it is to be followed by practical instruction for a new beginning and constructive efforts.

The ideas of *injunction* (*epitagê*) and *order* (*taxis*) are related to one another in Greek. The latter is used to show God's plan in bringing about the consummation (1 Cor. 15:23). The Scriptures tell us that Paul is an apostle according to the *injunction* of God (1 Tim. 1:1), and his heralding is according to the *injunction* of the eonian God (Ro. 16:26). Injunction here has the idea of carrying out something according to the settled divine order. That is also the case in the injunction for exposing: "All scripture is inspired by God, and is beneficial for teaching, for exposure, for correction, for discipline in righteousness, that the man of God may be equipped, fitted out for every good act."

Nothing is so appropriate for exposure as the sacred

Scriptures. It is the revelation of the divine will, according to which life and walk is to conform. Where they are recognized as the standard, and are used as the test for every case, all that is wrong is brought into the light. Paul gives us a valuable example of how he was exposed by that which is written (Ac. 23:5). Such a mistake, as not recognizing the chief priest, is not always avoidable. Humbly Paul immediately corrects his mistake, and, in this, is a perfect example for us.

Our reference, 2 Tim. 3:16, shows the successive steps for a correct exposure. Here, also, all is based on correct teaching. If both the one who exposes and who is exposed, deal accordingly, the way is open to correction, discipline, readjustment, and outfitting. These orderly steps are convincingly clear evidence that God's discipline has only good in view, that is, the correction of its object. One who has fallen into sin is not thrust back and forced into a despondent, hopeless condition, but rather enters upon a course which, if he co-operates, will bring him back into a God-pleasing state, in which he will be useful for every good work.

When the exposure has reached its object, then *correction* is the next step. The original for this is *ep-an-orth-ō-sis,* which is related to *orth-os* ERECT, upright. The believer who has strayed onto the wrong road must be brought back to the right path. When that has been done, then *discipline* should follow. This demands brotherly effort. Thus one who has strayed and fallen, again becomes a useful member of the ecclesia. So the man of God is equipped, fitted out for every good act (2 Tim. 3:17).

Such cases serve especially for glorifying God, because they are witnesses to and proofs of the restorative power of God's grace. Of course the one who was exposed must co-operate willingly in order to be restored. One not willing to confess is a hindrance, if he wishes to return to the favor of God.

All divine instructions for handling such cases take for granted the necessary competence and courage to undertake such a case. The faulty one cannot be helped by unloving criticism, or by talking about his fault behind his back, which may serve to drive him away. It may only make it more difficult for him to return to the right way.

ELDERS AND SUPERVISORS

If the spirit of God is concerned with the discipline of the members of the ecclesia, so much the more for those who lead it. That is clearly seen in the conditions to be fulfilled by a supervisor. He must be irreprehensible, with an ideal testimony from those outside (1 Tim. 3:2-7). Twice Paul demands that the elders should be unimpeachable. Among other things, the supervisor should uphold the faithful word, which means that he must herald and defend the truth, and entreat with sound teaching, and expose those who contradict (Tit. 1:5-9).

SERVANTS

Servants must first be tested. Thereafter let them be serving, being unimpeachable (1 Tim. 3:10). But this is not all. There is always the danger of undertaking in spirit and completing in flesh (Gal. 3:3). This makes one unfit for service. Even more than ever is discipline necessary when servants are not in the right relation to the Lord. Few things are more damaging to an ecclesia than undisciplined servants who have not been convinced and who continue in their evil way. In the case of John Mark, Paul has shown how necessary discipline is, and how serious such defections are. Further, this case shows that only drastic measures may succeed in restoring a service which pleases Him.

How closely the apostle watched his own service is also seen in his epistles. He writes to the Corinthians: "We are giving no one cause to stumble in anything, lest flaws be found in the service, but in everything we

are commending ourselves as servants of God..." (2 Cor. 6:3-4). In verses 6 to 10 he shows what it is that characterizes such a service. Everyone who reads this will see that Paul decries all offensive conduct, which puts a stain on the service and dishonors the Lord.

He was continually concerned not to cause stumbling. Repeatedly he tells us how careful he is (1 Cor. 9:26, 27, 2 Cor. 4:2, 8:20, 1 Thess. 2:3-8). Not only did he instruct others how to behave, but became himself an example.

Though the apostle was exacting with unfaithful servants, he was especially loving to the faithful ones, and saw to it that they were not ignored, or, because of their youth, actually despised (Tit. 2:15, 1 Tim. 4:12). The elders who presided ideally were to be counted of double honor, especially those toiling in word and teaching. Such a teacher is entitled to share all good things. Those in the ecclesia who seek to preside ideally and faithfully exhort, should be shown loving honor (1 Ti. 5:17, Gal. 6:6, 1 Thes. 5:12-13). Further, Paul enjoins us to receive with all joy, and have in honor, those who, like Epaphroditus, risk their souls in the service (Phil. 2:29). In order to shield elders from false accusations, none are to be accepted except where there are two or three witnesses. (1 Tim. 5:19).

If anyone was worthy of the highest honors, surely it was the apostle Paul himself! Whatever we may consider, either faithfulness, self-sacrifice, service or conduct, in all he is our highest example. What a precious present is he to us! When we remember that he once was the worst enemy of Christ and His ecclesia, he stands forth as the masterpiece of God's grace!

What a wonderful harmony exists in Paul's instructions concerning discipline and acting in grace in the ecclesia, when we understand him correctly! Both have their own spheres, without being being at all in conflict with one another. When every instruction is faith-

fully followed, in its proper place and time, by the servants and members, they will bring blessing. In the clear light of this truth, however, it also is evident how much damage may be done when these are mixed and misapplied. It would be a serious mistake if the weak with their weaknesses were judged as serious sinners, and criticized unlovingly. When, however, those at fault are entirely overlooked without any discipline, that can work like injurious leaven in the ecclesia. It is exceptionally serious when leaders in the ecclesia are astray and nothing is done about it. Then the whole ecclesia can get a bad name, not to speak of the dishonor it brings upon our Lord. All of these evil results may be avoided if Paul's instructions are followed. In a correct observance lies the possibility of blessing in the ecclesia. Unregulated wrongs should not be allowed. When, however, there are sufficient witnesses against an elder, he should be yielding, if he has been harsh.

We live in the *last days* of our administration. The Scriptures indicate that the ecclesia is in a very low condition, in which disipline is needed more than ever. It is the cleansing, the helping antidote.

In view of this fearful state, which everyone who is slightly spiritual acknowledges, there are many efforts to find the cause and a remedy. Alas! Only too easy is it to follow a false scent. Some blame the Scriptural teaching of the salvation of all for the apathy and laxity in the church. This should be subject to more careful consideration, for Paul expressly charges Timothy, and with him all who serve the Word, to teach that God is the Saviour of all mankind (1 Tim. 4:10-11). Such an accusation makes God Himself responsible for the low state of the ecclesia. In reality, however, in these days there is a constant increase in the number of believers who thankfully testify that this very teaching concerning the all-embracing love of God has led to a joyful upsurge in their spiritual life. If the doctrine of an

endless hell really could keep us from worldliness, then the greatest of the churches would be the best examples of eager and determined Christianity, for in these this dogma is fully acknowledged. And even so in the lesser denominations who hold to this teaching. If we would only revive the neglected discipline in the ecclesia, and use it according to the Pauline instructions, then the evil would be uprooted and hindrances would vanish, so that the spiritual stream of life would flow freely again.

It is not always possible to find an example after which we can proceed. Sometimes it is difficult to find a case to guide us. Yet the Lord has arranged that his saints may apply to Him in prayer and supplication, that they may bring all before Him. And He has given His ecclesia His spirit to lead them, and has promised to help the upright and give grace to the humble. In such cases the truth concerning the unity of the ecclesia as the body of Christ has a very practical application. No member has all the gifts, but needs the others. When one or two alone cannot decide on the right course, it is proper to consider the advice of a number of attested brethren, in order to find the best course. As this is in accord with the spirit, it will clearly indicate what is best.

In all this we may see the loving care of the Lord for His ecclesia. All has been anticipated, prepared, and provided. On our part only the obedience of faith is needed, that is, a faithful following of all His instructions, even if in many cases, it may call for severity and suffering. If all will do their duty faithfully, each one in his own place, that may not only lead to a healthy ecclesia, but bring joy to our Lord. And who would not gladly seek to please our gracious Head? A.E.K.

SPIRIT MANIFESTATIONS

IN CLOSING this series on Our Place in God's Plan, we wish to call attention to a very special blessing which may come to us through this partitioning of the word of truth; that is, a *safeguard* from certain spiritual dangers which threaten the ecclesia more than ever today. God warns us against these as follows: "Now the spirit is saying explicitly, that, in subsequent eras, some will be withdrawing from the faith, giving heed to deceiving spirits and the teachings of demons." (1 Tim. 4:1).

God's Word discloses much concerning these world-mights of darkness. We learn from Ephesians (6:11-12) that they are the real adversaries of the ecclesia. And no wonder, for it is destined to occupy the regions up above us where they now dwell. The rapture is probably the signal for them to be driven out of their present place. For this reason we can understand their unbounded hate of believers today, as well as their untiring efforts to hinder these from attaining maturity. Alas! What dense ignorance prevails among the children of God concerning this dark subject! The majority consider themselves quite safe if they do not sin willfully. They look at Satan as only a tempter, and think that all that he does appears manifestly bad. They have no idea that, in the very celestial regions into which they have been transported in spirit, the most embittered conflict is to be fought with the counter-worker, and that he spies upon and permeates no others so much as those who are striving for true holiness. To this end he transfigures himself into a messenger of light, and his servants are transfigured as servants of righteous-

ness (2 Cor. 11:14). He knows very well that he cannot entangle such as these by open temptation to sin.

God's Word assures us that, in the last days, that is, in our time, men will depart from the faith. Only believers can fall from the faith. In second Thessalonians (2:9) Paul speaks of Satan's power, and signs, and false miracles. What a warning against the lack of care of most saints, who imagine that all that seems miraculous must be from God! This conflicts with the Apocalypse, which predicts signs and wonders only of the wild beast, while the saints suffer and are persecuted.

How is it possible, in spite of the purest intentions, to be so deceived? One of the causes is the mixing together of truths which should be kept apart. Through striving to attain to the Pentecostal signs and miracles as the highest pinnacle of grace, a dangerous confusion of two different administrations takes place.

Paul mentions one of the chief features of our time: "God's administration which is in faith" (1 Tim. 1:4). According to Hebrews 11:1, faith is "a conviction concerning matters which are *not being observed.*" And 2 Cor. 5:7 says explicitly, "by faith are we walking, and not by perception." Here we see that faith and perception are contrasted, to warn us to base our inner life on that which is not observed as yet (Rom. 8:24-25).

Faith, in itself, is not new, but, in the past, it was connected with much that could be seen. Again and again the ancient men of God desired tangible proofs of God's power. Today, however, God-given faith is strong enough to get along without visible evidence. One who craves this, nevertheless, need not fall away from God and Christ entirely, yet he leaves the path of highest, purest faith, which is confident even in the dark. At Pentecost, along with faith, the saints continued to have much to see that astonished them. It is from this stage of minority that we should be separated.

And not this alone. Minority is connected with a

great danger, for it may become a point of contact with dark, deceptive powers, who take advantage of it, as an entering wedge, for their operations. The longing for miracles, even on the part of believers, opens a door to demons, and ignorance may make the saints think that their deceptions are divine. This leads to visions, voices, messagees, heavenly music and speaking in tongues, accompanied by hysterical happiness, as if electric waves run through the body. Numberless victims have been cheated by such means because they did not know that God now operates on our *spirit,* not our body. Yet, God be thanked, many have been delivered out of this pitfall, and now warn others of the danger of feeling God with the senses, for this is a sly trick of the adversary, to draw his victims to himself. This is done with such cunning craft, that those deceived imagine that their emotions are evidence of their special nearness to Christ.

In this light we must test the teaching concerning the messengers, or so-called "angels" anew. We meet this ministry very often in connection with the saints in Israel. We find them again in the Apocalypse, which is on Jewish ground. And it is good to understand that God sends heavenly beings to those who have their allotment on earth. Even Paul partook of such help while he was still in the service of the kingdom. But in his epistles we look in vain for the evidence of such a ministry. Divine revelation puts it in an altogether different light in its relation to us. We are to judge them, and are a theater for their instruction.

We are called to the highest heights in the universe, in Christ. Our place is above the heavenly hosts. We acknowledge their lofty position. But, because of our place in Christ, we are in a much closer relationship to God, our Father, than they. As far as leading and helping in our life of faith is concerned, we have something far better than they. As sons of God we are led

by His spirit, but never forcibly driven or compelled as is often done by lying spirits. Above all, we have His Word, and are able to walk in His brightest light, because the epistles directed to us are His highest revelation. Demons, disguised as messengers of light, on the contrary, seek to get their dupes to obey deceptive voices and commandments, without searching the Scriptures. Often their commands are in direct contradiction to its directions.

Whoever has recognized his position in God's plan does not look for the service of messengers, but rather takes a stand against it. It has often occurred that such supposed messengers of light have been exposed as demons. Even when they quote the Bible and speak the truth, they must not be trusted. Remember the case of the maid with the python spirit (Ac. 16:16), who followed Paul and cried after him, "These men are slaves of God most high, who are announcing to you a way of salvation." But Paul was exasperated by it, and charged the spirit to come out.

In the present administration it is no longer necessary to test the spirits, as before. Supernatural voices anl messages are to be refused, since the Word of God has been completed. In view of the earnest warnings of the Scriptures, because of the possibility of being deceived by messengers of light, all self-confidence is questionable.

A receptive mood for communications and special directions from above is usually accompanied by the rejetion of the will and understanding. Those who have had no experience in this matter may think this a superior spiritual attainment. They imagine that every use of these faculties is "fleshly," and hinders God from leading and enlightening them directly by supernatural means. Many do not seem to suspect that spiritualistic mediums use the same methods, in order to open up the world of spirits. In a medium the per-

sonality is replaced by a demon, which now works through its victim. If a believer becomes a medium by means of the accompanying passivity so that "God may will for him" (and he will certainly become a medium by such practices), he gives demons the possibility of willing for him, and blindly leading him. The deceiving spirit will, of course, avoid acting as such, and appear as in spiritistic seances. It will, rather, try hard to be godly and pious. Numberless witnesses are in evidence who have been thus deceived, but later delivered.

At the time when modern Pentecostalism had its greatest triumph, a book appeared, written by its chief advocate, which taught: God must will for you. If you use your own will, He cannot work through you. You must not think for yourself, but must be led blindly. You must not act yourself, but must, like an automaton, allow God's power to overwhelm you. Only then can He use your members in His service. This is not a literal citation, but gives the gist of what the book teaches. The result was disastrous. Many of the truest and most earnest seekers after holiness were deceived, dragged into impossible situations, and often broke down physically, or became mentally ill, and had the greatest difficulty in becoming free again.

Such a viewpoint implies a lessening of the saving power of God, as regards our intellect. Sin does not *ruin* our will, but *enslaves* it, so that a human cannot do what he wills. Yet through faith in the death and resurrection of Christ we become subject to a greater power, that of grace, and God's spirit, and these set our wills free. It is true that it is not elevated to an independent position, but the will of God, *as revealed in His Word,* leads it, so that the human knows what to will. He is then prepared, with an enlightened mind, and sound understanding, to recognize God's will, and to do it. The will which has been freed from the slavery of sin is again ready to function as God created it.

So also with the understanding. So dangerous as a diseased mind, so useful is a sound understanding. It is a noble organ of the inner human, created to be used in the service of God. Sanity is SAVE-DISPOSITION in the Original, so is related to salvation and disposition. The normal use of sanity is therefore savingly disposed. In a state of unbelief, under the dominion of sin, hower, it is insanity. This wonderful creation of God is *renewed* in believers and *useful* for its pristine purpose. Paul refers to sanity (1 Tim. 2:9, 15, 2 Tim. 1:7) several times.

Now a liberated will and a spiritually enlightened understanding may work together, hand in hand. The unerstanding may weigh, test, decide. It is able, on the basis of the Scriptures, to recognize the right way. It is able to see through deceptive teaching. Then the will must come with its decision to choose the right and reject the false. This is sufficient to bar the door of the inner life to the unclean spirits. Let it be understood that, not in the will or in the understanding lies the power over them, yet they are a bulwark against them.

For this reason the powers of darkness are so bent on characterizing the use of the will and understanding as *un*spiritual. They are wholly dependent on the exclusion of these gifts, so that they may take possession of their victims altogether.

This is like a householder who refuses to use his arm in order to lock out unclean intruders. But on the way of faith that kind of passivity may do much more damage. There are cases in which a weak understanding and ruined nerves were the result of such passivity, due to ignorance and the cunning and cleverness of these evil spirits. And that is just what these demons intended.

Fortunately such severe cases are not very frequent. That, however, is due to the protective grace of Christ, for He is Head of these powers also, and He does not allow them an unlimited field. But, if He permitted

them to have free course into His beloved ecclesia, the results, due to its spiritual minority, would be unpredictable! Many of His children, at seeing a white specter, or hearing a soft voice speaking "biblical" things, or "heavenly" music, or being suffused with feelings of bliss in the body, would immediately deduce that they were being favored with a special revelation from God. How thankful we should be that the majority are shielded from such deceptions, even though many long for them and invite them.

Alas! Too many think they stand on the false foundation of Pentecost. And this it is, even if it does not lead to the worst results, which is connected with the danger that they will remain minors. This the demons do not attack with the same ferocity as the desire for spiritual maturity. Therefore they seek to enthuse their dupes for these wonderful signs. When they see that they are not able to entangle a child of God in sin and worldliness, they seek at least to keep it in the infancy of faith.

The inner eye, enlightened by the spirit, is able to see how, especially in our day, the attacks of the powers of evil flame forth most heavily against the ecclesia. Wherever possible, they seek to intrude. But the ignorance and passivity of believers are not their only points of contact. When one knowingly harbors a secret sin, it gives them a hook on which to fasten their dangerous holds, by means of which they can jerk the fleshly believer to and fro. Yet, a true insight in this holy war should not make us afraid of these spiritual powers, but rather of ourselves, as we, without the correct leading of God's Word and spirit, must reckon with the possibility of exposing ourselves to attack.

On this battlefield clarity concerning every phase of salvation is absolutely essential. We are saved by the precious blood of Christ. Nevertheless, in order to stand against the stratagems of the counterworker, we

must have on our spiritual panoply. Our God, in His fatherly concern, has provided all that we need in the sixth of Ephesians. Among these is found the large shield of faith, by which we will be able to extinguish all the fiery arrows of the wicked one. But the craving to see miracles would imply leaving the safe shelter of this shield.

Mostly young converts, with little experience, but with much zeal, who strive for the highest things, are in danger of falling for the visible evidences. They imagine that they meet only divine powers in the sphere of the spirit, and everything supernatural must be from God. The more wonderful, the more desirable do the gifts and powers appear to them. Yet plain and clear is Paul's admonition: "*And still am I showing you a path suited to transcendence.*" These words cannot be emphasized too much in the ecclesia today, if it is not to remain bogged down in minority.

We must not fail to mention what the apostle Peter writes of Paul's revelations: "which the unlearned and unstable are twisting, as the rest of the Scriptures also, to their own destruction." (2 Pt. 3:16).

To be sure, Paul presents solid food fit for the mature. Yet even at that time the truths he taught were distorted. This continued in the course of the church's history, until they became almost totally obscured and forgotten. Their rediscovery, which began with the Reformation, provides the light that we need today. God is commencing to complete the ecclesia, and, ever since then, one concealing cover after another has been removed from His Word. Those who will not take the pains to examine the Scriptures to see if these have it thus (Ac. 17:11) are like a miner who will not do the necessary digging to follow a rich gold vein.

By means of these recently recovered truths, our Lord provides us with those gracious gifts which will mature the saints for their future high calling among

the heavenly hosts above. What we acquire of it in our short earthly life will prepare us for our celestial service in the oncoming eons.

May we be persuaded by the exhortations: "Be disposed to that which is above, not to that on the earth" (Col. 3:2), "not being removed from the expectation of the evangel... of which I, Paul, became the dispenser" (Col. 1:23)! May we not fall back to that of the Israelitish kingdom evangel and Pentecost! How it broadens our heart, and brightens our inner eyes with heavenly light when we consider our transcendent celestial glories! Indeed, for one who has once begun to enjoy only a little of this glorious grace, it will be easy to leave the whole Israelitish ground and to enter fully into our own far greater grace.

In this light the exhortation to correctly cut the word of truth, is by no means a superfluous or useless matter. It unlocks treasures of which we had no previous anticipation, and enriches our life and walk. The light which it brings us saves us from many an error. From the evil results of mixing the Pentecostal with the present ecclesia we are shielded. Many factors which disturb the unity of the spirit are avoided, and the love of the members of Christ's body for one another can develop with less to hinder, for in our common heavenly expectation it has the best opportunity to grow.

In this atmosphere of love and grace the various services of the evangelist, pastors and teachers may be carried out in fullest harmony, each supplying his part in bringing the ecclesia to full development (Eph. 4:11.)

To Him Who is able to do superexcessively above all that we are requesting or apprehending, according to the power that is operating in us, to Him be glory in the ecclesia and in Christ Jesus for all the generations of the eon of the eons! Amen! M. JAEGLE

THE GOD OF CHRISTENDOM

God, in the beginning, created a perfect Angel called the "Anointed Cherub" whose name was Lucifer.

This perfect Angel one day fell in sin, and became a devil, ruining much of God's universe, and is the cause of all sin and evil, and also the cause of ruin and sin in other perfect angels, now called demons.

(*Author's note: This reminds one of a man who invents a machine or creates something for the good of himself and humanity, and then this machine goes out of his control and ruins all, against the original will and intention of the inventor.*)

God then was fortunate to have a son who, being purposed to die on Calvary, could at least salvage part of the ruin.

God then wanted human beings by the millions to love and serve and worship Him, and He "willed all mankind to be saved and come to the knowledge of the truth."

But alas, the newly created Adam and Eve also went bad on God, and again God's intention with the human race failed. Again He blundered.

The best that God can now do since Adam, is to appeal and beg and plead with sinners so He at least gets some in heaven, otherwise the Devil gets them all in hell.

The Devil is also appealing to sinners not to accept Christ, and thus He is trying to get as many as He can into an endless hell. God is trying to get as many as He can into heaven.

(*Author's note: Thus the conclusion must be reached that the Devil's will is more powerful and successful than God's. Hell must then be forever and ever a monument to God's failure and to Satan's victory.*)

God foresaw all of these millions and billions of human beings when He created Adam and Eve, and He must have seen what an expensive proposition it would be; what a gamble; for He would have to send about 500 or more to an eternal hell for each one which He gets in heaven.

Then at the Tower of Babel, He deliberately upsets the one language of the world, and makes it that much more difficult for heathens and sinners to get saved. For, when viewed from present day missionary appeals, what a boon one language in the world would have been! Now the student must study two years or so to learn a dialect or language, and in the meantime thousands of heathens die and are eternally lost.

Then during the dark ages, either God would not or could not give the world, for hundreds of years, printed Bibles, tracts, radios, printing presses, etc. And even to this day there are millions of heathens not reached, who, for the most part, must be *lost,* or we would not send missionaries and money to the foreign fields.

God is weak enough to get the infants into heaven, but when they mature, the Devil gets most of them. Fortunate for the baby and for God when babies and little children get killed.

Then in conclusion, God miraculously keeps these billions of sinners alive forever and ever so they can undergo their eternal "gnashing of teeth" in fire and miraculously be kept burning. What profit this is to God or to the billions of culprits in Hell we are not told.

And, when we begin to ask a few questions, we are immediately hushed and told that we must not ask such questions; however, we are supposed to believe in this blundering, weak, failing god of protestantism and catholicism, the popular god of Christendom.

(The thing that amazes the author is that most of the so-called Christians are such cowards that they dare not face the conclusion of their own religious beliefs).

THE GOD OF THE SACRED SCRIPTURES

1 Tim. 4:10 He is the Saviour of *all* mankind. (Not of believers and infants *only*).

1 John 2:2 He is the propitiation for *our* sins, and *not* ours *only,* but for the whole world.

John 1:29 He is the Lamb of God which takes away the sin of the *world.* (Not believers only.)

Rom. 11:32 He locks *all* up in stubbornness (Jew and Gentile) that He may be merciful to *all.*

1 Tim. 1:15 He came into the world to *save sinners.* (Not to save non-sinners, or lose 90 per cent of them).

1 Tim. 2:3 He wills *all* mankind to be saved and come to a knowledge of the truth. (*cp* Eph. 1:11).

Prov. 16:1-4 (Rev. 4:11) He has made *all* for Himself. (Not 90 per cent for the Devil eternally.)

Col. 1:20, 21 He will (*future*) reconcile *all.* (In verse 21, He has reconciled *us now.*)
He has made us a "*first*fruits" (not "*only* fruits").

Rom. 8:19-26 He subjects the *whole creation,* and it *waits* in hope (*vs.* 20).

1 Cor. 15:22 He is capable of restoring *all* the damage under the first Adam. (*cp.* Rom. 5:18, 19).

1 Cor. 15:28 He shall some day be "*All* in *all*" (not "*all* in *some*").

"For *all* is out of Him, and *all* is through Him, and *all* is to Him; to Whom be the *glory* for the eons." Amen. (Romans 11:36).

R. VAN DYKE

ONE EXPECTATION

As Paul goes through one by one the things that relate to us in Ephesians 4:4, he comes to our expectation. Our expectation is something very wonderful to us when we realize that we were once without expectation. We were not one of the chosen race, the people of Israel, but of the nations. To the children of Israel God promised an expectation. They were to be a "crown of beauty in the hand of Ieue and a royal diadem in the hand of Alueim" and to dwell in the land of Canaan which would become the richest land on the earth. This was a wonderful expectation—but the nations had none.

Yet here in Ephesians we find an expectation revealed which outshines anything before made known in the entire Scriptures. It outshines anything that the human mind can conceive. Paul says that it "transcends." It is *above* and *over* anything the human heart has ever ascended unto. We, as part of a new creation, are to *dwell among the celestials!* Here we are to be conformed to the image of God's Son. We, as the vast vanguard of the whole universe, are "pre-expectant in the Christ." (Eph. 1:12). This is the happy expectation of the body of Christ. This was not made known to them at the beginning, but was revealed gradually. It was hid in darkness, gradually becoming a more brilliant light, until it finally bursts forth, through Paul, as the glorious "good news" for today.

There is one thing God would have us remember, however, and that is that, even though Israel has been set aside and God is not dealing with them, they still are going to realize their expectation on the earth. The Word of God has not lapsed. Though today God is idle in His dealings with Israel, because of their unbelief, someday they are going to receive their promised portion in the land of Canaan. We must beware of spiritualizing this truth, for it is to have its literal fulfillment. And we must not think that God has taken away His promises and given them to the nations. The truth which relates to Israel, even though many are making it known today, is *not* the work that God is presently carrying on. Right now He is creating a new humanity, designated the *body of Christ.*

There are two expectations mentioned in the Scriptures, even though some today believe there is only one. The phrase, "one expectation," used here, is very significant, for never before had the Jews and the nations *both* had an expectation.

It was to the Jews that the promises of an expectation were given (Rom. 9:4) and the nations were without one. Yet here we learn that they *both* have one at the present time. This doesn't mean that the nations become enjoyers of Israel's expectation, but rather they *both* become enjoyers of an entirely *different* one. Those who become members of the body of Christ through Paul's evangel, are to precede the whole universe into this happy expectation which will be the portion of *all* at the great consummation. We are "pre-expectant" in the Christ. We are the "forerunners" of the universe. This is the expectation that God, in His love, has reserved for us (Col. 1:15).

AUGUST FELLOWSHIP

We are happy to announce the Young People's Fellowship which is being planned for the first two weeks in August again this year in Almont, Michigan. Though we have nothing much outwardly to attract youg people, we are happy to offer what we have, and to provide a place where they may meet and have fellowship together in the study of God's Word. The fellowship is like a school with various classes where attention is paid to the portion of God's Word which is felt would be the most helpful to young people. Board and room is provided free. The expenses are taken care of by the free will offerings of those who attend. If it is possible for you to write beforehand that you plan to come, we would appreciate it, so that arrangements can be made accordingly. Address your letter to *Gertrude Hough, Almont, Michigan.*

ON THESE MEDITATE

God's Word is a source of great riches. We should go to it often, so that we may receive from it some of these vast treasures. The following questions are prepared from the fourth chapter of Romans so that we might meditate on it and find some gems there.

1. What is the grace that follows justification?
2. What gives access into this grace?
3. What passed through into all mankind?
4. What does law do?
5. Why is the comparison not "thus also" in verse 15?
6. What are the three "much rathers"?
7. What comes through Jesus Christ according to verse 17?
8. Why does it say "thus also" in verse 18?
9. All will receive life at the consummation of the eons, but who receives life eonian *now*?
10. Read the chapter through again and note the word "through" thinking of it as a *door.*

PAUL'S EVANGEL

In the Scriptures there is an evangel mentioned which is set apart from the others by the attachment of Paul's name to it. Paul calls it "my evangel." This was Paul's evangel because it was the one which was entrusted to him to be dispensed. Paul does not put his name upon it so as to set himself up, for that was contrary to the truth which he was bringing, but rather to set it apart from the evangel dispensed by others in the Scriptures. He speaks of it as "my evangel," for it was revealed to him and needed to be distinguished from the revelations made known in the circumcision writings. Paul's name is associated with a certain truth in the Scriptures, set apart from the rest, and to help us to recognize this he has set his name at the beginning of each of his epistles.

The reason why this knowledge is so important to us is that this evangel, which Paul terms "my evangel", contains the truth which applies to us. Paul was designated as the apostle of the nations.

The twelve appostles were commissioned to bring an evangel to the circumcision. This was essential, for in God's purpose the circumcision was to be a light to all the people of the earth: therefore, it was essential that they be saved so that they themselves could fill this role and so that the knowledge of the Lord should fill the earth as the waters cover the sea. (Isa. 11:9). When we come to the apostle Paul though, we find that God has another work in view. His plan for those He called through the ministry of Paul was not that they might be saved and thereupon "save the world," but rather that they might be used by God in completing the universe and bringing it to God—the complement by which all in all is completed.

With these thoughts in mind, we want to consider what the distinction is, between the two evangels. Though they concern the same Saviour—the same "light"—their relationship to that light is different. (2 Cor. 5:16). When we think of Paul's evangel we notice that Paul speaks not of Jesus dying as the Lamb for the sins of the people, but rather of Him "crucified." This is a vital point to note. It is thus that we are united with Him. It is through Paul's evangel that we learn the truth that "with Christ have I been crucified, yet I am living; no longer I, but living in me is Christ." (Gal. 2:20). In Corinthians he sets it forth as the "cross of Christ." Through this "we die together with Him" and are roused as members of a new creation—members of the body of Christ. Because of this fact we find Paul bringing the truth of justifi-

cation, for only thus could it be. How can a man be justified before God? The children of Israel through the circumcision evangel could obtain a pardon but they never could be justified. Only one who dies is justified from sin. They could not be justified, but we who have believed through Paul's evangel have been justified, for we have died together with Christ so that we are now no longer living as members of the creation descended from Adam, but of the creation of which Christ is the Head.

This truth could not be preached to the children of Israel for if they died together with Christ they would lose all their national distinctions, upon which all of God's promises to them rested. They would no longer be Jews, but members of the body of Christ. Paul alone was entrusted with this truth which is for us and is in accord with the work which God is doing today.

Paul deals not with one nation or people, but rather brings all mankind before God, and declares all to be subject to the just verdict of God. All are wanting of the glory of God. (Rom. 3:23).

The twelve apostles were concerned with the nation of Israel and later with the nations. Peter says in Acts 15:7, God had chosen that through "*my* mouth the nations are to hear." Yet what the nations were to hear through Peter's mouth is not the same as what they were to hear through Paul's mouth. To Paul, God gave a special revelation of the evangel he was to dispense. If he was to herald what the twelve apostles had already made known, this would not have been necessary. He had a special revelation, for he was appointed for a special work. He says, "I received it not from a man." He did not get it from Peter or the other apostles. He did not even get his evangel from Jesus when He was on the earth, for he was to proclaim Him not as the "seed of David," but as the Son of God (Rom. 1:4). His evangel came from the ascended Christ. This is the vital distinction between the two evangels.

There is another point of great importance, which is that there is *another* evangel proclaimed which is "neither" of these two. It is a different evangel but it is *not* another (Gal. 1:6). Only these two mentioned previously were given by God and could be proclaimed with His authority. But each of them were separate evangels. However, there is a different evangel being proclaimed today, which is not genuine, and it is the one which mixes these two evangels together. Paul says in Galatians that this is the evangel which distorts the evangel of Christ. This is very serious. Paul says, "Let him be anathema who is proclaiming another besides what I bring." The circumcision evangel will be proclaimed again and there will be no anathema on that, nor is there any anathema on Paul's evangel. That is the evangel for today—the evangel by which people may be saved. G.H.

UNSEARCHABLE RICHES FOR JULY, 1956
BEING THE FOURTH NUMBER OF VOLUME FORTY-SEVEN

EDITORIAL

THE CONCORDANT VERSION of the Hebrew Scriptures is now being set into type. As so many of our friends are concerned to hear about our progress, we will take this opportunity to reveal something about its character, especially the differences between it and the previous version of the so-called "New Testament." As Hebrew is a nature language, and was originally the ideal tongue, and all others, since Babel, are disintegrating, it is a trying task to conform them to it. The Greek was much simpler, for its structure was similar to English and German, the languages in which the C.V. is being published at present.

As our readers will wish to know the source of our many improvements of the Hebrew text, we are using small superior characters at the beginning and end of the changes, as ^{7}Septuagint^{o}, ^{s}Samaritan^{n}, ^{M}other manuscripts^{ss}, ^{1}Qumran^{q} (Dead Sea Scrolls), etc. But we have not merely translated the Greek into English direct, when working with the Septuagint. When possible we have first sought to find what Hebrew word underlies the Greek, restoring the Hebrew to its original form, and then giving the probable original. When the matter is not certain, a high question mark $^{\prime}$ is added.

Those who have our Complete Edition will see that we have found English equivalents which correspond closely to almost every form in Greek. Yet the middle voice is lacking in English. This applies to the sublinear only, as the idiom of the Greek is often quite different. Not so in Hebrew. It has far less forms for the verb, and none at all are used to vary the tense. As the future in English

must add *shall* or *will*, so the time of a Hebrew verb must be found in the context. The Hebrew rabbis added a vast and intricate system of marks, but these were not inspired, so we ignore them. They are not found on the oldest manuscripts. Not one English STANDARD is broad enough to fully express the grammar of Hebrew verbs, so we must use a group.

THE SKELETON

In place of the usual hit or miss division into short verses, the whole text has been arranged according to the skeleton, with the corresponding sections marked into the margin, and with the main and subordinate subjects indicated at the top of the page. In this way a glance at the upper index will show the book, the main division, and the subordinate division, so that the subject of every paragraph and its relation to the rest is apparent at a glance. In poetic passages the line with the corresponding thought will be indented the same amount. Ordinary verse numbers will appear outside and to the left of the text.

EMPHASIS

The *emphasis* is indicated as much as possible by the order of the words. Ordinary English diction ruins the force of an emphatic verb by putting it at the end of a sentence, or pre-placing the noun or pronoun, as, the kingdom of heaven is drawing nigh. This should read "*Near* is the kingdom!" Pre-placing the point of a passage helps greatly in grasping its message.

PARALLELS

The parallels in the skeletons have enabled us to restore many a passage, such as Is. 40:1, when they did not agree. In this verse the word *double, kphl,* is altogether out of line with verses one and two. By changing it to *kphr* (which looks almost the same in Hebrew), we get *shelter,* which is in complete accord with the parallel lines.

THE IDEAL CONTEST

THE IDEAL CONTEST is brought before us twice in Paul's letters to Timothy. Once he speaks of himself: "I have contended the ideal contest. I have finished my career. I have kept the faith" (2 Tim. 4:7). The picture is not taken from the battlefield, but from the field of athletics. He was like a runner who takes part in wholesome competition, and who keeps on to the end of the course, and who observes all the rules, so that he cannot be disqualified (2 Tim. 4:7). To Timothy he commended a similar course: "*Contend* the ideal contest of the faith." Here he narows it down to one feature, observing the rules (1 Ti. 6:12). This has been the greatest game among the children of Paul (1 Ti. 1:2) ever since. With most of them, however, it has been turned into *dissention*, rather than competition (Ro. 16:17), with little effort to observe the regulations.

In ous little magazine we seek to avoid all dissention, debate (Ro. 1:29 A.V.), and detraction, such as is so often directed against us. We do not even reply to the many personalities which counter-workers hurl against us. Yet, when the faith of our friends is endangered by attacks against the truth, we deem it our duty to set forth the facts for their information. As we have concordances and card indexes made by ourselves, which no one else possesses, we may be pardoned if we may seem somewhat over-confident in our assertions, but this is based on long and ardous labor in the Originals, not on any superiority of our own. We invite all our friends to join us in the ideal contest, not only *of* the faith, but for the *recovery* of the faith, not only to *believe* it, but to *obey the rules,* and put them into practice.

In the great athletic contests in the world today, the spectators mostly know the rules and usually express their displeasure when they are broken. But the saints pay little attention to them in the great contest of the faith. Those who make *dissention* are not noted and

avoided (Ro. 16:17) but applauded and cheered, while those who *contend* or *struggle* for the faith, by *acting* as well as *teaching* according to the Scriptures, are condemned. So dull is our perception of the difference between *dis*sention and *con*tention, that the latter is used for fighting also. In the Scriptures, however, *con*tention is always a wholesome struggle for the faith.

THE "DEAD SEA" SCROLLS (1Q)

As inquiries are coming in concerning our attitude to the so-called "Massoretic" text, and the recently discovered "Dead Sea," or Qumran, manuscripts, which were written long before there were Massorites, and nearly a thousand years before any "massoretic" manuscript, we will outline our opinions briefly below.

The "Massoretic Text" consists of practically the same *text* as the Dead Sea scrolls. Any significant changes from it will be noted in our Concordant version of Isaiah, the only complete book which has come down to us. With very few variations the Hebrew *letters* in both are the same. But the Massorites, or Hebrew scholars, *added* their own interpretation to it (contrary to Rev. 22:18-19) in the form of little dots and dashes, which replaced the vowels *a, e, i, o, u,* so that these were practically obliterated.

As a result "scholars" taught that the original Hebrew had no vowels (!) and that the letters *a, e, i, o, u,* were not vowels at all (!), but consonants! For instance, the Name Ieue was Yhwh. Nobody could pronounce this, so they added some vowels and made it, Yahweh, or similar, or enlarged it to Jehovah. I understand that this was done in Tiberias, which was one of the Jewish centers of learning in the middle ages, and still is. I lived in Tiberias, or rather in the Jewish settlement above it for some months in the year 1931-1932, so met some of them, and my companion took Hebrew lessons from one of them. As a result I lost all confidence in them, as custodians of

the sacred text. They *appended* to the text and set their own vowels above the inspired originals.

Those of us who refused the human additions to the sacred scrolls were usually condemned as lacking in "scholarship." I prayed much about this matter, that it would be settled before we publish our Concordant Version, and regard the manuscript finds, especially Isaiah, as a definite answer to my petitions. These offer irrefutable proof that the "points" *are not inspired,* and are accursed additions to God's revelation. We are not "afraid" to examine them, as some suppose, but *have* compared about half of Isaiah with them, and will note variations from the Massoretic text in our English rendering.

Hebrew scholarship has been mostly concerned about the uninspired "points." As I wished to perfect my Hebrew, I hired a rabbi to teach me. But he insisted that I learn the points first, and indicated that these were the essential elements of the language. But I had studied Pike and Parkhurst's works, who omitted them, so I did not care to have further lessons.

Now that the question is settled for us by the discovery of these ancient scrolls, I hoped that the scholars would graciously admit their errors. All that I have seen was an admission that the Qumran finds do not change the Massoretic text, or words to that effect. Nothing is said about their omission of the "points", which radically affects the "massoretic system", in fact, destroys it. This shows that there are no silent letters, and that these are the real revealed vowels, which are vital to the pronunciation of every language.

We are profoundly thankful to God for His intervention at this time, for otherwise the Concordant Version would have labored under the heavy stigma of being "unscholarly" and unworthy of serious consideration by the Lord's people. Now it should be admitted as sufficiently spiritual to have recognized beforehand the hand

of the adversary in the corruption of the text of the Hebrew revelation, as was foretold in our Lord's last warning to the people of promise (Rev. 22:18-19).

MISSIONARIES

"You may not be ashamed, then, of the testimony of our Lord, nor yet of me, His prisoner, but suffer evil with the evangel in accord with the power of God." (2 Tim. 1:8). Please continue to remember in prayer those who are standing for the truth, with the attendant suffering their stand must entail, in places where the truth would not otherwise be heard, not only on foreign fields, but in out-of-the-way places in the United States also. E.O.K.

MARRIAGE

Gwendolyn Ruth Marie Knoch, daughter of Mr. and Mrs. Ernest O. Knoch, was united in marriage on Saturday, June 9th, to Mr. Frederick Christian Hansen of Burbank, California. The marriage took place in Highland Park, California, with Rev. Graydon P. McClellan, cousin of E. O. Knoch, officiating. The young couple will live in Altadena temporarily, but hope, D.V., to move to Knochaven in a year or two. Fred plans to be a high school teacher. He and Gwen are both vitally interested in the truths we love, and have arranged to do some of the checking involved in the translation work.

F. E. MORRISS

Always ardent in his desire to bring the truths he loved before others, Brother Morriss, of Dallas, Texas, finished his earthly work on February 23rd. He had been active in business, as Executive Secretary of the Texas Retail Dry Goods Association. The correspondence we have on file from Bro. Morriss reveals his hobby of writing and sending literature to many, always in the hope of helping them to better understand God's word. We do not know his exact age, but we do know that he had long ago passed the three score and ten mark. We know little of his family except that he always sent in subscriptions to this magazine for some members of it, each year. We had the joy of visiting the brother while in Dallas in 1954. We shall look forward to seeing him again in that glorious day of our Lord's appearing. E.O.K.

A PATTERN OF SOUND WORDS

PAUL WRITES to Timothy: "Have a pattern of sound words, which you hear from me, in faith and love which are in Christ Jesus" (2 Tim. 1:13). The apostle here is not simply expressing a wish, leaving Timothy to choose whether he will fulfill it or not. The form in which Paul expresses his injunctions is the imperative, the command. Such an unmistakable demand for obedience is used only when concerned with the basic rules for our life of faith. And just this precept, to have a pattern of sound words, which are taught by Paul, is not observed by many believers, to their own detriment.

Those who lay much stress upon the observance of this basic requirement, because of its absolute necessity, are often opposed because of this conviction: it was said of them that they were placing the word of Paul above the word of our Lord Jesus Christ.

THE DIFFERENCE

That brings up the questions, What is the difference between the word of Christ and that of Paul? The words spoken by our Lord Jesus Christ during His life on earth were exclusively directed to the Circumcision, that is, to Israel (Mt. 15:24, Ro. 15:8). He heralded the kingdom which had been promised by the prophets long before, in which Israelites will form a kingdom of priests over the other nations. This had been promised to the fathers, and Jesus confirmed it through His spoken word. The other nations, non-Israelites, had no promises. Therefore the Lord Jesus did not address them.

This knowledge, however, does not lead us to the

conclusion that the words that the Lord Jesus spoke on earth had no meaning for us. We know that all Scripture is inspired by God, and is beneficial for teaching, for exposure, for correction, for discipline in righteousness (2 Tim. 3:16). We would lack ever so much of vast value in the knowledge of God and His Christ if we did not have the so-called "gospels" and the non-Pauline writings. Yet concerning our own position in God's plan, and the blessings intended for us, we will find nothing either in the Circumcision writings or in the sayings of our Lord. Were we dependent on these alone, in contrast to the promises to Israel we would appear very poor and neglected.

CHRIST'S WORDS AFTER HIS ASCENSION

Christ did not cease speaking after He was elevated to the right hand of the Father. Let us think of the many revelations which He shared with His disciples (Rev. 1). Yet these sayings were concerned with the Israelitish Kingdom expectation.

Yet now the Lord has chosen a special instrument in order to form a special ecclesia, which should form His spiritual body, of which the selection and destiny was determined before the disruption of the world, but was concealed and a secret until the elevation of Christ. This special instrument for calling out the ecclesia of the body was Paul. And to him the glorified Christ spoke about us, and through him, to us. And these words are used by Christ alone to inform us of our divine predestined place. Therefore we have a right to insist that

The Words of Paul are the Words of God and of Christ.

The members of Christ's body have not taken this otherwise, as Paul testifies to the Thessalonians (1 Th.

2:13). In other places also Paul declares with all emphasis that he does not dare to speak anything which Christ does not operate through him (Ro. 15:18). And those who may have thought Paul to be a great philosopher he opposes and testifies that all that he and his associates express, are not words taught by human wisdom, but sound words taught by the spirit. And the foolish Galatians Paul assures that the evangel brought by him is not in accord with humanity, for neither did he accept it from a human, nor was he taught it, but it came through a revelation of Jesus Christ (Gal. 1:12). This proves that Paul's word is, first of all, Christ's word. From Him he received it, in order to give it over to all the chosen and called. This only does he designate as *sound* words (1 Tim. 6:3). From this clear and secure knowledge, Paul could write to the Galatians: "But if ever we also, or a messenger out of heaven, should be bringing an evangel to you beside that which we bring to you, let him be anathema!" (1:8-9). Surely that is sharp and trenchant expression, which may impress a doubting Thomas as almost an exaggeration. Had Paul a right to use such cutting expressions? And does it not sound just as arrogant when he demands that we have a pattern of sound words which we hear from *him*? (2 Tim. 1:13). Of these words he affirms that they are in Christ Jesus.

Does not Paul, in this way, ignore the ministries of the other apostles? Has he something else to offer than they, that he can separate himself, and present his words as sound and a pattern for our use? Such a question we must and may ask if we wish the truth. Paul himself gives us the explanation. It is by no means arrogance.

MY EVANGEL

Paul uses this phrase often in order to show that he heralds a different evangel from that of the apostles of

the Circumcision. That there is another is evident from many passages. And that Paul distinguishes himself radically from the other apostles, as well as by its contents, as by those who receive it, to whom it is sent. It is not addressed to the nation of Israel, though some, like Paul himself, are especially called from that nation. Besides, it is intended for those chosen before the disruption of the world out of the nations, and serves to call them out. This special commission which Paul had, differing from that of the other apostles, he submitted to them in response to a revelation which he had received (Gal. 2:2). The apostles, especially the so-called pillars, James, Cephas, and John, recognized the grace given to him, and they further acknowledged that he was entrusted with the evangel of the Uncircumcision, according as Peter for the Circumcision, so that they gave to him the right hand of fellowship, and recognized the difference between the two divine commissions (Gal. 2:7-9).

This fact, that he was entrusted with a special evangel, Paul made known to all the ecclesias (1 Co. 15:1-2). Indeed, he even wrote to the Romans that God will be judging the hidden things of humanity according to his evangel (Ro. 2:16). In the same book he characterizes himself as a minister of Christ Jesus for the nations, because this grace was given to him (Ro. 15:16). And in the next chapter he shows that his evangel and the heralding of Christ Jesus is according to the revelation of a secret, hushed in times eonian, yet now made known (Ro. 16:25).

This special position of the apostle and the special revelation concerning the recently revealed secret of the body of Christ, could easily have made him arrogant and lord over the faith of the saints, for he was human, even as we are. Yet the Lord had provided for such an eventuality, so that this should not occur (2 Cor. 12:7). Paul willingly co-operated with God's way, and did

not lord it over the faith of the saints, but became a servant and fellow worker of their joy (2 Cor. 1:24). He knew very well that the task confided to him by God through Christ, to be a slave of this special evangel, was a gift of His grace, and would succeed only by means of the operation of His power (Eph. 6:6-7). Paul's unworthiness to have part in this service is expressed in a number of passages, as 1 Tim. 1:12-14 and Eph. 3:8-10, where he confesses: "To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations, and to enlighten all as to what is the administration of the secret, which has been concealed from the eons in God, Who creates all, that now may be made known to the sovereignties and authorities among the celestials, through the ecclesia, the multifarious wisdom of God..." In these few but weighty words the whole position of the apostle and the uniqueness of his task as well as the purpose of God, the secret and the place of the ecclesia, the body of Christ, are made known. The apostle did not take this position of himself, but he was *appointed* to this service (2 Tim. 1:11). When making known this divine appointment the apostle adds: "I am telling the truth: I am not lying." So we see that Paul was really entrusted with a special commission and extra authority to make known a hitherto concealed evangel, to call out the body of Christ, and to complete the Word of God (Col. 1:25-27).

Paul himself confined himself to a pattern of sound words, as they were given to him by Christ Himself by revelation. Therefore he may exhort his fellow workers and all of us to do likewise.

IMITATORS OF PAUL

He writes: "Become imitators of me, according as I also am of Christ. Now I am applauding you that you remember all of mine, and are retaining the traditions

according as I give them over to you" (1 Cor. 11:1-2). So that they would not forget, Paul sent Timothy to the Corinthians, that he should exhort them to imitate him, and remind them of his ways in Christ Jesus, according as he was teaching everywhere in every ecclesia (1 Cor. 4:16-17). All of these expressions of the apostle fit exactly to his exhortation: "Have a pattern of sound words *which you hear from me*" (2 Tim. 1:13). And later he says much the same: "And what things you hear from me through many witnesses, these commit to faithful men, who shall be competent to teach others also." (2 Tim. 2:2).

In our text Paul applies the pattern of sound words especially to faith, love, and that committed to Timothy. He knew all to well that unwholesome expressions, unsound words were the cause of unsound teaching and its errors.

Our concordant work makes this very clear. Behind the formation and dissemination of *un*sound words stands the Adversary who, by his craft, systematizes the deception (Eph. 4:14). He is the one to blame that so many use a vocabulary of *unsound words*, which do not come from Paul. That is why they have no clear knowledge, and no conception of the place assigned to them in God's plan, and, as a result, no full sense of security and joy in Christ Jesus.

It is no wonder that ignorance of the various administrations in the plan of God results in unsound words and unsound teaching. Biblical expressions may be used, but they seldom belong in the present administration of grace, of which Paul is the administrator. Not only the basic rule to hold to the pattern of sound words, but another, to correctly cut the truth is ignored (2 Tim. 2:15). It is not recognized that the evangel heralded by the Circumcision apostles, valid only for Israel, must not be mixed with the evangel which Paul and his fellow-workers taught. In such unjustified mix-

ing, the promises and expectations are appropriated which are not for the body of Christ, but belong to other administrations. In that way a vocabulary may be formed which has its place in those administrations, but, used of the present, is false and unsound.

A few samples of such *unsound words*, which, indeed, are quite in place in the kingdom administration, and concern Israel, but have no right in our present secret administration for the calling out and preparation of the body of Christ, but which we meet continually, will help us to make this matter clearer. There is the talk about doing penance, saving oneself, being born again, keeping the law and the commandments, following the Lamb, building the kingdom, waiting for the kingdom and its blessings, becoming priest and king, walking the golden streets, etc. We cannot explain here why these expressions are unsound. All that we wish to do is show how many unsound phrases form a part of the talk of many believers, and thereby produce false impressions on their minds. Such thought may have their place in another administration and express precious truths, but in our present era of the grace of God they have no place, so are error, unsound words which were not taught or commended by Paul. One who has been freed from these mistakes, however, has sympathy for all who are still captivated by them.

But we still wonder how believers who wish to be taken seriously, transplant unsound words into their life of faith which have no connection with the Scriptures or its teaching. Here we have to do with the teaching of demons, which turn men away from the faith (1 Timothy 4:1).

Here also we will mention some of the unsound expressions that are often used which are dangerous error. We hear of the immortal soul, spirits of the departed, the place of the blessed, the place of the damned, hell, gone to their reward.

Those who use such unscriptural expressions show that they are under the influence of evil spirits, and that they are subverting the faith of others (2 Ti. 2:18).

Paul exorts the saints to avoid such unsound words and teaching. If we are not firmly founded, we are in danger of being deceived by the demons and of falling into the trap of the Adversary. It may even be necessary that we keep clear of those who use such unsound words and teaching (Ac. 19:9, Ro. 16:17, 1 Tim. 4:7, 6:20, 2 Tim. 2:16, 3:5, Tit. 3:9-10). Let us, however, have a pattern of sound words, which we hear from Paul, in faith and love which are in Christ Jesus (2 Ti. 1:13).

The fruit of observing this basic rule will be sure to follow, and produce a precious crop, not only to the glory of God and His Christ, but to our own advantage, such as:

1. Increased growth in the knowledge of God and Christ.
2. Deeper insight into the purpose of God and a better understanding of the secret of Christ.
3. A safer acceptance of our portion in the place given to us in God's plan in Christ Jesus.
4. A safer stand and continuous growth into maturity in Christ Jesus, with a walk consistent therewith.
5. Increasing, overflowing joy in the inexhaustible riches of the grace and love of God in Christ Jesus.

W. SCHAFFHAUSER

MAY UNITED GATHERING

The second United Gathering in England this year was held on May 27 at Sheffield, and was well attended and much enjoyed.

Brother Clayton of Sheffield took the morning session, and gave a most interesting talk on the subject of *"Dating the Crucifixion"* to which theme he had evidently given much study, in which he showed how the death and resurrection fulfilled the Hebrew prophecies and types, and our Lord's own words. The subject of *"God's Son"* was taken in the afternoon by Brother T. Harris of Tamworth, who dwelt on Christ's glories as Revealer of His Father, and Reconciler of all.

In the evening Brother Noble of Beeston spoke on Paul's words, *"I am pursuing"*

GOD REGRETS

Now that we know that all occurs in accord with the Subjector's pre-eonian plan, and is the fulfillment of His will, it may seem strange that He *regrets* that He made humanity (Gn.[illegible]:7). He would be hard-hearted, indeed, if He had no *feeling* for the sins and sufferings of His creatures, but looked upon them with indifferent complacency. He is Love, and He wishes to bring this home to all of humankind. Yet this cannot be done without the background of just such evil as ruined the earth before the flood. All who lived in those days will some day be roused to live again in perfect subjection to Him. This they would take as a matter of course, with little or no appreciation of their blessings, if they had no experience of evil as a background. Only then are they ready to *appreciate* the blessings they will enjoy, and praise Him for His fatherly affection. His regret shows that, *even in judgment*; essentially, *He is Love.*

The Hebrew word *nchm,* translated *repent, comfort,* and *ease* in the A.V., is composed of two elements, the stem *chm,* meaning WARM, as in Gen. 8:22: seed-time and harvest, and cold and *warmth,* and summer and winter. The *n-* before it is the usual indication of the passive voice, so changes the stem to warm*ed.* The A.V. usually translates it *heat.* But this is expressed by another stem *chr,* which is used with anger, while *chm* expresses the milder feeling of *regret.* Repent is after-MIND, a mental change, but regret is after-CARE, a feeling of the heart. Hence it is also rendered *comfort* and *console.*

The Septuagint uses about twenty Greek expressions for the Hebrew *chm,* including the usual word for repent,

but the great variety shows that it has a wider meaning.

God does not change His mind, or repent. He is operating all according to the counsel of His will (Eph. 1:11). All is out of Him and through Him and for Him (Ro. 11:36). During the eons He is carrying out a definite purpose which does not change (Eph. 3:11). The minutest details are under His control. All this must necessarily be so or He would not be divine. Otherwise He could never accomplish His purpose, but would be defeated in His plans.

Even in the early Hebrew Scriptures, when God was only beginning to reveal Himself, this truth was made known. In 1 Sam. 15:29 we read: "The Holy One of Israel is not regretting," or "will not regret" (The Hebrew implies both). As sons of Adam, our minds are astray and alienated from the truth, so that there can be no approach to God and His revelation apart from a radical change of mind. It is our wisdom to repent and believe God. But He is not in our predicament. Repentance is not only unnecessary, but incompatible with His Deity. One Who possesses all knowledge and all wisdom has no call to change His mind or revise His thinking. That is only for mortals, whose thoughts are mostly infirm and false.

What shall we say, then, to those passages where the Scriptures ascribe repentance to God? We read that God, or Ieue, regretted that He had made mankind on the earth (Gen. 6:6-7), that He had made Saul king (1 Sam. 15:11, 35). He regretted when the messenger stretched out his hand to destroy Jerusalem (2 Sam. 24:16, 1 Chr. 21:15). He promised to regret the evils He had pronounced against Judah if they should mend their ways and doings and obey His voice, as He had done in the days of Hezekiah (Jer. 26:13, 19). He regretted and did not overthrow Nineveh, after Jonah had predicted its doom (Jon. 3:10). In fact, Ieue laid it down as a rule that, if any nation, against whom He pronounced evil,

regrets and turns back from their evil, He also will regret (Jer. 18:8).

The effect of this apparent contradiction is heightened when we see that, in the very same chapter which says He will *not* regret, not being a man, (1 Sam. 15:29), He is twice said to regret! He regretted that He had set up Saul to be king over Israel (vs. 11, 35), then not only insists that He would not regret this course, but denies the possibility of regretting at all, like men. The same word is used in all three cases. The A.V. usually has *repent* for this form of the word, but it renders it *comfort* eighteen times, as, indeed, it does almost always in the active form. But *repent* is a *mental* state, rather than an expression of the *feelings*. This is confirmed by the stem WARM. God's feelings change with circumstances, but not His mind.

THE FIGURE CONDESCENSION

God is spirit and invisible, hence has no form or shape, no body with members. How then does the Scripture speak of His arms and hands, His mouth and eyes, as if He were a member of the human race? All these are figures, called *condescension,* because the Deity condescends to our low estate and speaks to us in human language. Otherwise we could never understand Him or enter into His thoughts or feelings. It corresponds to His gift of Christ, Who is His Image. We learn through sensation, the effect of outward forces on our sensatory nerves. When God impresses us through His Word it is as if a man speaks to us with his *mouth*, so this feature is ascribed to God. He sees us as a fellow man does with his *eyes,* hence God speaks as if He also had organs of sight.

Had we made the human race we would have been sorely disappointed with it and wished that we had never engaged in the venture. This is because we know of no remedy for its ills, and cannot cope with its evil. God wishes to impress this forcibly on our minds and hearts. From *man's standpoint* the race is such a failure that it

should never have been created. Few men realize this. It is of immense importance to God's purpose that it be known. So God steps out of character for an instant and speaks as a man, as if He regretted making man. And so in other cases where He is said to regret. Nothing could more clearly indicate a hopelessly sinful condition, *apart from God.*

God does not literally regret, but He changes His course as if He had. This arises from the presence of evil, and God's use of it to humble His creatures. Failure is the essential background for the revelation of His grace and love. Man must experience his own unworthiness before he can appreciate God's favor. God deals with mankind so as to expose their corruption. When He wipes the race away with a flood, He bases it on so-called regret as if He had not known from the beginning what would happen. Israel wanted a king, so He gave them the kind of a king that they craved, in order to teach them by experience what they refused to learn by faith. Then He "regretted" that He had made him king, although all had fulfilled God's *intention,* which was to exhibit the failure of the flesh.

The threat of evil is a powerful deterrent. God often threatened the nations yet did not always carry out His words. Jonah heralded to the Ninevites, "Further forty days and Nineveh shall be overturned!" When they regretted He also regretted and did not destroy them. Jonah accused Him of being a gracious deity, and compassionate, long to anger and of much kindness, and regretting the evil. This was true. God has a heart and does not inflict evil unnecessarily, after its purpose had been fulfilled.

Many evangelical preachers do not know Him as well as Jonah. They are very sure that God is neutral and unfeeling. They reason that, if His promises of blessing are sure of fulfillment, then His threats of judgment are irrevocable. This is not true. Every believer should be able

to see this in his own case. He also was once subject to the just verdict of God. Yet God will not carry out this evil, but has justified us gratuitously in His grace, through the deliverance which is in Christ Jesus (Ro. 3:21-24). It was the same as regretting on God's part. Yet now we know that God had chosen us in Christ long, long before.

The same seemingly crass contradictions are found frequently throughout God's revelation. When dealing directly with the *facts* God is said to be *invisible* (Col. 1:15). On other occasions we read of *seeing* Him (Ex. 24:10, 33:23). We are distinctly told that He cannot be seen (1 Tim. 6:16). Yet in thousands of passages He is endowed with the attributes of humanity. He has eyes (Ps. 11:4, 1 Pt. 3:12) and ears (1 Pt. 3:12), a mouth (Dt. 32:1, Mt. 4:4) and nose (Ex. 15:8, Is. 65:5), arms (Ex. 6:6, Jn. 12:38) and feet (1 Cor. 12:21, 15:27). Our bodily frame is the basis of many figures which contradict flatly the great facts concerning the Deity, if they are taken literally. Kept in their place they not only do not clash with the facts, but are the most powerful means of conveying further truth.

Few seem to stumble at these clear contradiction because they have become accustomed to them. But when it comes to the less tangible operations of the mind and heart, such as the will and the intention, they are perplexed. This is especially true of "repentance," as regret is usually mistranslated. There is no literal repentance, or change of mind, which is contrary to the great facts about the Deity, and opposed to His definite dictum that He does not actually do these things, but, nevertheless, *in some respects,* He *feels* like a man does when he regrets.

The vast difference between God's *will* which is always carried out, and His *intention,* which is the result achieved by both obedience and opposition to His will, is fully discussed in our little pamphlet on "God's Will and Intention," so will not be discussed here. It is most gratifying to be able to grasp these "deep things of God."

A.E.K.

THE RISE OF EGYPT

Among the signs of the end which are indicated in Daniel (11:3) seems to be the rise of Egypt. In our series on Daniel we wrote: "Keep your eyes on the king of the south, on Egypt, and when there is a definite king of the north, then we may expect the opening scene of the last great tragedy to commence." (U.R. XXXIII, 212). For a long time Egypt was the vassal of Britain. When I was there, there was a British guard at the castle in Cairo, and the Suez canal was in their hands. The rulers have not been very strong. But now it is beginning to assert itself, and to take a leading position in the middle east. This seems to be in line with its role in the time of trouble.

SOLICITATION

Concordant work should be done without solicitation. We take Paul's practice for our pattern as much as possible, and take nothing for our teaching, except in printed form, where we are not able to defray the expense, and where others *volunteer* to help. We have been asked to found a Bible school, to train to teach. Nothing like this was done by Paul, so we have no inspired precedent. Besides, those thus trained are almost compelled to use unscriptural ways in gaining a livelihood, such as taking a collection and solicitation, which are contrary to transcendent grace. So we are dependent directly on our Lord Himself, Who is more concerned about the spread of the truth than we could possibly be. But we welcome unforced co-operation on the part of those who wish to have the privilege in participating in the concordant work.

GOD'S ALL-PERVADING LOVE

Love pervades *all* of God's operations. May we not imagine that God's judgments and dire disasters are due to a lack of affection. The very opposite is true. These are due to His desire for response to His goodness and grace. If we lived in a world of constant light, we would not appreciate it. But when the sun's bright rays shine through darkness and disaster we welcome them the most. Our present trials may lead us to doubt His fond care. But our future bliss will be measured mostly by the blackness of its background. Even unbelievers will look back to their judgment in thankfulness, when they also will be justified and reconciled, when they realize how it has enabled them to appreciate His all-embracing love.

JUSTIFICATION

GOD, THE SUBJECTOR, plays the principal part in the tragedy of the eons. What He does and says is immeasurably more important than the minor roles of His creatures. To understand His predominant part in each act, may enable us to grasp the real point of the play, and predict its outcome. His dealings with those under the law, in the past and in the future, and those not under law at present, may be readily understood when we read that He *was forbearing* in the past, and *will be propitiated* in the future, but is *just* now in His dealings with us, and *will be just* with all mankind eventually (Ro. 5:19). His finish, in the far future, like the present, will *not* be based on His *forbearance,* or on *propitiation,* but on *justice* and *grace.* And His *justice* is the best basis for the far better blessings of reconciliation and glorification.

Ieue Alueim gave Israel a righteous *law* which testified to His own righteousness. Yet no one could keep it, and all deserved to die. But, instead of applying the penalties of His inflexible law, He gave them *sheltering* sacrifices, in His *forbearance,* which could never take away sins from about them (Heb. 10:11). In passing over the penalties of sins He could hardly claim to be acting according to strict justice. Instead of being just and the Justifier, He was a Forbearer Who forbore to destroy them. So also in the future. When the law will be in their *hearts,* then He will be *propitious* and not remember. That is not justice. Only in this present administration, and at the consummation, is He manifestly *just* and the Justifier.

Only when there is no law, and the consummation of the eons is reached in spirit, as at the present, (1 Cor. 10:11), and in fact, in the far future (1 Cor. 15:24), is there *justification* of God and his subjects. Not till all is finished, all are subject, and God dwells in all, will the glorious goal fully and finally vindicate all the means and methods used by the great Subjector Himself and by His to-subjectors in subjecting sinners to His Son and to Himself. When apparent mistakes turn out to be beneficial in the end, no one needs to take the blame, for there is none. Our great Alchemist is well able to transmute evil into good, and metamorphose sin into success. So will *He* be justified in all His works.

Justification, especially, cannot be fully grasped apart from an understanding of the divine side, throughout the eons. We should not only consider it externally, that is, as things *appear* to be to *us*, but rather intrinsically, that is, as they really *are*. God is love. If we believe this, then we cannot think of Him as unjust. But if we do not know Him, and judge Him by some of His acts during His unfinished operations, we may misjudge Him, as if He were unjust. God is inherently just, but this may not be fully revealed to many of His creatures until they see the outcome of His eonian operations. Eventually, all will applaud even the worst of His *apparent* injustices.

In the first formal statement of *our* justification (Ro. 3:21-26), the point is repeatedly pressed that *God* is just, for apart from His righteousness, no one else could possibly be just. In this passage we read: "a righteousness of *God* is manifest... a righteousness of *God*... a display of *His* righteousness... the display of *His* righteousness... for *Him* to be just and a Justifier..." First of all, then, we must be assured that the Subjector Himself is just, especially when He justifies those who are far from righteous in themselves, as we are.

Perhaps the greatest hindrance to the acknowledg-

ment of God's absolute justice is the presence of evil in His universe. Indeed, if it will never be removed, or will not accomplish any good, then we would not even attempt to prove Him just, and our justification would be a worthness waste of effort. Moreover, if evil will persist forever, and the great bulk of mankind will suffer eternally in a fiery hell for sins that they were unable to avoid because of their deadly inheritance, and if it is not a part of God's plan to reveal Himself, then this effort to justify the ways of God to men would never have been attempted. The "God" of Christendom is a ferocious fiend, and no one, not even He Himself could ever justify His atrocious malevolence. So we will consider Him only as He is revealed in His Word.

FATHERS

Not all the discipline inflicted by earthly fathers is beneficial. It may even do harm. This is due to their own insubjection to God and ignorance of His Word. But suppose that every father were in possession of infinite wisdom, and had the power to control all circumstances, so that he could compel every occurrence to contribute to the final effect. Could he not then easily design his disciplinary inflictions so as to produce the good he has in view? So it is with our spiritual Father, the great Subjector of all.

DOING EVIL THAT GOOD MAY COME

Only a subjector may do evil that good may come, for he alone has complete control. Nevertheless, the All-Subjector has given us many examples of it in those whom He has put in the place of to-subjectors. A father, for instance, may discipline his children severely, if necessary, that they may be taught to obey him. One of the great scourges of the present day, "juvenile delinquency," is largely due to the lack of needed discipline. This, in itself, is not enjoyable, but evil. It is a deter-

rent, which hinders far worse evil. Much present good in the world is the fruit of past evil. Discipline, indeed, for the present is not *seeming* to be a thing of joy, but of sorrow, yet, subsequently, it is rendering the peaceable fruit of *righteousness* (Heb. 12:11). We cannot grasp the good in evil unless we look beyond it to its final effects.

EVIL

Is God right, or just, when He creates evil (Is. 45:7)? Our answer should be based on a knowledge of its effects. If we accept the traditional destiny of the majority of humanity as a burning hell and damnation for all eternity, we will hardly be able to excuse His terrible *in*justice. But if we believe the Scriptures concerning the justification of all (as well as their subjection and reconciliation), then we will shout an enthusiastic *Yes! A thousand times, Yes!* Thank God for evil! This is basic. If He is not just, even in this one particular, it is folly to believe that He is not only just, but a Justifier of others also (Ro. 3:26). Those who hold to these false traditions do not, and, indeed, cannot comprehend or enjoy either God's justification or their own.

Only the Subjector can justify. He has given us illustrations, by means of various to-subjectors, which may help a little to understand how it can be done. A father may cause his child to suffer, as a corrective for misdeeds, and so prevent future crime. A little discipline in childhood may harvest great blessing in maturity. A father is *justified* in doing such evil because he has the future of his children in view. Recently a young person went to law to become free of parental discipline. But the judge refused to permit it, because it was beneficial.

SUBJECTORS MUST DO EVIL

The evil done by God is done as the Subjector, during the eons. Consequently the to-subjectors under Him are

also obliged to do evil. Humanity, as subjectors of the animals, does much evil. As rulers, they employ police and soldiers to compel subjection. Those who have the spirit of the Subjector, Christ and His apostles, even Paul, the most gracious of them, had to do evil. All this evil arises from the fact that they are subjectors, like God, and that this evil is essential to the subjection of all at the consummation.

To comprehend God's eonian operations, let us wing our way, in spirit, into the consummation, and *look back* upon His activities from that clear height. Then the outcome will vindicate all of His evil eonian operations, for *all* mankind will not only be *justified,* but *satisfied* and *loving* children of their Father. This most gracious and glorious goal could not have been attained by any other means than by recourse to their opposites, temporary injustice and estrangement and hate. Our own *un*righteousness will enable us, not only to perceive, but to *appreciate* His righteousness. This will lead us to *admire* and *adore* Him, and to willingly *serve* and *worship* Him. He has been fully justified in making men sordid sinners that He may transform them into appreciative subjects.

ADAM

Adam presents a double example of *failure* to do evil, both as a *subjector* of the lower creatures and as the *father* of his family. He failed to judge the serpent, so that Ieue Alueim had to do it for him. As a result, we read of double evil, for *both* the serpent and Adam were to be *hurt* (Gen. 3:15). Besides, the woman was doomed to suffer *grief* and *groaning.* Again, Adam, as father, failed to discipline his firstborn son, after he had killed his brother Abel. So Ieue Alueim steps in and *cursed* the ground, so that it refused to give its vigor to him, and sentenced him to be a rover and a wanderer, in fear of death. When Cain refused to serve his sentence, Adam did nothing about it, and let him build a city in defiance

of Ieue Alueim. As these lesser evils were not inflicted, this led to the much greater calamity of the deluge. When necessary evil is evaded it breeds worse evil.

HUMAN GOVERNMENT

As the failure to properly discipline Cain led to further evil and the flood, the new eon introduced after the deluge began with the provision that the crime of Cain must be properly adjudicated. "The shedder of the blood of a human, by a human is his blood to be shed, for in the image of the Alueim has he made humanity" (Gn. 9:6). Can we imagine what sort of a world this would be if all the murderers, like Cain and his decendant Lamech, could brazenly challenge anyone who would call them to account? The superior authorities, to whom we must be subject, are a divine institution which God has empowered to deal out judgment. They must do evil, and cause suffering. There is a sword for lawbreakers, visiting evil on those committing evil (Ro. 13:1-5). A government which refuses to inflict ecil would be unjust.

PAUL AS AN EVIL DOER

Paul, the apostle, was shown more grace than anyone else, and also excelled all in the display of grace. Nevertheless he did not consider it gracious or even kind to overlook the sins of the saints. Did anyone else demand so often that sinners be disciplined by means of evil? As this is sufficient for a treatise by itself, we will only quote briefly, so that all may be thoroughly convinced that the modern tendency of indulging unscriptural conduct in the ecclesia is not rooted in love or grace, but in laxity and unfaithfulness. Ordinarily, "Love is not working *evil* to an *associate*" (Ro. 13: 10). Nevertheless Paul often did evil and charged others to do evil to the disobedient, for this is the only course that will benefit them.

Not only Paul and Timothy, as apostles, were empowered to act as to-subjectors, and enforce discipline in the ecclesia as a whole, but they appointed elders in the

various ecclesias to act as such locally. The saints are to be told that they must be subject to the political authorities, for they are God's servants (Ro. 13:1-5). Titus was told to remind them of this (Tit. 3:1). Surely the elders in the ecclesia should receive as much subjection. But even Timothy had to be told not to upbraid an elder (1 Tim. 5:1), and not to assent to accusations against them, which the saints accepted without sufficient evidence (1 Tim. 5:19). But in these, the last days, men are calumniators, stubborn to parents, adversaries, uncontrollable, so it is not likely that there will be much subjection to elders now, or that the evil which they are obliged to do will be appreciated. But they will be justified in that day.

Paul writes to the Corinthians not to commingle with immoral members, but to expel them (1 Cor. 5:13). This might cause them considerable distress. He actually gave up Hymeneus and Alexander to Satan to teach them not to calumniate (1 Tim. 1:20). This seems terrible to us, as most of us have an entirely false idea of the part Satan plays in God's plan. All the evil he does will be beneficial in its final effect, under the guidance of God. Paul is especialy severe against anyone who brings the Galatian heresy into the ecclesia, calling down an anathema upon him (Gal. 1:9), and insists that he bear his judgment (5:10). He predicts that he would not spare those who have sinned (2 Cor. 13:2).

MEMBERS OF ECCLESIAS

Not only the elders in an ecclesia are compelled to hurt those who need discipline at times, but the members themselves are called upon, on occasion, to note those who are making dissentions and snares beside the teaching which they learned, and *avoid* them (Rom. 16:17). Alas! In these lasts days many may *follow* them and avoid the few who obey this scripture! That only compounds the evil, but does not remove it. In view of their future part in God's plan, of judging the world, the saints should

take these obligations seriously. But how few realize that they are not simply to bask in elysian delights in heaven, but to have a part in disciplining and blessing the rest of God's creation?

EFFECTS

In some cases Paul also records the effect of the evil. In second Corinthians (7:7) he writes that he rejoiced that he had made them sorry, for it led to repentance and unregretted salvation. In the case of Mark, whom Paul refused to take along, after he had deserted him (As. 15:38), Paul later wrote that "he is useful for me for service" (2 Tim. 4:11). Mark evidently did not resent Paul's action permanently, but was helped by it (Col. 4:10). At the dais of Christ, it will become clear that all divine discipline was beneficial, even if it was painful at the time.

JUDGING THE WORLD

Some of the Corinthians sought to escape evil by applying to the secular courts. This is in itself a great evil. An earthly court is entirely incompetent to judge believers. Anyone who would sue a saint is already guilty of a major offense against God if not against the government. Every case of this kind should be adjudicated by a wise man who is a brother in the Lord. One who brings such an action before a worldly tribunal is already condemned in God's sight, even if he gets a favorable verdict from the unbelieving judge. Yet such a sordid case was made the occasion for revealing the marvelous truth that *the saints shall judge the world* (1 Cor. 6:1-9).

SAINTS JUDGE

We know that God is about to be judging the habitance in righteousness by the Man Whom He specifies, that is, Christ Jesus (Ac. 17:31, 2 Tim. 14:1). All unbelievers must stand before the great white throne. But how can so many billons of human beings be individually judged, one after the other? Would there be any end to this try-

ing ordeal? In a human courtroom today such a judgment, with a single judge, would be impossible. But, if the *saints,* the members of Christ, are *delegated* to carry out this judgment, as to-subjectors of the great To-subjector, it is perfectly feasible under the changed conditions of that day, for they will be glorified, with faculties and powers unutterably better suited to this task than those they now possess. Then they will be able to do evil that will have a harvest of endless good.

SATANIC DISCIPLINE

But we must not forget that *God Himself* sent Paul a messenger of *Satan* to buffet him! What had he done? More good than any other mere man. But he was in danger of being "lifted up." Who wouldn't be, in his position, after receiving the highest revelations? His reward, so far, seems to have been composed of infirmities, outrages, necessities, persecutions, and distresses. Are not these evil? But Paul was in danger of ruining his whole ministry by *lifting himself over* that which is proper to anyone who owes all to God's grace. This term is used only once again, when speaking of the man of lawlessness, who will *lift himself over* everyone termed a god, and will be seated in the temple of God, demonstrating that he himself is God (2 Thess. 2:3-4). We are all in danger of this sin, especially those who have also received these revelations through Paul. So we should be thankful for any evil which the adversary may send us, which keeps us from inordinate self-esteem.

JUDGING MESSENGERS

Perhaps the greatest task which lies before the saints in their future glorification will consist in judging *the world,* especially *messengers.* Can there be any doubt that this will involve the infliction of evil? No one would question that humans who die without being justified still need the experience of evil in some degree in order to prepare them to be subject to the to-subjectors, and espe-

cially to the Supreme Subjector at the consummation. This may be our greatest glory, to have a part in the work of Christ in subjecting the universe to the Subjector, so that He may become All in all. To subject His human enemies, what an honor that would be! But to see Satan crushed under our feet (Ro. 16:20), and all his heavenly hosts subjected to God through us, in Christ, will be the highest honor accorded to any mere creatures.

If Paul needed such satanic discipline, surely it is also required by all others who revel in the great revelations which he has shared with us. Having the utterly false idea that all discipline is punishment for wrong doing, and that God sends it only to those who have misbehaved, many are prone to look at all trials as a token of God's displeasure and indicative of a departure from the right. As a matter of fact, in this case the splinter in the flesh was given him because he had received transcendent revelations as a token of his superior comprehension of God's glory gained by being raptured into the paradise and the third heaven. We usually think of paradise and heaven as associated with unadulterated bliss, but in his case it led to an incurable ailment and temporary torment by Satan.

SAINTS CRUSHING SATAN

Our evil, in which all believers will have a part, and which they will doubtless deem very good, will be their final encounter with the Adversary. In Romans (16:20) we are told that "the God of *Peace* will be crushing Satan under your feet swiftly." This is really a great good and a rare privilege, for it will remove from circulation the greatest instigator of evil in the universe. Few of us have a proper idea of how much he misleads even the saints. The A.V. reads "shortly" instead of *swiftly*. In that case he has been crushed long ago. Yet we know that he will be imprisoned for a thousand years (Rv. 20:2) and then cast into the lake of fire until the end of the eons. So it will not occur *shortly*, unless this refers to his imprison-

ment before the millennium. Even then it may be only a comparatively short time from the present, but not from Paul's day.

JOB AND SATAN

In Job's case the Subjector has actually shown us a preview of the course of evil, especially in connection with the evil-beneficial ministry of Satan, who appears on the scene as a son of the Subjector, so he also must be a subjector. And, as a matter of fact, he is used, in the book of Job, not merely to test Job with evil, but to prepare him for good. In fact, his efforts resulted in doubling the blessedness of Job, materially, and revealing God to him spiritually. The question arises, shall Satan be punished for all the evil he inflicted on Job, or should he be rewarded for the doubly blessed consummation? (Ja. 5:11). This applies, not only to the evil he did to Job, and to Paul and others, but to all his machinations. As it was God who instigated all this evil, He was the "responsible" principal, Satan was only the agent.

SIN JUSTIFIED

Looked at from the human side, sin is utterly evil and harmful and ruinous, and can lead to nothing but destruction and death. But, from the divine viewpoint, it is also the indispensable backdrop for the display of the Subjector's intrinsic essence, which is *love*. Apart from sin, He would remain the Unknown Enigma, without a single trait which could cause His creatures to cling to Him, throughout the infinite future which follows the eons. The real question is, not whether God was justified in introducing evil, but, would He have been Love had He withheld from His creatures that which was essential to the revelation of His affection? Eventually all will join, not only in *justifying* the Subjector for this seemingly sinful course, but will *praise* and *glorify* Him for its outcome.

Let us not get the false idea that God, the Subjector,

was unjust until the cross of Christ, and that then He set right the evil He had done. He did not change then. But He *manifested* His justice and love in the sacrifice of His Son. In Him, His Image and Likeness, He showed how *He* suffers, along with His creatures, as the victims of evil and sin. He *displayed* His righteousness even when He passed over the penalties of sins in the past, but especially in the current era, so we can *see* His righteousness in the sacrifice of His Son. Before the cross His justice was but dimly discerned, as we see in the book of Job. Now it is definitely demonstrated by the suffering, death and resurrection of His Beloved.

The sacrifice of Christ, the Son of God, although the sorest sin that man ever committed, has virtue in it to counteract and transmute all sin into a source of highest blessing to man and greatest glory to God. All eonian sin is necessary as a somber background for post-eonian blessing, through the value of His mediatorial offering. On the earth, in Israel and the nations, this gradually leads up to the consummation, through the *propitiation* of the kingdom until the *justification* of all (Ro. 5:18) at the consummation. But for us, whose realm is among the celestials, justification is already our portion.

In Christ's cross God displays *His* righteousness, so that He is Himself just as well as the Justifier of the one who is of the faith of Jesus (Ro. 3:26). We must not restrict our thoughts to the fact that He is *our* Justifier, through Christ. Before He could be that He must be *manifestly* just *Himself*. We must acknowledge that, to the limited understanding of a human, apart from His revelation, God may appear to be a ferocious fiend. In fact, almost all uninspired religions show Him as such by means of their idols and their ceremonial rites. Even Christendom presents Him as an eternal tormentor in regard to the unbeliever. But the cross has proven, by the suffering of His Son, that He is far more than just or right, even *gracious* and *loving*.

There can be no consummation, with God All in all, until all are righteous. This is the object of the eons. Seen in this light, no insubjection is trivial, but is a vital element in God's purpose. This may be seen when we look at the millennium. There Christ and His subordinates must be obeyed, or there is swift judgment. If grace was not reigning now, it would be so today.

RECONCILIATION AND SUBJECTORSHIP

We have seen that justification is far more than forbearance or propitiation. Yet even this great grace is not the ultimate by any means, but only forms the firm foundation on which to base a much higher, more intimate and affectionate relationship. The judge who acquits a prisoner makes it *possible* for him to be on friendly terms with the one whom he justifies, but is by no means obliged to invite him to his home or to adopt him into his family. But, with God, justification must eventually lead to the nearest and dearest associations. It prepares for reconciliation, friendship, and sonship, in which we, as to-subjectors, are actively engaged, in and with Christ, in bringing the rest of creation into harmony with His heart.

RECONCILIATION

"Being, then, justified by faith, we *may* be having peace toward God" (Ro. 5:1). The Authorized Version says "we *have* peace." Yet the two leading manuscripts read "we *may* be having." The difference is very slight in the original, only the *length* of the letter *o,* but the same sound. But the fact is, that those who are justified, have so little conception of what this implies that they confuse it with the lesser blessings, such as forgiveness and pardon, and, consequently are *not* at peace with God. It is only as we fully grasp the force of justification, that it excludes all possiblity of condemnation (Ro. 8:1) and is not dependent on our acts or feelings, that we have settled peace, and are really reconciled with God.

Even reconciliation is not the ultimate goal for the elect of God, whom He calls. It is, indeed, as far as we go at the present time, during our humiliation in these mortal bodies. But, in resurrection, in our celestial, spiritual bodies, we will realize more fully the force of the words, "whom He justifies, these He *glorifies* also" (Ro. 8:30). This might be called a "guaranteed" result of justification, for there is no chance of failure. But this strong expression, having been abused by human impotence, has lost its sense of certainty. But God puts His seal upon it by speaking of it as a fact. He does not put it in the future when it will be realized but in the past-future, or indefinite, He *glorifies* us, for this was assured when *He* selected us in the past, and it will be procured when *we* enjoy it in the future.

By considering God's forbearance and propitiation as leading up to justification, and by tracing briefly reconciliation, glorification and subjectorship, which follows it, we hope we have helped our readers to grasp the great truth of God's justification of Himself and of His saints, so that they may be able to revel in it and bring to Him the present offering of a heart overflowing with gratitude and adoration. Truly, the momentary lightness of our affliction is producing for us a transcendently transcendent eonian burden of glory! (2 Cor. 4:17).

This grace is not ours only, but was imparted to Noah, at the very beginning of this eon, when all mankind was in him. This is a clear intimation of the ultimate justification of all his descendants in the future, for nothing is said of faith. The justification of *believers* will be more fully considered when we come to Abraham, in whose career we have many clear examples of the *grace* which justifies the irreverent or "ungodly" (Ro. 4:5), for he was justified even when he did wrong. Oh that the saints could come to a realization of His glorious grace! A.E.K.

CHOICE IN THE PREPARATORY EPISTLES

A RICH ARRAY of precious truth is brought to us in concise form in Romans (8:28-30). "Now we are aware that God is working all together for the good of those who are loving God, who are called according to the *purpose* that, whom He *foreknew,* He *designates beforehand,* also, to be conformed to the image of His Son, for Him to the Firstborn among many brethren. Now, whom He *designates beforehand,* these He *calls* also, and whom He calls, these He *justifies* also: now whom He justifies, these He *glorifies* also."

HIS PURPOSE

In this divine dictum we are told that which precedes our selection, that is, a *purpose.* The meaning of this term is easily understood, and the Scriptures give us a precise definition.

It is used to explain His purpose in that tragic voyage which was shared by the prisoner, Paul. We read concerning it as follows: "Now, the harbor possessing no fitness for wintering, the majority gave counsel to set out thence..." Further: "Now, the south wind blowing gently, supposing their *purpose* to hold..." (Ac. 27:12-13). The purpose was the result of the *counsel.* Literally, it is that which God *places before* (*pro-theseōs*) Him, or His will as the result of previous planning, before He carries it out, or takes action. So it was that Paul *purposed* to go to Rome (Ro. 1:13). Applying this to Ro. 8:29, we may say that God's plans led Him to this purpose, to choose certain ones from among mankind to form the body of Christ. We read of pur-

poses of the *heart,* and the context shows clearly that this was not a cold, mental resolution, but came from the depths of His being, the result of His immanent love. Here we may add that the reconciliation of all also existed, first of all, in the divine purpose. According to Ephesians (3:11) it was "the *purpose* of the eons." This purpose determined the salvation and blessedness of *all,* while the purpose concerning the selection is limited to those who are fellow workers in this universal task.

FOREKNOWLEDGE AND DESIGNATION

Paul proceeds to reveal further important phases of our selection: "whom He foreknew, He designates beforehand." The purpose tells us only concerning the divine plan and selection, but the foreknowledge and designation are concerned with carrying them out.

Basically, foreknowledge is not confined to the members of Christ's body, but includes all of His creatures. He was acquainted with all before they existed, and so it was that He found no one who deserved to be chosen. His decision as to each one was formed long ago: "Not one is understanding. Not one is seeking out God. All avoid Him: at the same time they were useless. Not one is doing kindness: there is not even one!" (Ro. 3:11-12). But God's foreknowledge, of which Paul is speaking, in reference to the ecclesia, goes deeper. There He foreknows only those destined to be chosen, so He was influenced only by the purpose of His heart. Now, however, His eye is united with His heart, in order to perceive those whom He would call for an exalted position in grace. This is the definite divine exercise of selection. God saw all humanity before Him, and He picked out all those whom He would give to His Son, as fellow workers. God's call is by no means the first step when we believe. We were predestined before we were created. But in Romans we are not yet ready for the fullest revelation. That we will find in the final, perfection epistles.

In this labor of love, which God did for us long before we existed, He proposes to reach an exalted goal, that is, we are "to be conformed to the image of His Son, for Him to be the firstborn among many brethren." All will be saved and blest eventually, but the members of Christ's body have been given a very high privilege. God will conform us to the likeness of His Son. Yet this also serves to reveal Christ as the foremost of all, according to God's will. "That in all He may be becoming first." (Col. 1:18).

The next step in this series takes place in the earthly life of the believer: "Whom He designates beforehand, these He calls, also." Here again it is clear that none come to a living faith who were not designated beforehand. Yet the apostle goes still further and shows what follows the call: "and whom He calls, these He justifies also: now whom He justifies, these He glorifies also." The gift of justification we receive immediately after being called. It is the first gift of His grace, which puts our whole life into perfect order before Him.

Not so with glorification. It is a gradual process which continues as we are being transformed into His image, from glory to glory (2 Cor. 3:18). Now this is confined to the inward human, while, outwardly, we retain our body of humiliation. Eventually, however, this, also, will be conformed to the body of His glory (Phil. 3:21).

In Romans we find further valuable truths concerning our election. God teaches us an important principle in selecting those to be called. In the case of the twins, Esau and Jacob, this is exhibited by a practical example: "not as yet being born, nor yet putting into practice anything good or bad, that the purpose of God may be remaining as a choice, not out of acts, but of Him Who is calling, it was declared to her that, 'The greater shall be slaving for the inferior'..." Without needing a lengthy commentary, these words say to us that works have no effect in God's choice. In the case of Jacob and

Esau the proof is convincing, for when God set the inferior above the superior, neither had put anything into practice, whether good or evil. God's purpose in selection is determined on entirely different grounds.

This is shown in the next chapter where Paul is referring to the chosen in the body of Christ out of Israel: "In the current era also, there has come to be a remnant according to the choice of grace. Now if it is in grace, it is no longer out of works. Now, if it is out of works, it is no longer grace, the work is no longer work." (Ro. 11:5-6). Works in the right place in the life of a believer are useful and good, and agreeable to God. But in the divine purpose of selection they are the greatest enemies of grace. It is impossible for both to exist together, and we can hardly imagine a greater contrast. Now that the divine election is out of grace, works should be kept at a distance. Our selection occurred according to this principle. So does Paul teach Timothy when he writes, "Who saves us and calls us with a holy calling, not in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus before times eonian" (2 Tim. 1:9). And to Titus he wrote of our salvation which springs from God's fondness for humanity, "not for works which are wrought in righteousness which we do," (Tit. 3:3).

We must not depart from this principle under any circumstances. To say that the divine motive of our selection, that God sees ahead who will do good or bad, and who is willing to accept Christ, or who will reject Him, and He choses in accord with His prescience, that would be an anarchistic overturning of God's established principles. Can a single sinner live so as to deserve selection? Can he will it? God says, "it is *not* of him who is willing, nor of him who is racing, but of God, the Merciful." (Ro. 9:16). His purpose is the only cause of our selection. That is its only safe and immutable foundation. It could not be so if any work deter-

Following these rich expositions concerning our selection, Paul approaches the subject from another important side. He includes the rest of mankind, and, on this background, he justifies God in His dealings with the non-elect, in whom He displays His indignation, and reveals His ways in judgment.

By means of God's unequal dealing with Jacob and Esau (Ro. 9:11-13), by His rousing of Pharoah and encouraging his heart (17-18), the apostle sets up doctrines that have been difficult for the immature to concede, or grasp, such as, "to whom He will, He is merciful, yet whom He will, He is hardening." (9:18). In anticipation he sees the contradictors coming, who would deny God the right to blame the non-elect, because He Himself has created those who cannot come to a saving knowledge of Christ. This arrogance, born of densest ignorance of God's wonderful plan of salvation, is answered by the apostle with the parable of the potter and his productions (19-24). He shows how contemptible it would be if the potter's vessel would reproachfully demand, "Why did you make me thus?" Even the vessel which is made for a dishonorable use, can never remonstrate in this fashion, for even if it was not made for an honorable use, nevertheless it also serves a useful purpose. From this figurative example the apostle deduces the literal conclusion that there is not the slightest unrighteousness in His course when God deals with humanity likewise. A complete revelation of His character demands that He exhibit His power, His indignation, and His judgment, for the operation of these divine characteristics are essential to open up the doors of their hearts for the reception of His all-embracing love for all His creatures. Therefore Paul does not evade God's indignation toward the unbelieving when he exposes the divine depths of our selection, but uses these as a background for our choice.

In this contrast Paul uses a new term for our selection.

As vessels of His mercy, God makes us ready before for glory (23). This expression, which contains the indefinite "before," unites all the divine confirmations, by which He chose us, in one expression. The appellation, "vessels of mercy" reminds us of the truth, that our selection, as an act of mercy, benefits those who have no merit of their own. In connection with this, the text goes on to name that which makes this divine favor operative: His choice, that is "us, whom He calls also, not only out of the Jews, but out of the nations also." (verse 24).

Now it is important to note that God says nothing of a "before", in reference to the non-elect, as vessels of indignation. Without any note of time, we read of them only that they were adapted for destruction. We must keep that which concerns the rest of humanity entirely distinct from our selection, and never conclude that, due to our advantage, the rest were doomed to destruction. In arranging the grand preparations for the reconciliation of all, God set as counterpart to our selection, the salvation of the remainder. The adaptation to destruction will probably be seen in the fact that, in Adam, many were constituted sinners. As the chosen, we were rescued from this destructive position by the call of God, while the others must go through it, in order to reach salvation by way of judgment.

This divine, early endeavor of His love for us assures us the exalted title, "God's chosen," as Paul uses it in his weighty question, "Who will be indicting God's chosen ones?" (Ro. 8:33). Indeed, who will prefer charges against those in whom God has taken such an interest? No power in the universe is able to nullify our selection, which is rooted in God's paternal heart, or separate us from the love divine.

First Corinthians continues this line of truth and throws light on a new aspect of our selection. We are acquainted with the main motive which controls this

divine operation, which leads us from the early heights of the past into the realities of every-day life. Even if no works were allowed to determine their selection, nevertheless God did not ignore their future way of life, for it was determined by Him beforehand. The following is concerned with this matter.

"For you are observing your calling, brethren, that there are not many wise according to the flesh; not many powerful, not many noble, but the stupid of the world God chooses, that He may be disgracing the wise, and the weak of the world God chooses, that He may be disgracing the strong, and the ignoble of the world, and the contemptible God chooses, and that which is not, that He should be discarding that which is, so that no flesh at all should be boasting in God's sight." (1 Cor. 1:26-29).

These words show us two different classes into which humanity is divided: the high and the low. Since the selection is a work of God's *grace,* then the stupid, the weak, and the ignoble are much better qualified for it than the wise, the powerful, the noble of the world, who have something for the flesh to boast in. If the ecclesia consisted chiefly of the last named, it would give the impression that the higher are most fitted to be chosen.

Then, however, the flesh could boast. Because the selection is a work of *grace,* and God alone deserves the glory, He discards the wise and the strong and the noble of this world, who imagine themselves something in the flesh. The best way to do this is to choose that which the world deems nothing, and to bless this selection with the transcendent riches of His love and grace, in order to make them competent for a part of the allotment of the saints in light (Col. 1:12). To show that the selection is a matter of pure grace, it reaches those who are lowest, and who have nothing to boast in.

This principle God had used in the choice of Jacob. He, the inferior, was raised above Esau, the firstborn,

who inherited the rank and the honor. As Romans 9:12 puts it: "The greater shall be slaving for the inferior."

"*Not many are*" (1 Cor. 1:26) emphasizes the truth that *some* of higher station are chosen. And that must be, for it must be shown that the might and grace of God are able to bring them down to the place of sinners. And, really, that is also to the praise of His grace, when those who amount to something in the world and are honored by it, confess that their real happiness and salvation is found alone in their crucified and risen Lord.

M. JAEGLE

THE CONCORDANT VERSION

The present Complete Edition of the Concordant Version of the Greek Scriptures will shortly be replaced by a Concordant Library, which will match the present International Edition in size and binding. A volume containing the Greek text, with interlinears, fully revised, is now in the hands of the printer. Other volumes in matching styles will be made available later. It is yet too early to quote prices or state a possible delivery date. However we will give full details on these pages as soon as we have the information.

THE NATIONS CONTEXTUALLY

The question has arisen as to why we refer to the saints *among* the nations as if they *were* the nations. This way of speaking, the figure of omission, is used by the spirit of God in the inspired text, for there we read that the Judean brethren heard that "the *nations* also received the word of God" (Ac. 11:1); and "the *nations* rejoiced" (13:48); through Paul's mouth "the *nations* were to hear the word" (15:7); "the *nations* participate in their spiritual things" (Ro. 15:27); "you, the *nations* in flesh," are to be joint-enjoyers (Eph. 3:8). In all of these passages the Greek is *ethnê, nations,* the nominative plural, not *ethion, of* nations, although in all these cases, it refers to *some* of the nations. We tried various ways of expressing this in English. In our writings, we usually explain it by a phrase, "the saints among the nations" as on page four of "What is the Mystery," and, "*in the plural ... the* nationals" in the complete Concordance.

We tried out various methods of expressing this literally, such as "gentiles," but this did not help, for "gentiles" includes all unbelievers outside of Israel, just as well as *nations* does. We sometimes add "*those of the*" in other languages, in light-face type, but have found that spiritually-minded believers have no difficulty with it in English,

ABOVE THE HEAVENS

The attention of mankind these days is directed toward the planets. Having searched the earth, plans are now being made for an expedition to investigate the nearest heavenly bodies in the solar system, starting with the moon. We, especially, of all mankind, have our attention drawn "up" but for a different reason. We, too, are preparing for our trip "up", but not because of our own decision to go, but because God in His love has chosen us to "dwell" there. Though earth is our present home, God has determined, in accord with His purpose, that we are to be celestial creatures, not terrestrial.

As we read through the 39 books of the Hebrew Scriptures, and even the four accounts, it is hard for us to keep in mind that, in none of them is God speaking of things which refer to us. So completely has God severed us from what is spoken here Even when God made the sweeping remark to Abraham that in him all the families of the earth would be blessed, we were not included. The only thing which we can extract from these Scriptures for ourselves is that the One mentioned there, Who came of the seed of David according to the flesh and was also the seed of Abraham, is our Saviour too. This is the Same One with Whom we are now united, and it is with Him in the heavens that we are to be.

Very little is said about celestial things outside of Paul's writings—only as they affect the earth, for the earth is the subject. We read about messengers in the heavens descending to the earth, for to them God had subjected it. We read of Him Who descended from heaven and has now ascended to His Father in the heavens. Yet as to mankind going there, God never made any mention.

The first revelation of a celestial expectation was given to Paul. As he was on the road to Damascus, the heavens opened and he saw Christ in the body of His glory. Here he was given the first revelation of what awaits us. And it is through the evangel committed to Paul that we are called into our heavenly expectation. Through Paul's evangel we apprehend that we died together with Christ and our body of flesh which had to do with the earth, was stripped off. It is through Paul's evangel that we apprehend that we were roused and seated together among the celestials in Christ Jesus so that now we are only waiting for our faith to become sight. Through his evangel we are ushered into this expectation of dwelling above. Therefore we, of all mankind, are especially interested in that which

is above. Yet this is something isolated from previous Scriptures which have to do only with the earth. Paul could not mention much about our expectation at first, for earthly expectation was the predominant subject. The nation of Israel, through whom God's purpose for the earth was to be fulfilled, was still on the scene. Yet, as they became calloused, that subject dimishes, and the other is brought to the foreground.

The Thessalonians were disturbed because of the afflictions they were going through, thinking that the day of the Lord was present, so Paul makes known a fragment of truth to them. He tells them that they are to be separated from the earth and not go through what is going to take place here, for "God has not appointed us to indignation." He tells them that they are going to be caught up out of the earth to meet the Lord in the air. To the Corinthians who were divided, and did not perceive many things concerning the body of Christ, he makes a little more known. He tells of the resurrection, and that our bodies will be changed from terrestrial to celestial, to conform to the Celestial One. Little by little he makes it known until it becomes certain that the expectation for the earth is not going to be realized at this time (Acts 1:6, 28:26-27). Then, with no restraints he makes the heights and depths of our expectation known.

Yes, we are to be among the celestials for we are to be with Christ. In Hebrews 9 we read that Christ has entered not into holy places (the tabernacle) , a representation of the true, but into heaven itself. He is with His Father over the heavens and that is where we, too, are going to be. In spirit we already have access there, but soon our faith will become sight and we will be taken there to dwell.

THE SEARCH FOR TRUTH

There are two ways of seeking a knowledge of God. The most popular one is to get the opinion of an "authority" or a number of authorities. Yet from these there is no faith which all can believe. The other way is to find out what THE AUTHORITY says. When we do we find that men have many and contradicting opinions which invalidate themselves. Yet from God we have a faith which all can believe and which cannot be proved wrong.

MANY FAITHS, OR *THE* FAITH?

All around we have many people united because of their faiths (Baptists, Methodists, Lutherans, Reform and hundreds of others). Yet these faiths are not what make the unity of believers but "the faith" of Jesus Christ (Romans 3:22). It is this faith which unites.

NOT UNITY OF FAITH—BUT UNITY OF THE FAITH (Eph. 4:13)

THE APOSTLES

The apostles were men commissioned by the Lord to bring the word to the people to whom He sent them. They were men of "authority." We hear much about the twelve apostles, but there is another group of apostles which carried on another work, which is not quite so well known. In Romans 11:12 we read about "Paul, the apostle of the nations." To show that there is a distinction between them we read in Gal. 1:12 where Paul gives an acount of himself, saying that he "went up to Jerusalem to those who were apostles before him," to submit to them what he was teaching. These apostles which he speaks of here are the twelve apostles chosen by Jesus when he was on the earth, as we read in Matt. 10. These were men who were with Jesus all the time from His baptism until the time He was taken up (Acts 1:22). He taught them what He wanted them to herald, but Paul was not among them. He was not one whom Jesus commissioned to make known what he had taught them. He could not be classified as an apostle in this group.

It has sometimes been thought that the apostles made a mistake in having Matthias fill Judas' place, but God is not wrong in His Word. It had been prophesied that Judas' supervision should be taken by another, but it was not Paul that the Lord indicated to take his place. The casting of the lot was in accord with what they were to do, and the disposition of it was of the Lord (Acts 1:26). It was the Lord who had it fall on Matthias so he could rightfully be called an apostle and enumerated with the eleven.

Paul, however, *was* an apostle, but he did not receive his commission when those before him did, nor for giving out the same message. He received his commission from Christ (*after* He ascended into heaven) for a different work. He was commissioned to dispense the message to the nations in accord with God's purpose in Christ (2 Tim. 1:9), and to call out of them a hallowed people, hereafter to be known as the body of Christ (Eph. 3:6 and chapter 4). If he spoke of the teaching of the apostles (Acts 2:42) it could not be as one of authority, for it was not that for which he was commissioned.

In Ephesians 4 we read that "Ascending on high ... He gives gifts to mankind, these, indeed, as apostles, yet these as prophets, yet these as evangelists, yet these as pastors and teachers." These were given not when He was on earth but after He had ascended. The order here, too, calls to our attention that there is a difference between these and those before, for here, as well as in 1 Cor. 12:28, we notice that it lists apostles first, and then prophets, etc. However, with reference to the work in the Scriptures preceding that told of in Paul's writings, we know that God gave prophets first, and apostles second.

To show more clearly that there is a severance between these two groups of apostles we go to the book of Galatians. This was a book written in defense of Paul's apostleship and evangel. For this reason he begins the book by saying "Paul an apostle, not from man, neither through a man, but through Jesus Christ and God the Father." He was an apostle but he would have had to have been made one by man if he was one of the other group for he was not with Jesus when He was on the earth. Yet he makes it plain that he was not one from a man, or through a man, but through Jesus Christ and God the Father. Nor did he receive the message he was proclaiming from other apostles, for he had to go to them to make known the evangel he was heralding among the nations (Gal. 2:2). If they were heralding the same one, or if they knew it, he would not have had to go and make it known to them. This shows us that his apostleship had to do with a different evangel and work.

Paul is the only "called apostle" for the body of Christ, for only he "saw the Lord." However, we note that the word "apostles" in Eph. 4 is in the plural. This is because there were others to whom Paul committed his teaching. Barnabas, Titus, Epaphroditus and others are also called apostles. They were apostles who were given authority to make known his teaching, but Paul is *the* apostle through whom they received it. Though we have no apostles today, we have the writings of Paul. Paul tells us, in Col. 1:25, that he completed the word of God, so we know that there are no more "authoritative writings," or revelations, given today. The apostles have all died, but we have the completed word which unfolds to us truth set forth by Paul and his associates.

INSPIRED

All of man's writings are not fallible, for some of them are "inspired writings." God inspired the Hebrew Scriptures and the writings of the apostles, but there are no apostles today (or apostolic succession). They ceased after God's revelations were completed (Col. 1:25). God gives no further revelations today and therefore no other writings are inspired. They are infallible only to the extent that they are in harmony with the infallible Word of God. We may have faith in God's writings. On these alone may we rest with assurance. The opinions of men change, but the Word of God does not.

SINGING

Singing is an important part of the believer's life, and it is important that our songs be in harmony with the Word, for only these can give true expression to the spirit of God homing in us. Songs may be used for teaching, too, for we read in Colossians 3 about "teaching and admonishing yourselves in Psalms, in hymns and in spiritual songs, singing with grace in your hearts to God."

ON THESE MEDITATE

Though you may not find many young people who are interested in studying God's Word, how wonderful it would be for even just a few to have a time when they can get together for study and fellowship! There is no time more profitably spent than these hours.

When we think of the various books of the Bible we are impressed with the unity of each book. Though there are a variety of subjects, each is presented in an orderly manner. This is especially true of the book of Romans. Starting, as we might say, "at the bottom," God leads us step by step through the evangel. When we come to chapter six we notice how it is the logical one to follow chapter five—following in the "natural" line of thought. The following questions will help us to glean some of the important points in this chapter. Can you answer them?

1. What are we baptised into?
2. What was crucified with Christ? Verse 6.
3. Who is justified? Verse 7.
4. Can you write all the facts which are to be connected as it says in verse 11, "thus you also be reckoning"?
5. What is the first exhortation in the book of Romans? (12)
6. What are we under?
7. Who are we to present ourselves to and our members for?
8. What have we been freed from? Verse 22.
9. What are the two "consummations" mentioned?
10. What is the gracious gift of God?

BEARERS OF GOOD TIDINGS

Some young people have thought of an idea to make the truth known by putting a little thought or verse on the outside of their envelopes when they send a letter. This is an idea which you might like to use. There are lots of little thoughts you might use. One suggestion to put on is: "What church are you a member of? We are members of the body of Christ." Questions are especially good to put on for they start thought.

DISCARDED AND REMAINING

PROPHECIES	discarded	FAITH	remaining
LANGUAGES	ceased	EXPECTATION	remaining
KNOWLEDGE	discarded	LOVE	remaining

(1 Corinthians 13:8-13)

SERIOUS THINKING

Little boy: "Mama, why do we have to pay to get into Sunday School?"

WE WANT TO BE *GIVERS*, NOT *PAYERS*.

THE FELLOWSHIP IN ALMONT

We are happy to announce the young people's fellowship which is to be held again the first two weeks of August, in Almont, Michigan. We hope that you can come the 28th of July so that we may become acquainted and all settled ready to begin the first meeting on Sunday, July 29. The theme of the fellowship this year is to be Col. 1:4: "The love which you have for all the saints because of the expectation reserved for you in the heavens." Colossians one is the chapter that has been selected to be read each morning in the class.

The fellowship is planned especially for the benefit of young people, beginning with the age of 15. All is planned with a view to their spiritual progress and joy of faith,—the teaching they presently need, their questions—all is taken into consideration, and that presented which is believed will be the most helpful. It provides a wonderful opportunity for those who are interested in the Word to meet where it is concordantly taught and especially adapted for young people.

The food and lodging is provided, with the expenses being paid out of the contributions given. You will need to bring clothes for meetings and recreation as well as those for classes. If you know in advance that you can come, we would appreciate it if you would write ahead of time so that we may make arrangements. Write to: *Gertrude Hough, Almont, Michigan.*

UNITED GATHERING

On April 22 the first of the year's United Gatherings in England took place at East Kirkby, Notts, when a fine group of the Lord's people gathered for fellowship. A discussion on the subject of *"The Word of the Cross is the Power of God. How?"* with Bro. Edgar Jones of Mansfield as the chairman, brought many answers and much interest, stressing the fact that the cross was God's means of dealing with sin and death, and all that these bring to humanity.

Bro. J. Essex of Beeston addressed us in the afternoon on the theme: *"Our Glorious Tryst with the Lord,"* which was much enjoyed, as he reminded us of that longed-for meeting of our Lord and His Church, and our privileged prospect of being thenceforth always together with Him. In the evening, another interesting address was given us by Bro. M. Struthers of Manchester, entitled *"His Ways"* in which, evidently after much study of the Word, he showed the wonders of God's ways in contrast to those of humanity, and captivated our attention, as he glorified our God and Father. We all felt as we reviewed the rich blessings of the day, that it was good to have been there.

H.W.J.

UNSEARCHABLE RICHES FOR SEPTEMBER, 1956
BEING THE FIFTH NUMBER OF VOLUME FORTY-SEVEN

THE LIGHT OF THE CONSUMMATION

THE LIGHT OF THE CONSUMMATION is the bright beacon which illuminates the darkling eons, and dissolves all their doubts and difficulties. Alas! how few of God's chosen really believe His plain assertions concerning His operations in the meanwhile, even after they have been shown His finished work! If they were to study an architect's plan of a completed building, they would envisage its completed form, even if the builders began by digging *down*, rather than building *up*. They would never think of altering details, as if he were not a competent draughtsman. But so-called "believers" (!) insist on denying God's omnipotence, and on ignoring the blue-prints He has prepared. Indeed, if any of us had a hand in it, there would not be a consummation!

GOD - SUBJECTOR

Much of the vagueness of present-day Christianity may be the result of the obscure impression made on our minds by the English title, *God*. I have often wished I could use the Hebrew Alueim or the equivalent, *Subjectors*. This would give Him His proper place as the One whose will is paramount, and put us in our place as the *subjects* of His determination. This is almost indispensable in considering a theme such as this, so we will use it henceforth. I have earned most of my living as a foreman, or superintendent, where I planned the work and saw that it was done accordingly. If I had allowed each of my employees to use their own ideas in carrying out my orders, there would have been chaos. I once had to dismiss a capable man because he preferred to follow his own plan. If the Subjector's subjects were allowed

to do as they will, the result would be endless confusion and chaos!

FALSE TRANSLATIONS

Due to lack of light on the consummation, many passages in the popluar translations of divine revelation were spoiled. *Chastening* was corrupted to *punishment*, and *eonian* was perverted to *everlasting* (Mt. 25:46). Even when the translation is correct, *justification* is debased to pardon or forgiveness. Grace itself may be reduced to a sickly, soulish sweetness, often contrary to spiritual obedience to the Subjector's expressed will. Lacking this light, all of us are liable to misinterpret and distort the words and ways of the Subjector throughout the eons. Indeed, even if we have a superficial acquaintance with the end, it may be only a dim candle, rather than a bright beacon that illuminates all the dark corners of our understanding.

In order to help our friends to bask in the bright beams of the divine consummation, we may publish a short tract in answer to the question "What will God say to Satan, when the Adversary says to Him, 'You *forced* me to play the part of your adversary'"? This was supposed to be conclusive proof that all is *not* of the Subjector. It takes for granted that Satan will make such an objection, although he will *not* acknowledge this truth until the consummation, when the circumstances are the very reverse. This "bright" idea, so contrary to the whole of revelation, is a swamp light, a jack-o'-lantern, which leads the wayfarers astray, for it ignores the consummation.

We are not on such intimate terms with Satan as to know what he will say, if anything, so we will not venture to predict his conduct. But we *believe* the *Scriptures* that, at the consummation, Satan will also be among the "all" who will be *reconciled* to the Subjector, for he is both on the earth and in the heavens (Col. 1:20). My experience *after* having been reconciled is the only safe

basis for making any deductions. But, *before* I was called, I never would have acknowledged any Subjector. Yet *after* I was reconciled, it was a great relief to me to learn that the *Subjector* had made me a stubborn sinner (Ro. 11:32), and an unbeliever before I was called. Yet I did not throw this into His face. Rather *I praise Him for it! Without* such a background, my joy would be nothing, compared with what it is, and my love for the Subjector would be very mild, if I had any.

I cannot say that I *believe* (as I have no Scripture for it), but it is my private *opinion,* that Satan, when he realizes what he has been (no matter if he was "responsible" or not), and that it is now all past, and that the same Will that doomed him to evil for the eons, now decrees the opposite for the unbounded future—once he begins to see the light of the consummation—he himself will worship and adore the great Subjector, then his Father, and praise Him, not only for the bliss he enjoys, but for the terrible career that prepared him to appreciate it to the full.

All my fellow-believers who have had a similar experience, ought to be able to understand my feelings on this matter, and how others of the Subjector's creatures, not only Satan, will look back with thankfulness at the momentary lightness of their affliction. For *us* it is producing a transcendently transcendent *eonian* burden of glory (2 Cor. 4:17). We do not need to wait for the consummation. We are not reconciled for our own sakes, but to be the Subjector's chosen instruments for reaching others. We will not be used to mediate a *debate* being others. We will not be used to mediate or *debate* beequals, but to *reconcile* them on the basis of the One Whose will not only locked them up in stubbornness, but has manifested His love for them by dooming His Beloved to the severest of all suffering, the death of the cross, so that He should be not only just, but *merciful* to *all* (Ro. 11:32). Then *they,* also, will be eternally thankful.

If it is difficult to see how the Subjector can judge (by *temporary* suffering, in preparation for *endless* bliss) those whom He locks up in stubbornness (Ro. 11:32), then how much more impossible should it be to apprehend how He could possibly doom to degradation and death the One Who was predestined to please Him always! Christ is Himself a Subjector, and fully fulfills all God's will, and will even reconcile all to Him, not excepting Satan himself? Why should *He* suffer such agonies for me? Was that *right?* Let us answer this satisfactorily before we take sides with Satan!

THE FRUIT OF SUFFERING

We should not wonder that the Subjector causes His *enemies* to suffer *for their own sakes,* for He treats His best *friends* likewise, for their eventual benefit and happiness. That is always the goal He has in view. It should be far more difficult to understand his treatment of Paul, and millions of others, *after they are reconciled with him,* than the fate of the Adversary and his emissaries. The temporary suffering due to insubjection, or even undue self-esteem, is *beneficial,* and it bears the fruit of endless *happiness.*

SACRIFICE BEFORE DISRUPTION

Next to the consummation, the Subjector's *preparation* sheds the most light on this theme. He did not wait until sin had invaded the universe to provide a remedy. The Lambkin was slain *from* the disruption (Rev. 13:8), and *foreknown before* it (1 Pt. 1:20). Did the Subjector sacrifice His Son to reveal His love, and then gamble on the possiblity that it would be appreciated? No, indeed! Being human, we should know that He could not even trust us to sin, if left to our own volition. So, *after* the Sacrifice had been prepared, and (for us today) *after* He had actually offered His Son for us, He locked us up in stubbornness (Ro. 11:30). What choice or option had

we in the matter? We might never have either sinned or believed of our own choice. And so it is with Satan and the rest of His creatures. The consummation is composed of those lost and saved, those estranged and reconciled.

MORAL EVIL

There is no greater moral evil than to degrade the Subjector to the stature of a human. Very few men have murdered a fellow man, but the Subjector has doomed the *whole race,* not merely to a sudden death, but, in the majority of cases, to the dreadful endurance of a long dissolution. *If* He is on the same level as a man, then He is unutterably *worse* than any man, even Stalin, whom most of us know about. Then He is not love but hate. May He forgive my mentioning it!

CONFESSION, NOT ACCUSATION

Some think that Satan will hurl this accusation at the Subjector just before he is bound for the thousand years and cast into the submerged chaos (Rv. 20:1-3). But that would be an admission which is entirely foreign to his character, and would make him a subject long before the time! If he were, would he seek to deceive the nations again as soon as he is loosed? That would involve the subjection which cannot come until the consummation. The Subjector's plan for the eons, which He has made known to us already, demands that humanity be rid of him for a thousand years, but then, once more, be subjected to his sway for a brief period, to expose their depravity even after a millennium of prosperity. But *then his work is done,* and he is given a needed taste of suffering, even as he had inflicted it on billions of human souls, before he also will be ready for reconciliation. Being a spirit, without flesh and blood, so lacking sensation, it would not be as severe for him as for humans, but will last longer.

Satan is a marvelous and mighty creature, to be able

to bring on mankind all the torment of the eonian times, for which an equitable requital would seem to demand close to an eternity of torment. But the torment he does receive is *not* meted out to him to *estrange* him further from the Subjector, but to *prepare* him for reconciliation. Then he will not hurl such an *accusation against* Him, but *acknowledge* Him as his Subjector as a *confession* of his own impotence, for, at the consummation, his dupes, all creatures of whom *he* had been the false subjector, will then be the obedient children of that Subjector Whom he had defied, and no longer be under his adverse influence. All will be subject to the Father, none to the Adversary. The Subjector will be All in all. Satan will be nothing in anyone (1 Cor. 15:28).

CALUMNIATION—BLASPHEMY

Like the apostle Paul, we also are being calumniated by those who aver that we are saying, "We should be doing evil that good may be coming" whose judgment is fair, or deserved (Ro. 3:8). They base their reasoning on the major premise that "God," the *Subjector, is on the same level as a man.* Thus: "If a *man* forces you to kill another, he cannot blame you for it." So with their "God." "If he wills you to sin, he is the real sinner." This is blasphemy. If I give poison to another man and he dies, I am a murderer. But if even a human healer should kill a sick man, and then raise him from the dead in perfect health and endless life, what jury would convict him of any evil whatever, even if he did kill, according to the law and evidence?

CORRECTLY CUTTING

The passage *doing evil that good may be coming* is in that part of the Roman epistle which deals with the Conduct of *Mankind* (Ro. 1:18-3:20). It deals with humanity as a whole, apart from Justification (3:21-4:28), Conciliation (5:1-8:27), or the Subjector's Sover-

eignty (8:28-39) either personal or national (9:1-11:36). The Conduct of the *Saints* (12:1-15:7) is an altogether different matter, for mankind as a whole is estranged, and *not* subject to the Subjector, while the *saints,* having His spirit and knowing His will can avoid sinning, and *can* give up their will for His, and even *can* do evil that good may come, if it is not *their will* to do so, but their obedience to *His* will, as written in His Word. They are told to *avoid* saints who make dissentions (16:17). This may be "evil" if it was their will, but good, if it is *His,* for He will transform it into good, which they cannot do.

FALSE JUDGING

The man of Rom. 3:6-8, assumes that God must judge the world in the same way as man judges. If the Subjector's truth superabounds through *my* lie, then I must be credited with the resulting blessing, no matter what my *motive* was. *This is absolutely false.* Let us illustrate it by a parable. A man *wants* to kill his enemy. He stands on a high cliff, as his adversary is about to pass below. He loosens a large boulder and shoves it over, so that it will crush his enemy, as he passes the spot. But a big bear appears below at that instant, so that his foe flees from it as fast as he can, with the bear after him. Then the boulder hits the bear and kills it. So the murderer saves the life of the man he wished to kill!

Will a human court condemn him for murder? No! Indeed, he may be commended for rescuing his enemy from a wild beast! Not so before the court of the Subjector! As He told Samuel (16:7), Man sees with the eyes, yet *Ieue sees the heart.* So our Lord told His disciples to judge (Jn. 7:24). God will judge the *hidden* things of humanity (Ro. 2:16). The *effect* of our actions cannot be controlled by us. We may do our utmost to save a man from death, and yet, inadvertently kill him. Are we guilty? No! It is the *motive* that counts with the

Subjector. *He is motivated by love, so whatever He does is good.* But when He transforms our evil into good, He *does not give us the credit.* Men must be set right, or judged, either as unbelievers in the future, or, as believers, now through the blood of our Saviour and the death of our Reconciler.

THE COUNSEL OF THE HEART

"*Not* as a human is the Alueim seeing, for a human is seeing with the *eyes,* yet Ieue is seeing the *heart*" (1 Sam. 16:7, c.v.) He knows the heart (Ac. 1:24, 15:8). Even the saints misjudge one another because, unless spiritual, they imagine that those they condemn have a heart like theirs. The only safe way is to be guided by God's Word. It should be noted that the title Subjectors, (Alue*im*), is in the plural number, for, in the future, the *saints* shall judge the world, including messengers as well as humans (1 Cor. 6:2-3). But they are not all spiritual enough to do this at present. Only those who are older and more spiritual are competent to judge now, because they will act according to the Subjector's word. The unspiritual will reject His word, and judge unjustly because they lack the x-rays which reveal the inner human.

EVIL IN THE FUTURE

If sin entered the world, and continues to develop, contrary to, and in spite of, the Subjector's intention, the future consummation is an illusion. The orthodox "hell" will include, not only unbelievers, but believers as well. Besides, what is there to hinder the entrance of sin once again, even after it should be banished from the universe? It is like the "scientist's" evolution out of the primordial germ. Only, it would not develop into good, as well as bad, but all bad the next time. Fellow (un)believer, if you have such a subjector, don't fancy that you have "eternal security," or a "sure and certain hope of life everlasting." That kind of a god has no

right to promise anything. He would not be a Subjector, but a subject of blind fate.

DEGRADING GOD

If we degrade the Subjector to the status of a human, in His relation to evil, as is almost always done by those who deny that He creates evil, that is itself a monstrous moral evil. Their major premise must be that God is in the same class with humans. If we should reason that an ant is just as strong as an elephant, they would see the discrepancy and object. And, if we should insist that a judge does wrong, just like a murderer, if he condemns a criminal to death, they would probably object. But the Subjector, even if He is the worst killer there ever was, commits no "moral" evil, even though He is the Source of all evil.

TO-SUBJECTORS MUST DO EVIL

The Subjector not only does evil Himself, but commissions His to-subjectors to do so. In that case *it is a great evil if they do not do evil!* Ieue told Saul, king of Israel: "...Go and smite Amalek and doom *all* which is his, not sparing them, and exterminate them." "Yet *sparing* are Saul and the people Agag, and the good of the flock..." Saul explains to Samuel that these were spared to be a *sacrifice* to Ieue, their Subjector. Samuel replied, "Delights Ieue in ascent offerings and sacrifices as in hearkening to the voice of Ieue? Behold! *To hearken is better than sacrifice*: to attend, than the fat of rams." Shall we, then, do evil when the Subjector tells us to? Saul was put out of his high office, to make place for David, a man after Al's *heart,* because he didn't.

DOING EVIL TODAY

This is an eonian truth, and is not limited to Israel or those under law. We who are under grace are strongly inclined to evade it. I am inclined to sin in this way. For a long time I refused to withdraw from a brother,

although clearly commanded to do so (1 Thes. 3). The result was that my God-given authority over him was taken away and I cannot help him further. I find myself doing the same with others. Genuine *grace,* not *tolerance* of evil, demands unquestioning obedience to our Subjector. Only so can we have fellowship with Him in the use of temporal evil to produce eternal good.

But, we must remember, this experience *we* have been through is not based on an *experience* of the actual consummation of all, such as Satan will eventually have, but only a *foretaste* based on our faith in the Subjector. I am not living in a world reconciled to Him, where all are in harmony with Him and myself. On the contrary, I am in the midst of great weakness, extraordinary trials, especially from those who are also supposed to "believe" in a consummation of sorts, but do *not* believe that the Subjector "is operating *all* in accord with the counsel of His will" (Eph. 1:11), but persist in false reasoning from passages in His Word which are concerned with eonian operations, not the consummation, which is found alone in Paul's epistles. May the Subjector grant us grace to believe *all* His Word *in its place,* and glorify Him *now,* as we assuredly will in that future elysium!

Finally, the problem, as presented, is not a legitimate difficulty, but a *denial of the reconciliation of all* at the consummation. It puts the pot in the place of the Potter, and makes it say "You should *not* have made me thus!"

But, now that I have written all this, I am ashamed of it, in view of the fact that the Subjector Himself has forestalled me and has given a full confutation in Rom. 9:19-24. I need not repeat this, as it is in the Concordant Version, which most of our readers possess. But to make sure, we reprint it here:

19 You will be protesting to me, then, "[a]Why, then, is He still blaming? for [a]who has withstood His intention?"
20 O [h]man[N]! [a] who are you, to be sure, who are answering again to God? [p]That which is molded will not protest to

21 the ·molder, "[a]Why do you make me thus?" Or 'has not
the potter the right over the clay, out of the same knead-
ing to make[w] one vessel, indeed, [to]for honor, yet[w] one [to]for
22 dishonor? Now if ·God, wanting to display His ·[A]indigna-
tion and to make His ·powerful doings known, ·[r]carries[r],
[t]with much patience, the [r]vessels of indignation, ·adapted
23 [to]for destruction, it is that He should also be making
known the riches of His ·[A]glory on the [r]vessels of [A]mercy,
23 which He makes ready before [to]for glory—us, whom He
calls also, not only out of the Jews, but out of the nations
25 also. As He is saying in ·Hosea also:

EVIL IN JOB

As we have already published a whole series on this subject, we will only call attention to a few points which are not so clearly seen elsewhere. There was no one in the earth as flawless, faithful and upright as Job, fearing the Alueim and withdrawing from all evil. (Job 1:8). Yet Alueim Himself called attention to him, and turned him over to the Adversary with all that was his, and later, even his very flesh (2:4). Then he was smitten with *evil* boils from the soles of his feet to his scalp. Worse yet, four false friends afflicted him with temporal torment with their talk. After Elihu (Subjector-will-be) sets them right, then the Subjector Himself puts Job in his place. Read the last few chapters. Job's great gain was the knowledge of Ieue. He said, "Verily, with the ear I have heard Thee, Yet now mine eye sees Thee, Therefore I am rejecting myself, And I regret on soil and ashes." The fearful evils had a consummation: not only added glory to God, but greater blessing to Job.

EXPERIENCE OF EVIL

All evil which occurs in the eons will eventuate in blessing in eternity, because it is the tool of Love's deliberate intention. But those who commit the evil will not be rewarded for the outcome. That would create a much greater evil, and lead to eternal disaster. It is the *experience* of evil which we are led to do voluntarily, of our own desire, especially that which we do consciously,

contrary to God's will, which will teach us the folly of following our own ideas, and be fully subject to the Subjector in the consummation. Praise His holy Name!

PRESENT SUFFERING

He who believes this truth will incur the special enmity of the adversary through those who oppose it. Their course will be misconstrued and condemned by those who see only the outward appearance and cannot see through to the heart. The great need of this truth has been shown by many a trying experience. The unspiritual not only judge the outward show, but by their *own* heart, taking it for granted that others are like themselves.

SUBSCRIPTION NOTICE

In order to simplify our bookkeeping and make it easier to send out expiration notices to subscribers who are delinquent in making payment, we have adjusted all subscriptions by extending them so that they will all run with the calendar year. If you subscribe in July, your subscription will run a full year from the following January. Unfortunately, though, this means that renewals ordinarily come in from November through January, which is our busiest season. If you could mail your subscription *early,* in the next month or so, this would make it much easier for our office staff to handle. When you are also paying for gift subscriptions for your friends, remember that we must know whether you are *renewing* a subscription which they already have, or are giving it to them for the first time.

We are already planning what will go into next year's magazine, and we can assure you that it will contain some of the most important studies that we have ever published, as well as timely information on the progress being made on the translation of the Hebrew Scriptures.

SELECTION IN EPHESIANS

IN THE SCRIPTURES hitherto examined, God has taught us the minute particulars concerning our choice, so that the revelation concerning it could almost be regarded as complete. Nevertheless there are important phases still untouched. We have not yet answered the question, When and where did God choose us? Besides, we have not examined one of the chief objects of our selection. For this we go to Ephesians, for this epistle gives the finishing touches to this and other truths. It contains what is needed to complete this study.

Meditation on the Scriptures hitherto quoted concerning our selection should lead us to the highest phase, and place us in the very heart of our evangel. In the midst of transcendent divine blessing, surrounded and borne by the deepest love of God, the Father, to His ecclesia, the words which bring us to the highest peak of our selection are brought near to us and into our hearts: "Blessed is the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ, according as

He chooses us in Him

before the disruption of the world,

we to be holy and flawless in His sight, in love *designating us beforehand* for the place of a son

for Him

through Christ Jesus; in accord with the delight of His will, for the laud of the glory of His grace, which graces us in the Beloved:" (Eph. 1:3-6).

That is the crowning cap-stone of our selection. Before we allow ourselves to revel in the glory of this

divine dictum, we should endeavor to cut this word of truth correctly (2 Ti. 2:15). This consists in recognizing that the recurring words *we* and *us* do not directly refer to us. Paul refers, in the first place, to believing Israelites, who, with himself, have forsaken the blessing promised to Israel, on the earth, and accepted his evangel (Phil. 3:4-9). This made them members of the body of Christ, and so recipients of celestial blessings. In all honesty we will stand aside and first consider these blessings as theirs, but very briefly.

In verse thirteen Paul, by means of the words "you also", joins believers among the nations to the Israelites to whom he refers at first. They thus become joint enjoyers of these, the greatest of all blessings. This is the theme of this letter. In it Paul reveals the most glorious of all secrets, that the believers among the nations have received equality with believers in Israel (Eph. 3:6). By recognizing the biblical supremacy of the chosen nation, it will help us to a deeper thankfulness to the Giver, the Saviour Who has elevated the lowest ones into the highest place in the universe. So we, like the believing of those days, may consider ourselves as the most richly blest creatures in the world.

And now we stand before the fullest revelation of our selection, which gives to us both the place and the time of its beginning. The place where we were chosen is the most glorious in the universe, for *in Christ* were we selected! At first, before we were created, we were in God. Thereupon He transplanted us into the Son. Indeed, we were created in Him. This was the case with all creation, both celestial and terrestrial. But now revelation proceeds with us alone, leaving all others behind. This takes us back before to the creation of all in Christ. How could God undertake our selection out of the rest of humanity if all had not been before Him at that time? For such an undertaking the creation of all in Christ was the basis, and a vital necessity.

The case of Jacob and Esau fits this new phase of selection. They were still in their mother, while we were still in Christ. Before the brothers could do good or bad, God preferred the inferior to the superior. In the same way, God saw both kinds in Christ. Before they could show aught by their acts, He chose us apart from works, according to His grace. This truth cannot be emphasized too strongly, so that it is ever present, as a practical check against high-flying and arrogant ideas, such as our hearts all too readily harbor.

The expression "in Christ" is very important in this connection. Christ denotes *Anointed,* and is the title of the Son. This reveals Him as One Whom God has entrusted with a great commission. This title, in connection with our selection, reveals the principal purpose which God had in mind. It is the introduction into the *office* of the Son, as workers together in the execution of this office. Israel will be given a similar function on the earth, while we will exercise it above among the celestials. This position cannot be grasped by our present mortal and dying body, this truth, for us especially, is found in Ephesians. God has set Christ at His right hand among the celestials above all the heavenly host (20-21). There we also are blessed with every spiritual blessing, among the celestials in Christ Jesus (3), indeed, in spirit we are seated there (1:6). Even now, in our present humiliating condition, God makes known His multifarious wisdom to the sovereignties and authorities among the celestials (3:10). This is preparatory for our future activity among the heavenly hosts, which will consist in helping these, as much as they have turned away, to return to the true worship of God. All this is implied in our selection in Christ.

BEFORE THE DISRUPTION

Now that God's Word has given us a glance at the place in which our selection belongs, the time follows

immediately, without a break. It was *before the disruption* (Eph. 1:3). By means of this expresssion, our exalted position is greatly emphasized. The usual translation, "before the foundation of the world," demands a further explanation of the new word *disruption.* By means of a concordance of the original the layman is able to test this translation. On page 79 of the Keyword Concordance we find that it is formed by combining two words *kata* DOWN, and *bolê* CASTING. As *down* is used often by itself and in combinations, it is clear that it has the force of our word DOWN. Examples are "the entire herd rushes *down* the precipice." (Mt. 8:32), in combination, *kata-basis* DOWN-STEPPing, descent, and *kata-piptō* DOWN-FALL, fall down, and *kata-ballō* DOWN-CAST, disrupt. So we can easily see that *kata-bolê* DOWN-CASTing should be *disruption.*

After this explanation we can see the real meaning of this word. It speaks of a time before the "chaos and vacant" brought before us in the first chapter of Genesis. Even as Adam was created very good, yet fell into sin later, so the earth was created to be inhabited (Is. 45:18), but later became a chaos and vacant (Gn. 1:2). We were chosen before this disruption. It did not touch Christ and so did not affect us.

Yet another circumstance indicates our high position. "Before the disruption of the world" is spoken of only in two other passages. In one the Son speaks of the love of the Father for Him: "Thou lovest Me before the disruption of the world." (Jn. 17:24). Then Peter comes to speak of Him "as of a flawless and unspotted lamb, foreknown, indeed, before the disruption of the world ..." (1 Pt. 1:19-20). Only Christ and the members of His body are spoken of in connection with that period, and no other created beings.

The disruption is one of the greatest monuments in the course of God's plan of salvation, which separates that which is *before* from that *after* this event into two

very different stages. After the disruption the primeval perfection of the earth was marred. That which began after the disruption is not in the same class with that which began before. Nowhere else is the difference between us and Israel so plainly evident, and our superior place set forth more clearly.

In the Unveiling of Jesus Christ is a passage that tells us that all who will be worshipping the wild beast, except those whose name is written in the scroll of life of the Lambkin slain *from* the disruption of the world (Rv. 13:8). This small company, who are true to Christ, are Israelites, and belong to the bride of the Lambkin. At this time the saints in the body of Christ are already with the Lord. According to this, the members of this Jewish company had their names written in the scroll of life *from* the disruption, whereas our selection occurred *before* this event. Israel begins to find a place in God's plan when their inspired writings started, immediately after the disruption (Gen. 1:2). Nothing, except the bare fact of creation, was revealed to them as to the time before this. This shows clearly that Israel stands on a lower plane than the body of Christ, for we were chosen at a time when Israel was not yet in view. When the present ecclesia began, there had to be a new creation (2 Co. 5:17, Gal. 6:15). Thus we are associated, in spirit, with the new creation where, once again, the disruption is reversed and the consummation restores all to more than pristine perfection.

The divine dealing which associates us with such perfection, is described accordingly, "we to be holy and flawless in His sight" (Eph. 1:4). It would be a lack of pereception and a mistake if we connect this lofty and gracious position with a *shall* or *should,* that is to distort it as if it were something for us to strive for. Not our efforts can make us holy or flawless. It is only God's doing that has severed us from the rest. The opposite of *holy* is *common,* and this expression may aid us to un-

derstand the essence of holiness. By common or profane we may indicate something sinful, unclean or vile. But here the word has another nuance. In the C.V. Keyword concordance it is defined as "belonging to all equally, by implication, not sacred." The Pentecostal company had all things in common (Ac. 2:44). Before our selection ours was the common lot. But, by means of the divine severance, we were no longer associated with all the rest. This is the basic idea in our holiness. As it was done by God and for Him, it implies the further sense of sinlessness.

Our flawlessness is to be understood likewise. The selection, springing from the noblest intention, by an absolutely flawless Deity, in a sinless sphere, applied to us, has made us flawless. Its recognition may be a help to spur us on to walk worthily of the calling (Eph. 4:1) and to keep ourselves separate from this sinful scene, blameless and artless, in the midst of a generation, crooked and perverse, among whom you are appearing as luminaries (Phil. 2:15). Let us remember that we live in His presence, and who would like to cause Him sorrow, by the sight of a sinful and disobedient life?

IN LOVE DESIGNATING US BEFOREHAND

Our designation beforehand was already mentioned in Paul's Roman (8:29) epistle, to reveal to us our selection. Here (Eph. 1:5) the word occurs again, but on a higher plane. From this vantage point we can see clearly the force of "before." Before the disruption of the world. Before sin and sorrow had marred the universe.

Besides this, the Ephesian epistle contains one of the most precious of revelations, the real cause and divine urge behind our selection: *His love.* What a happy heralding for our heart! How refreshing for our feelings to find ourselves in the sphere of God's love! Already, through our inclusion in God, and then in Christ, we were surrounded by the love of God and

Christ. This love benefits all creation. But here we come under the influence of a still higher love divine. It is that in which His gracious purpose to selectees is rooted. It was with a glance of this love of His with which He saw us before the others. This love is specially impressive, as there was, as yet, nothing in us to see which might attract His heart. Only His gracious purpose effected this. Therefore every member, yes, the whole ecclesia, is a pure production of His love. "God, being rich in mercy, because of His vast love with which He loves us" (Eph. 2:4), is therefore the Cause of the salvation of all. What a dark background would there be for this love divine, if it were exhausted by the salvation of the chosen, so that the rest would not only be passed by, but be tormented eternally. But the riches of His love is sufficient to be a blessing to all.

THE SONSHIP

Now, after we have been allowed to look at the origin of our pre-designation, we are shown the heights of salvation to which this leads, *the sonship*. It is the same truth with which Paul's Roman letter made us acquainted: conformation to the image of His Son (Ro. 8:29). Sonship, literally SON-PLACing, denotes the investiture with the rights and priveleges of a mature son. What a nobility to be called a Son of God! In this grace is included that we may be initiated into God's secrets. Occupation with these is the practical realization of our sonship.

In Galatians is written what cleared the way to this honor. "Now when the full time came, God delegates His Son, come of a woman, come under law, that He should be reclaiming those under law, that we may be getting the place of a son. Now, seeing that we are sons, God delegates the spirit of His Son into our hearts, crying 'Abba! Father!' So that you are no longer a slave, but a son. Now if a son, an enjoyer also of God's

allotment, through Christ." (Gal. 4:4-7). These words conduct us into the real essence of sonship, which consists of receiving the spirit of Christ, and through which we, like the Son, may say "Abba! Father!" As His Sons, we are allottees of God, that is, we receive an allotment out of the transcendent riches of His glory for our enjoyment and blessedness. That which the law found impossible, grace, which was foreseen by God, has accomplished. And all of this comes "through Christ Jesus." As all else, so God has carried out this glorious salvation, which raises us to sonship, through Christ, His Son. This opens up the precious insight, that God has wrought our selection through Christ.

This harmonious co-operation between God and Christ is shown to us so engagingly at the selection of the twelve apostles. Mark writes thus concerning it: "And He is ascending into the mountain and is calling to Him whom He would, and they came away to Him, and He makes twelve, whom He also names apostles, that they should be with Him." (Mk. 3:13-14). Luke also describes the call of the twelve as if our Lord alone had chosen them. "Now it occurred in these days that He came out into the mountain to pray, and throughout the night He was in the prayer of God. And when it became day He shouts to His disciples, and *chooses* from them twelve, whom He names apostles" (Lu. 6:12-13). Now, however, we turn to John, who had been given a deeper insight. He reveals what preceded this selection by the Son. In His prayer Jesus emphasizes thrice (17: 6, 10, 12), that the Father had given Him the apostles. In Jn. 10:29 He says also, that the Father had given them to Him. In that night of prayer, which preceded the selection, the Father had evidently revealed to Him whom He had chosen, and only after that Christ chose them. Our selection was probably like that. We also were given to the Son by the Father, as we shall see further on.

The continuing revelation in the first chapter of Ephesians comes back to the "designated beforehand" again. It follows after the great truth of the heading up of all in Christ: "to head up all in the Christ—both that in the heavens and that on the earth—in Him in Whom our lot was cast also, being *designated beforehand* according to the purpose of the One Who is operating all in accord with the counsel of His will, that we should be to the laud of His glory, who are pre-expectant in the Christ" (Eph. 1:11-12).

This word is in accord with Ro. 8:28-29. For there we read of His purpose in connection with His designation beforehand. In Eph. 1:11 we have more than a mere repetition, in that the horizon is widened. God is revealed as the One Who is operating *all* in accord with the counsel of His will. This is the basis which underlies the whole from beginning to end. No matter what the opposition does, all is lastly the operation of His will, so that nothing comes to pass, that does not agree with His intention for the whole creation.

Now if we read further: "in Whom our lot was cast," we may infer that other allottees and allotments are foreseen. Here we have a reference to the allotment in Israel, in which they were given a plot of land to enjoy, allotted by humans, yet the whole disposal thereof is from Ieue (Pr. 16:35). The real allotment had been held long before. Then no human had any part, but only God. Then we won the most glorious and beautiful allotment that God could give to humans. Half of the Ephesian epistle is devoted to a description of it, and shows that it is made up of the foremost divine glories. One of these is our pre-expectancy. The ecclesia is not doomed to go through the era of divine indignation before the coming of Christ in His kingdom. For us, Christ comes before, in order to snatch us to Himself in the air, so that we will always be together with the Lord (1 Thess. 4: 17). That is a glorious beginning of our allotment. Yet

what will it be when Christ introduces us into the expectation reserved for us in the heavens! (Col. 1:5).

The ecclesia, therefore, no longer needs to cast the lot in order to determine God's purpose with each one, for our lot has already been drawn before the creation of the world. Had this been better understood, the custom of drawing slips with daily Scripture readings would never have arisen, for they deal mostly with the allotment of Israel, and thus increase the prevalent obscurity concerning the place and portion of His ecclesia. They should have turned to Paul's epistles, where they would find their fortune told as it really will be. This personal allotment includes such transcendent riches of grace that it is an inexhaustible spring of divine power and joy for every day of every year. It is more than sufficient for our whole life, so that we need no other.

How thankful we should be for the divine selection! Wherever we read about it, God's Word continually reminds us of our advantages over all other of His creatures. It raises us to the highest plane to which a creature can be brought. Through these we have become recipients of the glory of God and Christ (1 Thes. 2:12, 2 Thes. 2:14). With this God has given us an allotment which He has reserved in the heavens. Yes, our election is a bourn of blessing which constantly provides a source of purest joy. When we meditate on this, we will be deeply impressed by such gracious, divine condescension. It is bound to fill our hearts with the profoundest thankfulness to Him, the large-hearted Giver of these boundless gifts. A deep desire must possess us for the knowledge of His will, in order to enable us to respond with our hearts and our hands in any service He may provide, and such also is the wish of the Father's heart.

M. JAEGLE

THE SONS OF NOAH

NATIONAL rule being the divinely ordained new form of subjection, the genealogical annals of the sons of Noah are arranged with political *government* in view. For the first time in human history we read of *nations* (10:5, 20, 31, 32) and a *kingdom* (10:10). And for this reason, also, it would seem, that the sons of Japheth come first, the sons of Ham next, and the sons of Shem last. Although *Shem is the progenitor of the greatest of all kings, the coming Messiah, He does not reign until the next eon. Japheth was the oldest (10:21, 1 Chr. 1:5), Ham was younger (9:24). Shem was the youngest (5:32, 11:10). This will then be according to the rule that the firstborn of the flesh shall become last, as in the case of Cain in the previous eon, and even in the Circumcision, Isaac and Ishmael, Israel and Esau.

JAPHETH FIRST

As the dictionary, and most "authorities," in German as well as English, even Rotherham, make Shem the firstborn of Noah, we took this for granted until we looked into the matter more closely.The evidence is as follows: The Hebrew of Gen. 10:21 is *ach i iphth E gdul,* (Shem is) brother of Japheth, the greater. The A.V. is quite correct, but the R.S.V. distorts it to "the elder brother of Japheth." This seems to be supported by the fact that the sons are announced when Noah was 500 years old (Gn. 5:32). The deluge was 100 years later (7:11). But Shem was 100 years old 2 years after the deluge (11:10). Presumably Japheth and Ham were born before this. We should consider also that, if the text had been altered by the Jews, they would make

Shem the oldest. The evidence looks a little as if they tried to make him so. They never seem to have fully learned the lesson of the fallibility of the flesh.

When considered in contrast with the previous eon, this is highly significant. Then the first-born son *always* came first and inherited Adam's place as subjector and master. But this is no longer the case in this eon, not only as regards Noah himself, and his sons, but especially in the line of faith, as Ishmael, and Esau, and Reuben, etc. And the first kingdom was not founded by a son of either Shem or Japheth, but by Nimrod, the grandson of Ham. And the second great city, Nineveh, was founded by Asshur, probably a son of Shem. I would humbly suggest that my friends should not depend on "authoritative" statements on this theme, but consider the facts, for scholars do not seem to have recognized their spiritual significance. They do not realize that Al is introducing a great change in the method of subjection, in order to demonstrate man's inability to rule the race, apart from the Man, Christ Jesus.

NOAH DISAPPEARS

A notable fact about Noah is his almost total disappearance from the record after the flood. He was then six hundred years old (7:6), and he lived three hunderd and fifty years in the new order of things (9:29), *but we hear nothing about him ruling in this period.* Like all the firstborn sons of Adam he had been the subjector of the race, but, like many later, in the royal lineage, such as Abraham and Jacob, Boas and Obed, up to David, he did not reign as king. We do not read that he interfered when they built Babel, or when Nimrod founded his kingdom. But there seems to have been a *spiritual* succession, for, eight hundred years after he died Abram was born, and Abraham's place was filled by Jacob, Joseph and Moses, who was born long years after Joseph died. With Moses began the theocracy, over a

single nation, the highest form of government in this eon, but which doomed a whole generation to death in the desert.

No doubt Noah was master as father, over his own family, after the deluge, for this form of subjection was never abrogated, seeing that it is the final and perfect form. But even in this his convivial drinking made him a failure and he lost the mastership to more energetic characters, like Nimrod and Ashur.

The three sons of Noah are listed in the order of their *spiritual importance* in the Subjector's plan of revealing Himself, for the ruling nation, Israel, and the Ruler, Messiah, are in the line of **Shem*. But the genealogies are in the reverse order, Japheth, Ham and *Shem, for Japheth and Ham are dropped, and the narrative is continued on to the line of Abram and David and Christ. Only the sons of *Shem are repeated in later revelation, in the genealogy of the Son of Humanity, the Head of the new race (Lu. 3:23-38). We should note how different this is from the previous eon. There Adam and his successors are subjectors by *birth*. Now Noah does not take that place, neither do his sons. Subjection is not based on the flesh, for that has been a flat failure. When it was true in this eon, it did not last. In the genealogies that follow, Noah's sons head great divisions but not kingdoms. Some of Noah's grandsons or great grandsons started a kingdom of their own. Ham's sons, for instance, started Ethiopia and Egypt and Caanan (10:6).

GEOGRAPHICALLY

The race started afresh on a high elevation. There is nothing to show that the ark stopped on mount Ararat itself, although it could have, as this is the highest peak, at the western end of the mountains of Ararat. These form a long range, with another, but lower, peak at the eastern end. Somewhere from this elevation Noah and

his family descended. Their southward course was probably determined by two rivers, the Tigris and the Euphrates, whose headwaters were found in the Ararat range. It was natural for them to follow one of these downward, for they not only provided water to drink, but went through well watered and fruitful country, which provided them with food.

EUPHRATES

If they came down the Euphrates, which seems most likely, then we have Eden, the first home of mankind, at one end and the second commencement, beginning on a much higher level, at the other. But their course was always a *descent,* and this became apparent at Babel, even before they come to erstwhile Eden. There is no indication that they ever floated down on the river, but, when I was there, I saw the most primitive of boats, which were large round baskets, shaped like a skull cap up-side-down, made water-tight with a viscous or gummy substance. I saw them propelled and steered, otherwise I could hardly believe that it could be done. There is no intimation, however, that Noah, the just man, came down. He was not like the previous sons of Adam, and did not rule as they had done. That is why he is ignored in the record.

Geographically, for a long time, and even today, we find the Hamites chiefly in Africa, in Egypt, Ethiopia, and Libya, and southward, as well as the southern part of Africa. The Shemites were, roughly speaking, north of this line, including most of the basin of the Euphrates and the Tigris rivers. North of this, including the lower shores of the Black and Caspian seas, and the northern shores of the Mediterranean were the descendants of Japheth. So they began to spread out after the dispersion of Babel. This put the land of promise in the center of the rest, and most accessible both by land and water to all of them.

The Hebrew revelation is chiefly concerned with Israel and their eastern neighbors, the Shemites. But they were also in touch with the Hamites, to the south. But they had little to do with the northern peoples, the Japhethites, until the writings of the apostle Paul. Physically, on the earth, they are the last and the least. Spiritually, among the celestials, many of them will be first and foremost. So will flesh be abased and spirit exalted.

THE MEANING OF THE NAMES

As some of the names given in this genealogy are Hebrew before Babel, we may be able to find their probable and appropriate meaning. But, after the confusion introduced at Babel, there is not much trustworthy material to go by, so most of them will not be considered. Yet it is not easy to draw the line, as no ages are given. Those born before Babel will be Hebrew and those after will be confused, except in the line of Shem. References are given to their recurrence, when helpful.

GENEALOGICAL LINKS

As in the line from Adam to Noah, little is given us except the links in the genealogy (Gn. 5:3-32), so, once again, we are carried quickly over the interval from Noah to Abram (Gn. 11:10-32). These two are key characters, and indicate a *change* in the dealings of Ieue Alueim with humanity. Noah and his line introduced the present form of government by nations. This continues in the succeeding administrations, to the present day. We are still ruled as nations. This will have its climax in the next administration of judgment, under the man of sin. It will be changed to government under *one* nation in the next eon, under the righteous rule of the Son of Mankind. Even it will vanish when all sovereignty and authority and power is abolished and God, the Father, becomes All in all (1Cor. 15:20-28).

THE COASTLANDS

At the end of the annals of Japheth, the A.V. reads: "By these were the *isles* of the gentiles divided in their lands..." The few islands on the coasts of the continents seem quite insufficient and include none of the great nations of that day. The passage should read, "the *coast*landers of the *nations*," so suggests those bordering on the sea, especially, perhaps the Mediterranean, and the Black and Caspian seas. Indeed, Javan (*Iun*), suggests Ionia, or Greece. At first these lands were probably reached by water. So America was settled in the beginning. Almost all lands at a distance from the early center of population were settled first on their rivers or coastlands. In the summary, at the end of the list (10:32) the Samaritan and Septuagint versions repeat this, so that it may apply to some extent to all.

THE LINE OF JAPHETH—GOMER

Japheth had seven sons, the first was named Gomer (*Gmr* LAPSE, Ez. 38:6, Hos. 1:3). Of his three sons, Ashkenas (*Ash-k-nz* FIRE-AS-SPATTER, Jr. 51:27) was the oldest. The second was Rephath (*Riphth* LAX), and the third Togarmah (*Thugrme* PICK-CLEAN, rib, Ez. 27:14, 38:6). So far is Gomer's line.

The second son, Magog (*Mgug,* TOP Ez. 38:2, 39:6) has no line, and so with Media (*Md-i* MEASURE-ITE), the third, but he seems to have the name later given to the Medes, a great nation east of the upper reaches of the Tigris river (2 Ki. 17:6, 18:11, Est. 1:3, 14, 18, 19, 10:2, Isa. 13:17, 21:2, Jer. 2525, 51:11, 28, Dan. 8:20, 9:1).

The fourth son of Gomer, Shem's firstborn, was Javan. (*Iu-n,* words with the stem *-n-* seem to denote PASSIVE, so, with the affix *-e* it reads *dove,* Is. 66:19, Ez. 27:13, 19, Dn. 8:21, 10:20, 11:2, Zc. 9:13). He is supposed to be the ancestor of the Ionians, or Greeks. He had four sons, Elishah (*Al-ishe,* SUBJECTOR-IS-EQUALIZING Ez. 27:7) who was probably the ancestor of the

Eolian Greeks. The *second* son was Tharshish (*Thrshish* TOPAZ). The name occurs quite often, and seems to belong to a sea-faring people found chiefly in the western Mediterranean. The *third* son was named Kittim (*Kthim* POUNDER-S) which was a seafaring folk of the eastern Mediterranean. The *fourth* son was called Rodanim (*Rd-n-im* DOWN-er-S) in the Septuagint. The Hebrew has Dodanim, but it may refer to the *Rod*anim, using both the R and the D, which are so much alike in Hebrew. As these were all distributed on the coast of the Mediterranean, it can be that the closing statement may be confined to the sons of Javan, the Greeks.

THE SONS OF HAM

Ham had four sons. Their names occur so often in later Scripture, that there is little question as to their identification. Cush is Ethiopia, Mizraim is Egypt, Phut is Libya, and Canaan inhabited much of the promised land. They formed a solid front of nations south of the central *Shemites, corresponding to the sons of Japheth, on the north.

Cush (*Kush* BURLY) Ethiopia, spread out most extensively in the south, not only below Egypt, as at present, but to the east across southen Arabia. Mizraim (*Mtzrim* CONSTRICTS), Egypt, is well named, for it consists of two long narrow stretches along the Nile river. Phut (*Phut*) is part of the names Putiel (Ex. 6:25), Potiphar (Gn. 37:36, 39:1), and Potiphera (Gn. 41:45, 50, 46:20). It occurs in Jer. 46:9, Ez. 27:10, 30:5, Nah. 3:9).

Canaan (SUBMIT, Trafficker) had an important place in Ieue's plan with Israel. He alone of Noah's grandchildren had a part to play in the first act of the tragedy of this eon, and was cursed because of it. He took land that was being prepared for Israel, and his descendants were exterminated because of it. The name SUBMIT suits him well, for the Subjector will force him to *submit* to

His plans. So with the name Trafficker, for they were the medium of trade between the chief centers of population, Egypt and Syria, that is, between the sons of Shem and Ham. The great trade routs went through their land.

THE SONS OF CUSH

Cush, the oldest son of Ham, seems to have had six sons, and the sixth of such importance that he is given a whole paragraph, more than any other man in this list, because he founded *the first kingdom* among men. First, however, Cush had five sons of lesser note, of which four are merely mentioned by name: Sebah (*Sbe*), Havilah (*Chuile*, 2:11, 10:29, 25:18, Is. 15:7) and Sabtah (*Sbthe*), and Raamah (*Rome*), and Sabtechah (*Sbthka*). One of these sons, Raamah, had two sons, Sheba (*Shba*, 28, 25:3, 2 Chr. 9:1,3,9,12) and Dedan (*Ddn*, 25:3, 3, Jr. 25:23, 49:8, Ez. 27:15, 20, 28:13).

NIMROD

The most famous of the descendants of Ham was his grandson, the son of Cush. His name was Nimrod, or, possibly, as the Septuagint has it, Nibrod (*Nmrd*, Hb., or *Nebrōd*, Gk). The stem *brd* means HAIL in Hebrew, but, if the name was given after the confusion of languages at Babel, we have no sure guide. But, as he is spoken of as a *master* hunter *before Ieue Alueim*, it may be that it is composed of the stems *Nb* PRODUCE and *rd* DOWN, which is one of the accomplishments of conquests. But his character is more clearly set forth as that of a *hunter* (*tzid*). The Septuagint confirms this by their rendering *kunêgos* DOG-LEADER, one who hunts with a pack of dogs.

THE FIRST MASTER

Nimrod is the first one in this eon to be called a *master*. This is the title given, in the last eon, to all firstborn successors of Adam, "masters for the eon, mortals with

a name'' (Gn. 6:4). So here is the beginning of rule in this eon. It started with a son of Ham, and is applied to the descendants of each son, and to a mixture of them all, at various times in this eon. Each one must be given an opportunity to show that no mortal is capable of wielding a scepter over his fellow men. Only the One Who died for all of them and is alive again can rule so that all will be subjected to Alueim at the consummation.

THE FIRST KINGDOM

The important point for us to ponder is the fact that here we have the first mention of a *kingdom.* Nimrod was the first king in this eon of human government. Here first the authority given through Noah is crystallized into an organized unit, with a royal head. This is the system which, with modifications, has been used ever since, and which will be perfected under the To-subjector, the Annointed Son, in the next eon. In this it began with a city, Babel (*B-bl* IN-DISINTEGRATION), and will end with that same great city, which will have a kingdom over the kings of the earth (Rv. 18). In ancient times cities were built for protection, just as Cain built his to shield himself from the doom he so richly deserved. In Nimrod's case he also needed some protected base for his operations, for he extended this protection and his rule to the surrounding region.

This first kingdom seems to have been based principally on Nimrod's individual prowess, so that his *name* became a proverb in his day, even as the masters before the flood (Gen. 6:4). His first subjects, so to speak, were wild animals. He was a master hunter before Ieue Alueim. He began by mastering one city, Babel, and then added others to it, Erech and Arcad and Calneh, the chief cities of the land of Shinar. Later version translate as though Nimrod also built Nineveh and Rehoboth city and Calah and Desen. But both the Hebrew and Greek read that *Ashur went out* from Shinar and did

this. In either case, it is the first example of how great nations are usually formed. Some masterful man seizes power on a small scale and enlarges it to become a great kingdom.

As the influence of Babel, in those days, was limited, he seems to have built three other centers, probably along or near the Euphrates, and controlled the whole land of Shinar (*Shnr*). This seems to have been changed to Babylonia later, from the name of its principal city. These cities were named Erech (*Ark*), and Acad (*Akd*), and Calneh (*Klne*). This seems to be as far north as the rule of the sons of Ham ever went.

At this point we find a new departure in the narrative. Hitherto we are not told whence the descendants of Noah went, although we know that they descended from Mount Ararat to begin with, which is due north of the territory we are considering. Both the Euphrates and Tigris rivers rise near its foot, so one may have been followed to the plains below. Then all mankind came from the heights to the plain of Shinar, and dwelt there (Gn. 11:2), building their tower at Babel. Thence Ieue Alueim scattered them over the surface of the earth. We are not told where the others went, but here we see that, like Cain, Nimrod, the grandson of Ham, did *not* want to obey the divine edict, so sought to settle in the cities about Babylon.

But *Ashur,* the son of *Shem, left* the Babylonian plain and went back northward along the Tigris to plain and went back northward along the Tigris to and crossed to Africa, where we find them later, and where they are today. In this way more than one kingdom was started, which soon led to the conflicts and wars of which we read later, in the days of Abram.

At this point a parenthesis is introduced, for the next *kingdom* was founded by Ashur, who was a son of *Shem.* These parenthesis show that the real subject is rule, not only the names in Noah's family tree.

(*To be continued*)

FOR HIM

WITH A pregnancy such as can be found only in God's Book, we are told in two short words what the principal aim of our selection is, for the happiness of His heart: *For Him!* This is an object so high, so lofty, even for the present life, that a better or more glorious cannot be conceived. *For Himself* has God chosen us in Christ and designated beforehand!

These words express our real bliss and glory, if we take it as the wish of our heavenly Father. Let us make it the chief motto of our hearts. Then the human within, and by it the outer one, is given the right development and aim. The aquiescence with all your will to this exalted object of our existence is a very powerful force for controlling the self-life.

Now we must not see a requirement in this, for always, and in every instance, He *gives* before He *demands*. But just these injuctions are an assurance and confirmation that His gifts have already accomplished much. For in these words, first of all, shines forth the perfection of the work of salvation, for, if God wants us, it is absolutely certain that we, through Christ, have become acceptable and useful for Him.

Now, in commencing this theme, it is worthy of note that *for Him,* is by no means confined to His ecclesia. Even in the fact that all was in Him before it came out of Him (Rom. 11:36), it is abundantly clear that it includes the whole creation.

But God does not wait with all for that far-off consummation, but, eons beforehand, craves fellowship with a definite number of His creatures by choosing some for

Himself. This unusual divine purpose is based on a special plan, which He has by no means hidden.

Even in the Hebrew Scriptures we are given much light concerning the purpose of this method. Ieue speaks thus to the whole people of Israel: "Separating you am I from all the peoples, *to become Mine*" (Lev. 20:26). Here He takes possession of the whole people, that is all the twelve tribes. Nevertheless Ieue speaks at another time of the tribe of Levi: "*Mine* become the Levites" (Num. 3:13). From passages which describe the way in which Ieue took the Levites it is evident that the phrase *for Him* has a deep meaning and special object. "And speaking is Ieue to Moses, saying, "Bring near the stock of Levi, and stand them before Aaron, the priest. And they minister to him" (Num. 3:6). And further (v. 41): "And take the Levites for Me (I am Ieue)." A still deeper insight in this proceeding is given us in Nu. 8:18-19: "And taking am I the Levites instead of every first-born among the sons of Israel. And giving am I the Levites wholly to Aaron and his sons, from amidst the sons of Israel, to serve in the service of the sons of Israel in the tent of appointment." (Nu. 8:18-19). We might condense this proceeding thus: Ieue *took* the Levites to *give* them to the chief priest to do the work in the tabernacle and temple which was for *Ieue,* and to have fellowship with Him. Ieue took in order to give and support.

In this that Ieue undertook with the Levites there is precious truth for us which harmoniously binds together our selection and designation beforehand. Let us note just how God's Word teaches us concerning these: The selection came *through* God *in Christ* (Eph. 1:4) and the designating beforehand came *through* Christ *for* God (5). What He did with the Levites He is now doing with us, only on a higher plane. *We* also were taken by Him and given to the Son, so that God, through Christ, restores us to fellowship and profitable service. Already,

by the creation of all in His beloved Son, were we given to Him, and then, by our selection were we given a second time for a much higher purpose.

In a wonderful co-operation we see God and Christ working with us. We are instructed in the details by our Lord when He chose the twelve apostles. In Mark 3:13-14 we read: "And He is ascending into the mountain and is calling *to Him* whom *He would,* and they came away *to Him.* And *He makes* twelve, whom He also names apostles, that they may be *with Him.*" These words, apart from their context, could be construed as if Jesus had consulted His own will only, and thus brought about the selection of the twelve. (Lu. 6:12, etc.)

But in His confidential prayer to the Father (Jn. 17), He gives us a deeper insight into this transaction. Verse 6 says: "I manifest Thy Name to the men Thou givest Me out of the world. Thine they were, and to me Thou givest them..." It is worthy of notice how often this truth is repeated. It occurs in verses 9, 10,11, 12, and 24, as well as 18:9. Before this also in 10:29. Before He called the twelve to Himself, He had received them from the Father. In that night of prayer which preceded their selection (Lu. 6:12-13), or on some other occasion, the Father had confided to Him Whom He had chosen and foreordained, and only after that Christ chose the apostles according to the counsel of His Father (Jn. 15:16).

That the twelve apostles could immediately follow, was due entirely to the Father, according to Jn. 6:44: "No one can come to Me if ever the Father Who sends Me should not be drawing him" (Jn. 6:37, 65). And the Father does not merely draw them to the Son, but also reveals Him to them (Mt.16:15-17, Jn.6:29). Again, the Son reveals the Father to those Whom the Father has given Him (Lu. 10:22). Thus the Father gave the disciples to the Son, in order to be able to have communion with them, and to get workers whom He could use.

These two characteristics of the Father's heart in

relation to the disciples, and, indeed, to all who are chosen, are clearly exhibited by the Lord Jesus in chosing the twelve, as we see in Mark's account (3:14): "And He makes twelve, whom He also names apostles, that they may *be with Him,* and that He may *be commissioning them.*" The "*and*" divides the sentence into two thoughts, first, that they should have fellowship with Him, and, apart from this, their commission for service. The "with Him" does not refer to service, but to an inner connection which unites heart with heart. In this way did their Lord and Master train them. How clearly did He show them, by the example of Mary and Martha (Lu. 10:38-42), that fellowship comes before service! And when He commended the apostles, it was because they had "continued with Me," rather than for their service (Lu. 22:26-28).

But this union with His own He never made the ultimate goal, that is, to bind them to His person. Rather He used this intimate fellowship as a preparation and training for intercourse and fellowship with the Father. In this way, altogether according to the will of the Father, had He received His disciples, and trained them. In reading chapters 14 to 17 of John's account we will see Jesus continually standing back and pointing to the Father. (Jn. 16:23-24).

Then, when the spirit of God glorified the risen Son of God in them, it was evident how perfect the Father's work had been done in them, for they became useful and blessed apostles, and were altogether for God in fellowship and service. So John wrote, in his first epistle: "this fellowship of ours is with the Father and with the Son, Jesus Christ." (1 Jn. 1:3). So it was the will of the Son that the Father should be first in all.

This way is ours also, who are chosen and members of His body, to have fellowship with the Father through Christ, and to be prepared for service for Him. When even in our earthly career we must be trained for asso-

ciation with high personalities or holders of high office, how much more for association with His Son (1 Cor. 1:9)! In the call of His ambassadors in the world to gather His elect it is already included that God first of all gives His Anointed. "We are beseeching: "For *Christ's* sake be conciliated to God!" (2 Cor. 5:20). And where could we obtain a better schooling in worthy communion with the Father as with the Son of the Father Himself? For this, His life on earth is the best example. In Him the greatest of all the elect we see a life lived in fullest perfection for the Father. The joy of His heart consisted in fellowship with His Father. Every incident of His life drew Him to His Father. His life was wholly occupied in doing His loving will. This drive was so developed in Him that doing God's will became His very food (Jn. 4:34). Even at twelve years of age He was conscious of His sonship, and His endeavor was to be among the things which were His Father's (Luke 2:49). In this disposition of His heart He was so strong that He could obey even to the shameful death of the cross. And there, on the ignominious stake, where God made Him a Sin Offering for our sake, and sent the fiery judgment on Him, there He persisted in unwavering dependence on the Father, and finished His work with the crowning conclusion of a life lived only for God with the word most dear to His heart—"Father." (Luke 23:46).

This so wonderful, adorable, unparalled and perfect obedience of the Son was chosen by our apostle Paul as the highest example to set before us, with the words, "let this disposition be in you, which is in Christ Jesus also..." (Ph. 2:5). By this he would say: As sons of God imitate the Son in His obedience, and learn from Him to present your bodies wholly to God, and be conformed to His image (Ro. 8:29).

God Himself has given us the best possibility by the gift of the spirit of His Son (Ga. 4:6). By it a heartfelt yearning is awakened for the Father, and as once the

Son Himself said, we also may say, "Abba, Father."

Paul, our apostle, presents us with a glorious example. He was so filled with Christ's disposition, and entered into the obedience of the Son, that his life belonged only and altogether to his God, for the execution of His will. He attained such a high position that the spirit of God authorized him to exhort the ecclesia to imitate him.

Yes, it was evident in his life, how deep the spirit of Christ introduced those following Him willingly into fellowship with the Father. Twice, in his letters, like the Son, he uses the "Abba, Father" (Ro. 8:15, Ga. 4:6), thereby suggesting to every believer, that he also may address God thus. "Grace and peace," at the beginning of his epistles, he asks "from God, our Father, and the Lord, Jesus Christ." That was fruit which sprang up out of his communion with God.

According to these examples of the Son and our special apostle, God has set us for Himself. As soon as we are allowed to recognize and grasp that, we will correctly understand how to fashion our fellowship with God altogether according to His will. *Not working* is in this case also the first and highest law, but just to be there in the fellowship of the heart.

The deepest fellowship on earth consists in mutual thought exchange between two loving humans, which leads to inner mutual profit. Children could give their parents the greatest joy if they heed their good advice and admonitions, and, in love, observe them, so that their lives are formed by them. Our deepest communion with God rests on the same basis. As that woman out of the throng said to Jesus, "Happy the womb which bears Thee, and the breasts which Thou didst suckle!" He replied, "Indeed, then, happy are those who are hearing the word of God and maintaining it!" (Lu. 11:27-28). By this He taught that acceptance of God's Word produces the most intimate bond with Him, and is much closer than that produced by bonds of blood.

In this way, the true fellowship with our heavenly Father is produced. In the Scriptures, through Christ, He is revealed to us. By means of reading and acceptance in faith He will wax continually greater in His love and glory. So will we grow in the realization of God (Col. 1:10). It gives our thought-world the right contents when we are occupied with God in the Scriptures. The acceptance and preservation (that means meditating on the knowledge of God which has been stored in the memory), really consists in a childlike, trusting, submergence in Him. Especially the spectacle of the offering of His dearly loved Son for us draws us into the sphere of His love, and enables our heart to grasp it so that we love Him fervently and effectually, and reciprocate with the acknowledgment that He is the Best and Most Beloved. He fills our heart and we are absorbed in Him. While we give Him the first place, our own personality remains small and in the background. The highest operation of His love, when poured out in our hearts through the holy spirit (Ro. 5:5) is to return His love fervently. That is the perfected form and highest plane of our existence for God, even as it conforms to the desire of His heart, and gives Him the greatest joy. Such intercourse with Him is a sound and sober mysticism, free of all that is gloomy and mysterious. We ought to consider more how much He longs for this intercourse of heart and love. We would keep our heart, the seat of our motives, much cleaner. Not only every bad, but every futile thought, we would avoid by means of the discipline of the spirit, in order to devote this great section of our life entirely to the Father.

Yes, indeed, "for God" deserves to be taken as a life motto by us all, and it should be our earnest endeavor to fulfill it. And, if we see our loftiest aim in life in this desire of our Father's heart, it will give our brief lifetime its most precious substance. Thus it is worthwhile to live, for no One else in the universe is so worthy as

He, that we be attached to Him in ardent love, and be *for Him,* our faithful Father, and with Him, our Savior.

We cannot enjoy this blessed standing in grace without heartily thankful thoughts that this is the work of our most blessed Saviour. Indeed, His being forsaken by God on the cross has given us this, our intimate union with our heavenly Father. Because of what He accomplished there for the creation, He has bound it permanently to Him. Satan demanded that our Lord should fall down and worship him (Mt. 4:9, Rv. 13:3). Absalom, also, a spoiled son, stole hearts for himself, which belonged to his father, David (2 Sam. 15:6).

But the Son of our heavenly Father does not do so. He does not seek His own glory, but His Father's (Jn. 7:18). He does, indeed, seek to draw humans to Himself, but only, as those subjected by the Father's love, to restore them to Him, and direct all their worship to Him. The Son seeks and finds His greatest glory in this, in leading all to willing and joyful subjection to the Father, and, at the consummation to subject Himself to Him also (1 Cor. 15:28). Yet, just this unselfishness and model obedience to the Father will bring Him the unrestrained love and affection of all hearts, and through this the Father's love will be increased, according to the words of Jesus: "Now he who is loving Me will be loved by My Father." (Jn. 14: 21, 16:27).

To aim at this goal of the Son is one of the greatest advances in the life of His saints. In the beginning, in the childhood of the life of faith, we stand still for joy because of the gracious gifts we find in our Saviour. We pray to *Him* and praise *Him.* That is quite a correct attitude. It is just to make our Saviour glad, for God calls us into the fellowship of His Son (1 Cor. 1:9).

Whoever, however, is growing innerly, will soon be led into the knowledge, by the spirit of Christ, that we were designated beforehand to Sonship *for God,* and that Christ will lead us into the Father. So we give Him

the opportunity to exercise His mediatorial office between us and God. By His word to the ecclesia we are taught to thank God *through* Christ Jesus (Ro. 1:3, 7:25), that, *through* Christ we have access to the Father (Eph. 2:18, 3:12). And our whole activity in the life of faith shall be done thus: "And everything, whatsoever you may be doing, in word and in act, do all *in the name of our Lord Jesus Christ,* giving thanks to God, the Father, *through Him*" (Col. 3:17).

There is something wonderfully great about our entrance into such fellowship with God, the Father, through Christ Jesus, so that, in love and devotion, we may be wholly absorbed, and exist only for Him, so that He may be our all. That is, in a small degree, in the elect, a preview of the grand consummation: God All in all. In this way, in spirit, we attain to the consummation of the eons (1 Cor. 10:11), for then all God's creatures will freely and gladly acknowledge Him, and enjoy the most glorious fellowship with Him. But that cannot be until judgment, darkness and evil have fulfilled their purpose, and the last enemy has been abolished. Yet it must be indescribably precious to God when, now already, during the dark day of mankind, and from this evil eon, whose god is the counter-worker (2 Cor. 4:4), thankful and loving calls to Him as Father ascend above.

If this heart-communion with our heavenly Father is the source of service and all that we do for Him, then our work of faith will be done in precious and profound peace, and be free from all restlessness and hurry. When, however, all work for God lacks this *being for Him,* time and energy may be used for Him, without Him finding that for which His heart mostly longs.

Communion and service belong indivisibly together for Him. Like the apostles, we are being prepared for service. Yet it will be much more glorious than that which they will have. Even today we may be engaged in it, when we make known the crucifixion and resurrection

of Christ and beseech our hearers to be conciliated to God, especially when we are constrained by His love (2 Cor. 5:14, 19). In contrast to our future service, this is but a beginning, a practice, a training, as we might say.

Christ Himself has been given the grand task to restore all to the Father, according to God's grand and loving plan. In order to carry out this mighty project He has chosen fellow workers for Him. On the earth He will use the people of Israel. By means of them He will bring back the peoples to the Subjector. For the heavenly realms,, which also have a part in the reconciliation (Col. 1:20), His reconciling grace through the ecclesia which is His body, and reach the immeasurable regions of space, to reach those creatures who have been estranged from the Subjector, back to willing subjection and friendship with the Creator. And this service, the highest of all work for God, is our privileged portion, who were chosen before the disruption. O, what a rich heritage is found in that phrase, *For Him!*

How constricted and mean does it look, from this high vantage point, when we appropriate Christ only as our own Saviour from sin, and stick fast there, and have no part in God's great purpose and our service for Him! Perhaps we even think it is good enough for us. To be sure, we also met with the ideal zeal for saving others, which seeks to save as many as possible before the coming of the Lord. But after this event they see the conclusion, at most that there is blessing for the nations in the millennium. Now, however, in these days, the spirit of God is encouraging the knowledge in the ecclesia, that in the coming eons there will be a mighty activity in the work of salvation in which we will be the principal actors. Paul prayed that the spirit of wisdom be given to us (Eph. 1:17). As those called by Him, we should understand its purpose, which is to have a part in making God All in all.

M. JAEGLE

LONGING TO SEE, LONGING TO SHARE

These are two thoughts called to our attention in Romans 1:11. We read that Paul was longing to see the other believers. He had a desire to be with them. What is it that makes a believer long to see and be with other believers? Is it not that we have all been baptised in one spirit, into one body, and that we all have been made to imbibe one spirit? We have been united and have something in common. This gave Paul a longing to be with other believers. He did not just want to meet with them because it was his custom, but he had a *longing* to be with them. Believers have things in common which they cannot enjoy wth the rest of the world, and these things gave Paul a longing to see them.

I can remember reading an article concerning a believer who was traveling to a foreign country and met another believer. They soon were engaged in conversation, and enjoying wonderful fellowship together. After they had parted, one person asked this traveler how long he had known that person. He replied, "Why, I never met him before." Though they had never met before they were enjoying each other's fellowship as if they had been friends for years. Does not this show the common spirit which all believers have? God's spirit gives us this joy and longing for the fellowship of other believers. Paul had never met these believers in Rome, yet he had a longing to see them.

Paul said that he longed to see them, "that he might share—". That is, also, a longing of the spirit. He wanted to share with others the things the Lord had brought to him, so that they might be a blessing to them, and that they would have the joy through one another's fellowship. He said he longed to see them that he might share spiritual grace, for them to be established; "yet this is to be consoled through one another's faith, both yours and mine." At fellowship time we see other believers, sometimes, that we have never met before, but we soon become acquainted and have a happy time sharing the spiritual grace which the Lord has brought to each. The sharing brings joy and consolation to one another. Paul had a longing to see and a longing to share spiritual grace. (notes) D.H.

ARE YOU A JOY DISPENSER?

THE EXPECTATION RESERVED FOR YOU IN THE HEAVENS

Our hearts quicken in pace as we realize that the day is drawing closer and closer when we are to be called above to be with our blessed Lord. The day which we are awaiting is drawing nearer. It is interesting to note that God speaks of time as coming toward us, rather than we going toward it. The world speaks of "time marching on," whereas God speaks of "time coming." He wishes to convey to our hearts the feeling and truth that the day is drawing nearer to *us*. There is much truth contained in this little thought which we cannot go into now, for it would lead us from the subject, yet we know that God is the One Who comes to man and the consummation of the eons is drawing nearer.

When we think of our expectation we often think of it just with reference to the personal blessings that will come to us, yet the greatest joy that will come, will be to be in the presence of our Lord, and to see Him face to face. The time is coming when we will be snatched away to meet the Lord in the air, and then we will be in His presence.

We cannot imagine what it must have been like for Paul to be snatched away to the third heaven. It must have overwhelmed him, for he says that he did not know whether he was in a body or outside of the body, yet it was a vision, the glory of which he never forgot for the rest of his life. He saw then, what we are waiting to see. Yet, when we are to be taken there we will "ever be with the Lord." We are still living in expectation of that which is "reserved for us in the heavens."

Paul says in Colossians one that they heard of this expectation before in the true expression of the evangel. Those who have believed Paul's evangel are given an expectation "reserved for them in the heavens." It is not the expectation which God promised to the sons of Israel. This little period of time in which we are living is as a section cut out of God's calender, when He is making known truth and doing something not revealed before in the Scriptures. We are living in a period of time which is designated as the administration of the secret (Eph. 3:9). Paul enlightens all, showing that those who were saved through the evangel of the grace of God became members of the body of Christ, and have this expectation which is reserved for them in the heavens. This is not a separate expectation for the nations, but is rather one which is given to those chosen out from both the sons of Israel and from the nations, and become members of the body of Christ. These become enjoyers of a celestial expectation.

Great will be the joy of that day which will come to all, yet the greatest joy will be with the Lord, for He is our expectation in the heavens. It increases our anticipation when we realize

that the expectation reserved for us is nearer than that for the sons of Israel. They must wait even longer than we, for they will not see Him until He comes again to the mount of Olives, from whence He left them, as He tells in the first of Acts. He had come to the earth the first time to the sons of Israel (Mt. 15:24). Then He ascended into heaven again. Yet, to those He left behind He said, "I will come again." This is what is spoken of as His second coming, yet this has no reference to us, for He has never come to us the first time. As yet we have never seen Him. Seeing Him the first time is something that is still future for us. It is only in spirit that we are present with Him now. Paul says in the third chapter of Colossians that "our life is hid together with Christ in God." Only in spirit can we be present with Him. We are still walking by faith, not by perception, yet we are going to be with Him and that will be the first time.

For us the thought is not so much presented about "His coming to us", but rather of our being caught away "to be with the Lord." We are to be snatched away to meet the Lord. Only with reference to Israel is the thought presented that He will come again.

It is wonderful to learn that this will be an experience that will come to all believers together at the same time. This brings so much more joy than the mis-belief that it will occur individually, at different times as each member dies. When we die we do not go to heaven. Our expectation will not be realized at death, but rather at resurrection. Not when we die, but when the Lord appears will we see and be with Him. Some, we are told, will survive to the presence of the Lord and will not die. (1 Thes. 4:17). All in Adam do not die, but are dying (1 Cor. 15:22). Every believer who is living in expectation of the Lord's appearing is hoping that he will be among those who are surviving.

What an experience it would be to be living at that time and hear the trumpet blow, and then see the dead in Christ arise! That day is drawing nearer, and God would ever have us watching and anticipating it. How needful it is to have these thoughts drawn to our attention when so many are being removed from this expectation, and are not loving His advent or longing for His appearing!

The time is drawing nearer when we will be called above. At that time we will see Him and know Him, yet He will not be manifest to all mankind. It may be like it was with Paul on the road to Damascus. It was only he who knew and recognized the voice of the Lord. The others about him only heard the "sound of the voice," but did not recognize who it was that was speaking. When God spoke to Jesus in John 12:29, only He knew who it was. The rest heard the sound, but thought it was only a "thunder clap." So too, when the Lord calls, it may be that it will happen in the same way. Only His own will hear and recognize Him, for He will not be manifest to all at that

time. When He is "manifested" we are to be manifested together with Him in glory (Col. 3:3). Even we are not manifested to the world yet. Our life is hid. We, first, must be caught up to meet the Lord in the air and then, when He is manifested, we too, will be manifested together with Him in the glory.

Everything that we have is in expectation. We will not realize it or receive it until that day. This shows us how closely the body of Christ is associated with Christ. With Israel there were always messengers in between, who were ministers to them. Not so with the body of Christ. When the Lord appears for us, no messengers will be with Him. He will come Himself alone—and the time is drawing nearer. Believers out of Israel will reign with Him in His kingdom a thousand years, yet we have a prior expectation. Ours will take place first. Ours is reserved for us in the heavens. Each day is bringing the time closer when the body of Christ is to be caught away to be with Him Who is in the heavens.

IN THE WORD

Many of us use the Concordant Version, but so often with young people we use it just because our parents do, and do not have an appreciation of it ourselves. If it seems difficult to us or we do not understand it, we will not make use of it. Perhaps, too, we have not realized the great improvement it is over other versions in bringing to us the Word of God accurately. Only as we realize these things will we value it, and make use of it. One of the things which we have preserved for us in the Concordant Version (as closely as is possible) is the *order* of words as God gave them. In giving the Word, God has even used the order of words to convey to our hearts the feeling and facts which He would like to emphasize in our minds.

We find an example of this in 1 Tim. 4:9. If we were reading along in the common versions and come to this verse, we would pass over it with no particular effect on us—"The saying is faithful." Yet if we read it as God has given it we will notice that He put the word "faithful" first. In the Concordant Version we will read, "*Faithful* is the saying." God wants to emphasize that what follows is *faithful*. That was the word He wanted to impress on our minds, so therefore, in the orignal manuscripts, He put it first. Faithful is the saying that "God is the Saviour of all mankind." Yes, of all mankind, yet especially, of those who believe. This is a *faithful* saying which God wants us to know, and also, which He would have us make known to others.

As we read along we will get a rich blessing if we note the order of words. As much as is possible it has been preserved for us in the Concordant Version, so that we will have conveyed to us, not only words, but even the emphasis and the feeling which God would have impressed upon our hearts.

THE SPIRIT'S SONGS

One of the desires of a believer is to express in song the truth which God has imparted to his heart. So few songs, however, seem to rise to the heights of grace and glory which we find revealed in the writings of our apostle Paul. The following song is found in the book "HYMNS OF PRAISE AND SPIRITUAL SONGS" and can be sung to the tune of "Who is this Who Came From Glory," or "In the Cross of Christ I Glory."

Life in Christ, O promise glorious!
Death abolished evermore!
We shall hear His shout victorious,
When the dead He will restore.

On His Word by faith relying,
By the Spirit we are sealed;
Precious promise satisfying—
Life in Christ to us revealed.

God His purpose now hath taught us,
Planned ere eons had begun.
Grace has saved us; love has bought us—
Made us one in His dear Son.

GOD'S PROVISION

God's *faithfulness* toward us for our *comfort.*
God's *foundation* beneath us for our *security.*
God's *Word* within us for our *defense.*
God's *glory* before us for our *expectation.*

E.B.

ON THESE MEDITATE

Like ascending a mountain we now come to the summit of truth presented in the preceding chapters of Romans. Chapter eight brings to a conclusion what has been presented before. The following questions will be found helpful for meditation.

1. The second word in verse one is very important. What is it? (C.V.)
2. What two laws are mentioned in verse two?
3. What are the two parallels in verse five?
4. Why are those in the flesh not able to please God?
5. What is true of those who have God's spirit?
6. What is the conclusion of the foregoing statements in verse twelve?
7. What spirit do we now have (vs. 15)?
8. If we are children of God, what does that also make us? (verse 17).
9. Was the subjection of creation to vanity voluntary on their part?
10. What is creation awaiting?

TRUTH MAY BE COSTLY, BUT NEVER TOO DEAR

NOT ONLY GETTERS

Have you learned something from God's Word that you were happy to find out? That same thing would make some one else happy too! Why not find somebody else to share it with, so that we will not only be getters, but givers also? Someone has said that the reason God is a happy God is not just because He is Blessed but because He blesses us.

MODERN FOOLOSOPHY

"Let's be friends all the time
except when we disagree."

UNITED GATHERING

On June 17. at Blackheath, Birmingham, England, the third United Gathering for this year was held, with an attendance exceeding 100. Brother F. Walker of Quinton spoke in the morning on "The knowledge of the glory of God," which has blessed only a comparative few hitherto, but which all shall eventually know and rejoice in. The afternoon meditation was on "The word of the Cross," and its vital message for us today, by Brother R. Walker of Blackheath. Brother T. Harris of Tamworth spoke in the evening on "God is beseeching," showing God's conciliatory attitude to mankind as given in Corinthians five.

It was a day of happy fellowship, enjoyed by all. The next United Gathering will, D. V., be on September 16, at Beeston, Notts. England. H.W.J.

MRS. CECIL H. BEAL

Sister Beal, a regular attendant at the Studio Hall meeting in Los Angeles, died June 19th. Services at Utter McKinley, 106th and Broadway, Los Angeles, were conducted by A. E. Knoch. Her cheery presence will be missed not only by the friends there, but by her husband, who did the carpenter work on our warehouse at Saugus. We shall be looking forward to seeing her again in that day! E. O.K.

HELEN R. LINDSAY

Services for our sister in Christ, Mrs. W. R. Lindsay of North Hollywood, were conducted June 22, 1956, at Pierce Brothers Hollywood Mortuary, by David E. Knoch. She is survived by her husband and one sister, Mrs. Sam Wood. She was the daughter of Bro. J. H. Breckenridge, who took care of the legal affairs of the Concern until his death. Although forced by ill-health to live the life of a recluse, Sister Lindsay retained an active interest in the truths she loved. The frail body will no longer be a hindrance, when we have the joy of seeing her again at His appearing! E.O.K.

THE HEBREW SCRIPTURES

Our readers will rejoice with us to know that the work of setting the type for the Hebrew Scriptures is now underway. David Knoch, who is doing the linotyping, has at this writing nearly completed Genesis, although the margin is still to be set. We hope, D.V., to issue the work in parts, and to be able to supply Genesis within a few months. We will have more definite information in our next issue. Please pray for this work.

MISSIONARIES

Please continue to remember in your prayers those who are giving out the truth on the mission fields. Opposition is inevitable, for they are not following the traditional lines. We have especially encouraging reports from Bro. Rodriguez in the Philippine Islands. Bro. Johnson in Hopiland reports interest in a refutation of the doctrine of "The Trinity", and wished us to supply him with all the "ammunition" we could to help him along this line. Contributions for the mission work may be deducted from income tax if sent through the Concordant Publishing Concern. E.O.K.

UNSEARCHABLE RICHES FOR NOVEMBER, 1956
BEING THE SIXTH NUMBER OF VOLUME FORTY-SEVEN

EDITORIAL

BY THE GRACE OF OUR GOD, we hope to begin the publication of the Hebrew Scriptures next year. The text of Genesis is in type, and we are working on the margins. As a slight foretaste we show the opening pages herewith. There is so much marginalia needed to explain the first few verses that we use part of the preceding page in this case.

DESCRIPTION

Unlike the International Edition of the Greek Scriptures, the Hebrew will have only one column on a page, with margins in the middle of the opening. In this we will indicate the skeleton, or structural correspondence of the parts, the Hebrew spelling of the names with their meaning, carefully selected references, readings, and other helpful information, besides illustrations of the various objects, such as the universe, Noah's ark, the tabernacle and temple, birds, animals, plants and maps, as needed by the ordinary reader to readily understand and visualize these things, as they read the text.

HEADINGS

Headings will appear over each opening to inform the reader of the main subject of the section, and the minor themes, down to the special topics on each page. We hope this will help the student to get a comprehensive conception of each passage, and the special detail of each paragraph. It will also help to locate passages easily.

NAMES

As Hebrew names are usually significant, and this is obscured by the popular spelling, we usually give the

Pleiades

Jb99 3831 Am58

Celestial Sphere

STARS

Gn116 155 2217 264 379
Nu2417 1Ch2723 Jb97
Jb2212 Jl 210

VIEW OF THE UNIVERSE FROM THE EARTH

SUN

Gn1512 1923 379 Is1310
Jr3135 Joel3(4)15

MOON

Gn379 Jl210 Jb392

over all of the h. Ep410
on-heavens
bodies 1Cl540
seated Eph1206
glory 1Co 1540
blessing Ep13

third heaven 2Cl22

Ionosphere

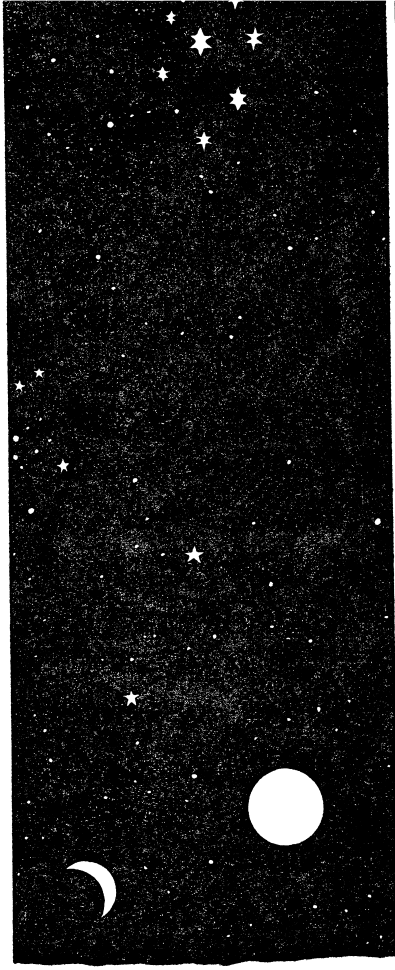
Heavens

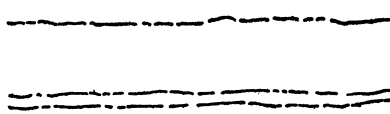
through the h. Hb414

Stratosphere

Water

Atmosphere





Chaos: Land Water Submerged

Gn12 711 82 495 Dt3318
Lu831 Ph210 Rv91117 201



IN A BEGINNING
COMMONLY CALLED
GENESIS

Al u e im
SUBJECT-OR-TO-S
To-subjectors
1 Dt324 2S2231 Ps336 9 Pr319 Ec311 Is4512 Jr5115 Jn11 Co116 Hb110 Rv411
12- Disruption-Readjustment-2-24
2 Is4518 Jer423 2Pt36 *2*

11-22 Heavens and Earth-Genealogies 24 11 Creation-Disruption 12

Created by the Aleuim were 'the heavens and 'the ear

[a]Yet the earth became a chaos and vacant, and dar was on the surface of the submerged chaos.

[1s]one spirit in plural
1-2-31 Readjustment-Cessation 21-3 *3*
-2-5 Light 14-19 *4*
3 light *is* vibration
3 Ps119130 2C46 *5*
4 Ec311 116
5 Ps7416 922 10420
6-8 Atmosphere-Land-life 24-31 *6*
atmosphere*rg lo* STAMP
atm makes light visible. *7*
water above (descends in deluge, or flood).
8 Jb3718 Ps1365 Pr828 *8*

[a]Yet the spirit of the Aleuim is vibrating over the su of the water. And saying is the Aleuim, "Become li And it is becoming light. And seeing is the Aleuim 'the that it is good. And separating is the Aleuim betwee light and [bt]the darkness. And calling the Aleuim [to]the "day," and [to]the darkness He calls "night."

And coming is it to be evening and coming to be mo day one.

And saying is the Aleuim, "Become shall an atmos in the midst of the water, and [b]coming is a separatio tween water [t]and water." [7]And coming is it to be so. making is the Aleuim 'the atmosphere. And separati He between the water which is [f]under [to]the atmospher [bt]the water which is [f]above [to]the atmosphere. And call the Aleuim [to]the atmosphere "heavens." [7]And seeing i Aleuim that it is good.[o]

And coming is it to be evening and coming to be mo the second day.

9 9-13 Land, Souls 20-23

10 Jb2610 388 Ps337 *10* 955 1046 1366 Jr522 Pr 829

11 from-kind*mini* FROM-er

12 Lu644 *12*

13

14 Ex256 27203514 Jr102 *14* -2-5 Light 14-19

15 Ps83 7416-17 *15*

And saying is the Aleuim, "Flow together shall the from under the heavens to one place, and appear sha dry land." And coming is it to be so. [7]And flowing tog is the water [f]under the heavens to one place, and appe is the dry land.[o] And calling is the Aleuim [to]the dry "land" [or "earth"], and [to]the confluence of the wat calls "seas." And seeing is the Aleuim that it is good.

And saying is the Aleuim, "Verdant shall become the with verdure; with herbage seeding seed [7]for its from and for its likeness,[o] [7]and[nc] with the fruit tree whose s in it yielding fruit for its from-kind, on the land." And ing is it to be so. And forth is the land [c]bringing ver herbage seeding seed for its from-kind,[7]and for its like and the [7]fruit[o] tree whose seed is in it, yielding fruit f from-kind, [7]on the land.[o] And seeing is the Aleuim tha good.

And coming is it to be evening and coming to be mo the third day.

And saying is the Aleuim, "Become shall luminari the atmosphere of the heavens, [7]to [c]give light on the e to separate between the day and [bt]the night. And they to be for signs and for appointments, and for day years." And there come to be [to]luminaries in the atmos of the heavens to [c]give light on the earth. And coming to be so.

Hebrew spelling in the margin, followed by the English meaning, in SMALL CAPITALS, where it is STANDARD, in usual type where it is idiomatic. Names occurring too frequently to need repetition will be placed at the top of the column, as *Alueim* on the first page.

REFERENCES

The references given have been carefully chosen for their helpfulness by an experienced brother, so are not so numerous as others give, but may be a real help to the concordant student. The mere reappearance of a word may be found in a concordance.

IDIOM

Often English idiom compels us to use a special term in place of the STANDARD equivalent. Where this may be helpful, we refer to it in the margin in order to keep the connection of thought in the Hebrew.

Other matters, such as the English equivalents of Hebrew weights and measures, and money, as well as the tentative dates of historical happenings, will also be noted in the margin.

In brief, we seek to supply the student with all possible help, without intruding our own notions, so that he can see, even while he is reading, the full significance of the text.

As Genesis has so much truth that is vital to us today as humans, we will publish it first, and use it to interest as many as possible in the Hebrew version. We will publish it in booklet form along with the Introduction, at the low price of 50 cents, three for a dollar. This we hope to follow by the rest of the books of Moses, as soon as possible.

As an added bonus to our readers, it has been suggested that we print the book of Genesis *as a regular issue of Unsearchable Riches* next spring, so that every reader will receive a copy without additional charge. As far as we can tell at the present time, it will be possible

to act on this suggestion, although it is not possible to predict which issue it might go in.

THE NEW VOLUME

Next year, Volume XLVIII, we hope to present two special series. One, a fuller, revised explanation of the opening verses of Genesis, is illustrated by the view of the Universe given in this issue. The other will deal with the book of Acts, and show how the bodies which are now joined to form the one body of Christ, were *dis*-joined until Paul's latest revelations were made known in Ephesians. There seems to be much confusion on this vital theme, which we hope to dispel by a closer view of the *actors* in the drama called "Acts." We will seek to distinguish the three "bodies," two of which were later joined to form the present joint body.

AN OPEN LETTER

"Knochaven,"
15669 West Iron Canyon Road,
Saugus, California
October 2, 1956

Dear Friends in the Lord:

Since it is humanly impossible to write each one of you individually, and because most of my letters must of necessity be short and businesslike, I am using this method to tell you all a few of the things which are on my heart just now.

We always feel that the precious truths which my father and others, with the Lord's help, are able to ferret out of God's Word, are so much more helpful than the personal goings-on, or the practicalities and problems we encounter in getting them to you, that we hesitate to take up space with these relatively unimportant matters. Yet many of you have asked questions, and probably many more have wondered, yet did not care to bother us with letters, so I shall endeavor, as briefly as possible, to give you some personal items and news from the office.

Our move to the country, about six years ago, has proven of great benefit to my health. I need not do any driving to get from my home to the office, which we allowed the Concern to build on our property (which we bought with personal funds, mostly the proceeds from the sale of our home in Altadena). There is no smog out here, which is imperative for me, since I have a natural tendency toward lung trouble. We plan to deed the section of our property containing the office and warehouse, as well as our home, to the Concern in life estate, as a contribution. The Los Angeles warehouse, on the back of a lot (which my father has deeded to the Concern) in a residential area, could not be expanded because of zoning restrictions and lack of space. For the Concern to have either rented a warehouse, or bought a business lot and built one, would have been prohibitive in cost. We are only an hour from downtown Los Angeles, and with the freeways and a new local road now under construction, we will soon be even closer.

As most of you know, my son David and his wife Nancy have completed their home here, so that they can be close at hand to help. David, of course, is our linotyper now, and we feel definitely that the Lord has led in this matter, for we had tried to get the Hebrew Scriptures into type for many years, but outsiders, who did not understand it or appreciate its value, but were merely doing it for money, were unsatisfactory. In fact, most were unwilling to tackle it at all, because of the difficulties involved.

My daughter Gwen, who was my filing clerk for some years, is now married and of necessity, she and Fred are living in town. But they are anxious to live out here too, as soon as possible. Both are doing all they can to help in the work, as is my son Albert, who majored in art at college, hence is qualified and willing to make the drawings for the margin of the Hebrew Scriptures, one of which appears in this issue.

We are thanking the Lord daily that He has seeen fit to implant in the hearts of all of our children and their spouses a spiritual insight, as well as a desire to help in the work of getting the truths we all love, into the hands of as many of the Lord's people as possible. It would do your heart good to be able to attend one of the Young Peoples' meetings at Pacoima, and witness for yourself how the Lord is providing a way, through the young folks, for the perpetuation of the witness (should He tarry) and how fast they are growing, spiritually.

Though the co-operation of my wife Alberta, who has always helped with our family finances (she is selling real estate at the present time), I have been enabled to take considerably less than the average prevailing wage for my services as Manager of the Concern, and lately, since the children have become self-supporting, it has become possible for me to discontinue entirely, any remuneration for these services. We praise Him for having made this long-time dream of our a reality! It should be pointed out that no one, including my father, has ever taken payment of any sort for the work of compiling, checking, or translating the Concordant Version. My son David asks your prayers that, if it be His will, the Lord may someday make it possible for him to do the linotyping without charge also. Right now he takes a salary estimated at approximately one-half the normal charge for such work. Albert also asks your prayers that he be led of the Lord in knowing the best way to use his talents to glorify God, and make the message of conciliation known.

"Knochaven" is located in Iron Canyon, a tributary of Sand Canyon, both of which are actually small valleys with low spurs of the mountain range extending into them. These hills are covered with live oak trees, and other vegetation typical of both mountain and desert areas. The elevation is 1800 feet. We are away from the coastal fogs, yet we do not have the intense heat of the desert areas. We want this spot to be of use to the Lord, and have been developing it with that end in view, for it has many possibilities, some of which can, we trust, be realized as the years go by, with His help and with the added assistance which the increasing interest among the younger folks should provide.

Please add your prayers to ours, that all we do may be to His glory and honor, and that we may be given the needed strength to continue in His blessed service.

Yours by His Grace, *Ernest O. Knoch*, Office Manager

FOURTH UNITED GATHERING IN ENGLAND

The fourth United Gathering this year was held at Beeston, Notts, England on Sunday, September 16th, when nearly 100 friends gathered for a day of rich fellowship in the things of the spirit.

In the morning, a discussion was taken part in by a goodly number on the subject of "Worship," with Bro. F. Orton of Nottingham in the chair. We found that whilst not confined to God alone, the worship of God in spirit and truth is what He seeks, and that leads to a life lived for God and with Him.

The afternoon address was given by E. H. Clayton of Sheffield on the theme "Yet I am living, no longer I," Gal 2:20. He stressed that this expression by Paul voiced the condition of all who are a new creation in Christ Jesus. To them, all associations with the old humanity are in the past, and to them the world and its connections are crucified, and they are now living to God.

In the evening, Bro. E. G. Jones of Mansfield spoke on Paul's words in Col 2:1, "What the struggle amounts to." He recalled the faithful ministry of the apostle for the saints, and the struggles and sufferings he underwent in endeavoring to bring them on to maturity. That work along with its sacrifices and sufferings has been carried on down the years by those raised up to serve the Lord's people, as referred to in Ephesians 4, and the saints should each strive to assist in the work of upbuilding the Body of Christ. H.W.J.

UKRANIAN LANGUAGE

Entitled "The Great Joy to All", this book, setting forth many of the truths we love for folks who read the Ukranian language, is available at 50 cents from the author, P. Bodnar, 14225 Montrose Road, Cleveland 11, Ohio.

DR. BULLINGER

In response to inquiries on the stand of dear Dr. Bullinger on universal reconciliation, the facts are these: He wrote that, if it was based on the *aiōnes*, he would consider it further, and asked for additional information. To supply this the one-page chart of THE EONIAN TIMES was compiled. But he died before it was finished. He made it very clear that, though others were opposed to it, he was open to conviction on the basis of the eons (*plural*).

The following are extracts from editorials in "Things to Come," Vol.12, p.108, and Vol.13, p.7, and letters from the doctor.

"We purpose to commence ... in January, 1907, if the Lord will ... 'On Baptism,' by a brother in the U.S.A., who has dealt with this subject in an exhaustive manner so completely embodying the whole of the Biblical types and teaching, that we have never seen anything yet to equal the masterly way in which the whole subject is dealt with. ... Believing that our brother in Christ has been taught of God on this matter, and may be used by Him to give light, deliverance, and blessing to many of our readers, we propose to give his valuable paper, which comes to us from the great Western Continent, the United States."

London, W.C., 11 April, 1907

"...I duly received your ms. on the "Mystery" which I was able to read by degrees. I much enjoyed it. But when I am equal to it I have a few suggestions which I am sure you will welcome. ..."

Hampstead, N.W., 2 May 1908

"...I have long said, 'Lord—I am going to delight myself in Thee and in Thy Word and Thou must look after all who "oppose themselves." I will try and instruct them (in meekness) but then cease dealing with them as I cannot and may not.'

"From that time I have enjoyed great peace. Some opponents He has chastened. Some He has turned into my best friends and zealous defenders!! (I could not do either!!) So let us leave them.

As to the one great subject in which we are both so deeply interested, you will be glad to hear our joint testimony is bearing rich fruit and I have abundant evidence in letters from Germany that it has quite 'caught on' there. ..."

Hampstead, N.W., 16 June 1908

"...For there is all the difference in the world between a man holding the truth and the *truth holding him*. .."

Hampstead, N.W., 5 March 1909

"...Your letters I have read with the deepest possible interest, especially in view of the very important statement of facts which they contain. ... It is important that you should remember that the Acts of the Apostles covers *a whole and complete dispensation*, up to the end of which *no Gentile ever received blessing exept in connection with Israel*. ..."

Hampstead, N.W., 12 August 1909

"...I have not yet settled any plan. So that I am anxious to hear more about your work. Do tell me, or send me more—or give me your ideas on the subject. Your card index of various forms of the Greek verb; do let me know how far you have got. ...Do not fail to say all you can re Ephesians as I want to commence in January."

Hampstead, N.W., 6 October 1909

"... I duly received your most kind letter, together with the draft copy of your Concordance. I must say it will be exceedingly valuable. ...With regard to Ephesians, I am greedy for more of the light which God has given to you. ... Please accept my love in the Lord and my appreciation of *His gifts* bestowed upon you, from which I profit."

Hampstead, N.W., 28 Sept. 1912

"...It may help to a better understanding between us if you would kindly explain exactly what you mean by "universal reconciliation." To an English ear here it savours of what is called "Universalism," in which everyone whoever lived will have a *second chance.* If it refers only to the *future* and not to the past I have no quarrel with it. But I should like it made clear. And I am sure you can and will do it for me. ...I should be very glad to see the result of your study of the *aiōnes*, before I come to the appendix which will be devoted to that, in "The Companion Bible" (Please respect my desire for anonymity, in response to this.)"

THE SON OF GOD'S LOVE

1. *The Firstborn of every creature.*

The Premier of the Universe, charged with carrying out the divine program in creation (Col. 1:16) and in reconciliation (Col. 1:20).

2. *God's creative Original* (Unv. 3:14).

Signifies Him as the First of creation, and indicates His place in the purpose which underlies God's revelation of Himself.

3. *Inherently in the form of God* (Phil. 2:6).

Outwardly He seemed to be Another for He manifested God's glory.

4. *Equal to God* (Phil. 2:6).

An act assumed to display God's glory. He was God's equal.

5. *Image of the invisible God* (Col. 1:15).

Appears as if God were visible.

6. *The Word or Expression of God* (Jo. 1:1).

He uses words as if He were God.

7. *The Emptying* (Phil. 2:7).

Christ vacates Himself from the form of God, and appears as

if taking on the form of a Slave. (Yet He was not a Slave, but a Servant and a Son).

8. *The Adapting* (Heb. 10:5).

A body was adapted for Him, for His life here in flesh.

9. *His Constitution* (Ro. 1:3-4).

His flesh was human indirectly through Adam, David and Mary.

His holy spirit was *direct* from God. Thus he was *the only begotten God.* (John 1:14 and 18).

10. *Christ compared with Deity.*

All is *out* of God. All is *through* the Lord Jesus Christ. (1 Cor. 8:6). God's attributes are *inherent.* Christ's are *derived.*

11. *Christ contrasted with Deity.*

He has a God and a Father He does God's will, not His own.

12. *The relationship of God and Christ* (Jo. 5:23).

All should be honoring the Son, according as they are honoring the Father.

God can only be known from Christ. So also Christ can only be understood because of His particular relation to God.

13. *The Mediator* (1 Tim. 2:5).

This is the Man. Christ Jesus, the Link between God and man.

14. *God's Complement* (Col. 2:9).

This groups together all the features and the factors of The Image, The Form, The Expression and The Mediator.

ABSOLUTELY—*Christ is neither God nor man.*

RELATIVELY—*Christ is either.*

Thus the Lord is quite unlike any other personage in the universe. His soul was unmatched. His spirit was holy in quality and in action. Thus He was

A Man *unique*

A God *Unparalleled: the Only Begotten God.*

BOOK REVIEW

"Son, have we been wrong in our religion?" These, the dying words of the father of W. J. Schnell, author of "Thirty Years a Watchtower Slave," portray the doubts which also assailed Schnell himself, as he went about the tasks assigned him by the leaders of the ever-growing association. But why was he doing their business, instead of serving his Lord? Such were the thoughts which finally brought him to a decision to rid himself of the shackles which seemed to be driving him farther and farther from spiritual things.

This book should be helpful to those of our readers who are seeking to help friends among the "Jehovah's Witnesses." Publication date, October 15, 1956. 207 pages, $2.95 from the author, W. J. Schnell, 2889 Guss Avenue, Youngstown 8, Ohio.

The Harmony of Divine Revelation

God reveals Himself through His Word and His works. He speaks to our spirits in the Sacred Scriptures, and to our souls through our sensations. We learn of His light and His love, and perceive His purpose and plan, and its glorious consummation, in His written revelation. These are not apparent in His material creation, yet both have much in common, and are in perfect agreement. *The literary form of His inspired record corresponds to the physical frames of His living creatures,* the plants and animals, including man, which populate the earth. Even as the searching soul can sense His hand in nature, so the discerning spirit may perceive His heart in His Word.

A profound sense of divine omnipotence and human incompetence was impressed upon me by a simple investigation in my early youth. Being ill and idle, I measured the spaces between the branches of a common weed, and was astonished to find that there was a constant ratio, and that each space was the same length as the next two above it. Working this out mathematically, I found that it could not be measured, or expressed in figures. Just as the circumference of a circle cannot be given exactly in terms of the diameter (3.14159 is only approximate), so no human can measure the intervals between one branch and the next in one of our commonest weeds! Later in life I found the same divinity in the inspired text of Holy Writ. Our knowledge of it can only be relative, not absolute, but the symmetry is even more marvelous.

Every word, every sentence, every section must be kept in tune with its context, and interpreted in accord with it. This is most helpful when we discover its complementary section, which has the same general subject, as shown by its place in the skeletons found in the back of the *International Edition* of the *Concordant Version.* It is wonderful to see that the Scriptures as a whole are formed after the fashion of the animate creation and vitalized by the same spirit from beginning to end.

THE DIVINE VIEWPOINT

ALL IS OUT OF GOD. Consequently, we must view everything from the standpoint of His purpose and plan, if we wish to see it as He does, and as it *really is.* Otherwise we get only a superficial glance of its outward appearance and have no comprehension of its inner essence. Not until the time of maturity had arrived in Paul's ministry do the Scriptures definitely assert that all is of Him, but, once we grasp it, we can see it even in His previous revelations. The case of Judas is a clear example of the two viewpoints. What could be worse than an apostle of the Lord, one entrusted with the funds, giving Him up into the hands of His chief enemies for a paltry sum of silver? Yet God had fixed his fate long before, and Christ had chosen him, knowing what he would do. Is not the divine viewpoint altogether different from the human? So it is with all evil.

The experience of Job should be a help to us. To begin with, it seemed that God was on the side of Job's "friends." Did He not send various evils upon him *as if* he had done wrong? Would God do all that to him if he were innocent? *But He did!* Had the friends enjoyed the light we have today, they might not have been so sure. Now that we know that the Adversary is a rabid opponent of the truth, and that he will do as much damage as he can, we must expect our work and its friends to suffer for its sake. In Europe, especially, we have had great losses. Unsympathetic christians might easily point to these as symptom's of God's displeasure, rather than the Adversary's opposition. Let us not be like Job's friends!

The perception of evil as a part of God's purpose and plan to reveal Himself will have a powerful effect upon the way we feel toward those accused of evil doing. We will not pride ourselves on being unlike others, as the Pharisees did, but profoundly thankful to God for the measure in which He may have preserved us from their ungodliness. Moreover, we will not harshly condemn wrong doers, for we know that God, Who locks all up together in stubbornness, does it, not to condemn them (as it seems meanwhile), but to be merciful to all eventually. Even we, whom He has called, often fail. Let us be thankful that, even though we will suffer loss, and may not win the prize, even that will work out to the glory of His *grace.*

This basic truth should help us greatly in our dealings with our fellow saints, especially those who have failed in some way which may bring dishonor on His Name, or cannot accept His truth, or even oppose it and us, especially the teachings of maturity such as the truth we are considering. If we believe that all is out of God, this must be included. This will keep us from harsh condemnation, and draw out our forbearance and sympathy. It will enable us to have a kindly feeling, even for our enemies. If we harshly and viciously condemn them, we ourselves may be adding to the offense. Neither should we condone evil, but add a measure of salt to our grace.

We should always keep our promises. When, years ago, we began work on the Hebrew, we had no idea of the difficulties to be surmounted or the many hindrances which slowed up the work. So we made some rash predictions as to when the work would be done. We had no idea of deceiving anyone. But we are keenly aware that we have not kept our word. For this we humbly ask forgiveness, and plead for the forbearance of our friends in the trying and exhausting work that still remains to be done. A.E.K

THIS IS OUR GOD!

WHAT OBJECT is there in living, if we cannot worship God? How can we worship Him without reservations, as the fullness of love, wisdom and power, if we find a flaw in His work or word?

Must not such a flaw strike at the very root of all that makes life worth living?

But how can we view all that engulfs us of misery, sin and wrong, without the torturing question, "How are such things possible in the creation of a perfect God?"

The answer that is usually given is, that God once willed to have a glorious world without sin and suffering, but that His creatures used their free will to counteract His loving purpose. Must not such a solution appear superficial and futile to one who delves deeper into the matter? Would not a God, who created heavenly and human beings in such a weak and imperfect condition that they sin and plunge into disaster, cause us to wonder and doubt?

Can a God Who is helpless in view of the will of His creatures, gain our unlimited confidence?

Can a God without a goal that will satisfy our deepest desires fully fill the void in our hearts?

If a soul who seeks an answer to such tormenting problems, turns to God's own Word, then he is faced by further difficulties.

There he finds passages that clearly assert that God controls all to accord with His own intention, not that of His creatures. Seeing that He predicts the career of specially bad characters thousands of years before their existence, must He not Himself bring about everything

in their lives? But, does not this make Him liable to the charge that He Himself compelled Satan, the demons, and men, to sin?

Some may have clearly seen in the Scriptures that God plants all temporal ill to harvest eternal blessing, that He will even soften the hardest hearts by means of His judgments, and lead them to salvation and reconciliation. But on one point everything in them refuses to accept His clearest declarations. Is it not impossible for a holy God, Who hates sin, to introduce it Himself into His creation? Is it not impossible for Him to execute judgment if He compelled His creatures to sin? To be sure, Paul solemnly affirmed that *all* is out of God. Indeed, he said that God *locks up all* together in stubborness (Ro. 11:32), and that He is the One Who forms the vessels of indignation, He warns us that we should not be like the vessels which ask the Potter: "Why do you make me thus?" Nevertheless, too often people reason, "How can God cast Satan into the lake of fire, when He it was who forced him to sin? How could He reply to him if he should say, 'You made me do it!'" How can He judge the millions before the great white throne for the deeds of which He Himself was the Originator?

These questions are serious and tormenting, and may bring many an earnest seeker after truth into perplexity. We should have compassion with such inquirers, for the glorious cornerstone of God's revelation is hid from them. Their objections are due to their limited understanding and lack of faith. They do not even glimpse the glorious goal for which God employs evil, so that in His wondrous hands it no longer is harmful when the object, for which He employs it, is attained.

Before the consummation, Satan will never be able to say to God, "It was You Who compelled me to sin." That would be a confession of the complete control of God over him, to which he will not attain till God's

hour for it has come, and God Himself forces him to acknowledge it. Until then he will persist in his wild hate and defiance against God. Depending on his own consciousness, he will conclude and insist that it was he himself who did so much damage to God's creation, that he was the one who murdered Christ on the cross, that he distressed and persecuted the ecclesia, that he, even after his imprisonment for a thousand years, mobilized the nations against God. Therefore he will never consider his judgment unjust, but as a matter of course. And God will continue to use him as long as necessary for His blessed purpose.

In the same way all others will be judged during the eons, according to their own consciousness, and will never even think of charging God with injustice. Not one of them will have grasped the profound truth that *all* is out of God. And believers especially need this knowledge before the dais of Christ, for if God was the Cause of their sins, then He was also that of their good deeds. They have great need of this knowledge. Otherwise God could hardly reward them for suffering for His sake without the danger of making them unbearably proud.

The crowning conclusion of the ways of God in the consummation is the universal justification of God and all His creatures in all that occurred during the tragedy of the eons, on earth and all above it. Can there be unlimited blessedness if Judas is forced to regret his evil deed forever, as his own transgression, even if it was forgiven him? Or a Nero his persecution of the Christians? For this remorse, the well deserved apprehension, the knowledge of the terrible character of their deeds, there is time enough before the close of the eons. All of this is a function of the preparatory eons for the attainment of a goal, so grand and glorious, that we can hardly envision it. For such happiness it is absolutely necessary that no Paul, no John, no other witness and faith-

ful servant of God will be able to think of himself as better than others. He will be absolutely sure that it was God's grace alone which made him what he was.

So long as any creature can look up to, or down upon another, there is something in themselves. This condition cannot make anyone fully happy. Only when God alone is All in all, may nothing disturb their blessedness. Only as Creator of all good and all evil in His handiwork, can He become thus. Therefore He must put to death all that we imagine is of us, the death which alone is followed by true life. Comparatively, the sufferings we are called upon to endure are momentary, when contrasted with the endless future, and well worth the blessing everlasting. A minute measure of evil is ours now but when laid alongside the good it enables us to enjoy the infinite course of eternity.

We, as members of God's eclessia, should not shun to testify to this glorious truth. Let us not let Joseph shame us, who, so long ago, with far less light, said to his brothers, "Not you... but God." (Gen. 45:8).

FROM THE GERMAN

EAST AGAINST THE WEST

When translating the book of Daniel, especially the seventh chapter, concerning the four ferocious beasts, we were struck with the fact that the stem of both *before* and *east* is the same, *qdm* PRECEDE. That is, it may indicate the location of the beasts, rather than the time or the precedence. This seems more likely in the context. Ever since that time, about fifteen years ago, the cleavage between the East and the West has been widening, and is much more pronounced today than ever. Now the East has been greatly strengthened by the championship of Russia, so that the time of the end seems near at hand.

We are not predicting the Lord's coming to the air, and our gathering unto Him. We will let others fail to do that! No signs will herald His presence for us.

HUMILITY AND THANKFULNESS

AFTER THE LORD JESUS had healed the ten lepers (Lu. 17:11-19), He had the sad experience that only one found his way back to Him to thank Him, although the priests had declared them all cleansed.

Let us consider the ingratitude of the majority of those healed. The cause may have been that it required a measure of humility to thank the Lord. It would have involved a confession of their previous pitiable condition. They would be compelled to acknowledge that they were unable to help themselves. They would rather make it appear as though they always had been healthy, and seek to conceal their need of pity. The result of this might be that no feeling of thankfulness could spring up, and if there was some, it was immediately suffocated. Thus these nine showed that pride produces unthankfulness, and that these two vices are intertwined.

One, however, found his way back to the Lord in order to express his gratitude. This one, with his noble disposition, presents the lovely picture of humility and thankfulness, which shines forth from the dark background of the pride and ingratitude of the others who were healed, all the more clearly and plainly. This one was humble enough to overcome the tendency to pride, and confess that he had been a sick and helpless man, who had received new life from the Lord. This precious fruit can grow only on the ground of deep humiliation and genuine thankfulness.

PRIDE AND THANKLESSNESS

The disposition of the nine thankless ones still con-

stitutes a danger for all believers. In fact we discover it in the ecclesia at Corinth. Once these people lived in stark heathendom, and were covered with the leprosy of sin. Some of them Paul tells plainly how low they had sunk (1 Cor. 6:10). He realized how great a salvation the Corinthians had received, and thanked God for the grace which had enriched them in everything (1 Cor. 1:4-5). Now one would expect that believers with such a past would be filled with genuine gratitude to God for the salvation and knowledge they had received, and to Paul, who had been the means of their good fortune.

Alas! many in Corinth brought forth no such rich fruit, but had the same disposition as the nine thankless lepers. Their former poverty and helplessness did not make them humble. Rather the grace and knowledge they had received produced presumption. They boasted and were jealous, filled with pride (1 Cor. 1:12), and were rivalrous (1 Cor. 11:16). Paul feared that they were guilty of a whole row of other sins (2 Cor. 12:20).

From the apostle's strictures we may see how much trouble these believers brought on him. He tells them plainly, "You are puffed up." (1 Cor. 5:2). It is astonishing how often he charged them with this fault (1 Cor. 4:8, 18, 19, 5:2, 8:1, 13:4, 2 Cor. 12:20).

This is Paul's verdict over all who imagine themselves something because of their knowledge and are proud of their attainments, as if they had created it themselves and had not received it as a gift. "If anyone is supposing himself to be anything, being nothing, he is imposing on himself," says Paul (Gal. 6:3). So fast were they stuck in this illusion, that Paul used irony in asking, "From you came out the word of God? Or to you only did it attain?" (1 Cor. 14:36).

In these believers in Corinth we can see that, where pride has taken such a hold, not a trace of thankfulness can be found. That is clear from their attitude toward the apostle. Instead of showing him their thankfulness

for the glorious grace which he had brought to them, he had the following sorrowful experience, which he recorded in his second epistle (2 Cor. 11:9): "Being present with you and *in want,* I am not an incumbrance to anyone (for the brethren coming from Macedonia replenish my wants)." These words say enough! How clearly he exhibits their thanklessness to him!

We can sympathize with Paul that he had to suffer such things from these "saints"! Is it not a heavy load to be so treated for his goodness to them?

DISORDERS IN THE ECCLESIA

Such a condition is not confined to individuals, but disturbs the wholesome development of the ecclesia. The proof of this is seen in this same city. The self-elevation of one over the other led to divisions, so that one considered himself better than others (1 Cor. 1:12). Paul called these divisions "sects" (1 Cor. 11:19), and, according to Gal. 5:20, such are the work of the flesh. Yet he adds that sects must be, that those who are qualified may be made apparent among them (1 Cor. 11:19), seeing that they do not take part in these divisions. These were the members whom Paul praised because they held to the traditions and conducted themselves accordingly.

Where there are sects, there are divisions. And this was the case in the Corinthian ecclesia (1 Cor. 11:18). A schism is the result of forcible splitting. In the ecclesia the creation of a division is one of the worst of offenses, because it is an indivisible unity.

Paul speaks of such a split in other contexts as a swerving, a deviation. So he writes to Timothy (1 Tim. 1:6) that some, swerving, were turned aside from the main thing in the life of faith. This expression denotes "out-of-the-row," and suggests the picture of the ecclesia standing in an orderly row. Everyone should keep his appointed place, so that no friction or disorder occurs,

Those, however, who nurse a spirit of pride in their hearts, are continually in danger of leaving their place in the row in order to take a higher one. Then come the divisions which mar the God-given order.

In the soil of this disposition another bad fruit sprouts. Paul speaks of those who turn aside to vain prating. They even call their profane prattlings "knowledge" (2 Tim. 6:20-21). And in 2 Tim. 2:18 the apostle gives drastic evidence that those who swerve from the truth set up false doctrines.

Even in Corinth the soil was favorable for false teaching. Alongside of crass unbelief (1 Cor. 15:12) others were found in questionable ignorance (1 Cor. 15:34-35). They opposed Paul with bulwarks of arguments that are contrary to the knowledge of God. He took pains to destroy them and to lead into captivity every apprehension into the obedience of Christ (2 Cor. 10:4-6). Indeed, there were false apostles, fraudulent workers, who were transfigured into apostles of Christ, and under cover of this disguise sought to bring in false teaching (2 Cor. 11:13). Too bad, was it, that Paul could say of the Corinthians that they stood for a different evangel than his (2 Cor. 11:4).

We find all of this still in the ecclesia of Christ; the causes, also, of this fraudulent condition still exist in its midst. It is the expression of an uncrucified pride, an inherent delusion of their own infallibility, very often accompanied with envy of other servants of God. Out of this disposition the necessity of being somebody sprouts high. One would like to be somebody also. How often is this the reason for leaving one's proper place in the row, to step out of the God-given rank. Out of such a separated condition a "new doctrine" springs up. A little circle is formed and the Corinthian disposition reaches its goal. Alas! There are plenty of spiritually undeveloped minors, who do not see through the fraud. They accept this delusion, thinking they are making

progress. This leads to a double carnage. They find themselves on a false way, and have even encouraged the one who led them astray, instead of keeping their distance from him.

ALL IS OF GOD

To these proud and conceited people Paul presents the significant truth: "What have you which you did not obtain? Now if you obtained it also, why are you boasting as though not obtaining?" (1 Cor. 4:7). Such strong speaking should have brought them to sanity. Paul plainly points out the sin of these believers. They boast of their knowledge as if it had issued out of their own hearts, when they had received it through others. How forceably does he remind them that all that they have came from God! John the baptist stood far above these Corinthians, for he gave voice to the magnificent maxim (Jn. 3:27):

> "A man cannot get anything if it should
> not be given him out of heaven."

How worthy is this word of being stored in the hearts of all believers. It is for the minors as well as for the mature! It really is not nice, always to act as if we had never been helpless sinners, and had always possessed our knowledge or even discovered it ourselves. Paul, however, knew well that the truth which dwelt in his heart, and often the subject of his meditations, that all is of God, generates a humble and thankful disposition. We here recommend to those desiring knowledge to take this lowly attitude in order to receive the highest gifts of God.

EXAMPLES

Paul does not only uncover this damage and its source, and give instructions how to avoid it, he also gives himself and Apollos as models. The Corinthians and we also should learn not to be disposed above what is written

(1 Cor. 4:6). Ro. 12:3 also gives us a similar exhortation not to be overweening, but to be sane, as God parts each the measure of faith. Only true humility is able to keep us within these bounds. And in this Paul and Apollos were genuine models.

Apollos, the scholarly man, who was able in the Scriptures (Ac. 18:24-26), nevertheless recognized his shortcomings when Priscilla and Acquilla taught him the deeper truths which they had received from Paul (Ac. 18:1-3). He did not allow his learning, or his eloquence, which were genuine, to hinder him. Neither did he pride himself with being sated and rich, like the Corinthians (1 Cor. 4:8), but quietly allowed his humble hosts to teach him the way of God more accurately (Ac. 18:26).

And what humility and thankfulness shines forth from the heart of Paul! He, the great apostle, is not backward in acknowledging what a calumniator and persecuter he had been (Gal. 1:13, 1 Cor. 15:9, 1 Tim. 1:13). Yet that which he afterward became he ascribes entirely to grace, when he says: "In the grace of God I am what I am" (1 Cor. 15:10). And when he testifies by the authority given to him, that he toiled more exceedingly than all of them, he adds, "not I, but the grace of God which is with me." (1 Cor. 15:10). Besides he repeatedly testifies concerning his deep insight, that he received all from the Lord (1 Cor. 11:23, 15:2, Gal. 1:9 and 12). He did not dare to speak any of what Christ does not effect through him (Ro. 15:18). All that was his he attributed to the Lord and His grace. And how fully his heart was filled with thanks to God and Christ, the many passages will tell us which we may locate easily in the concordance under the word "thank."

His enemies, who dared to recommend themselves and to use themselves as a standard of measure, he answered thus: "Now we shall not be boasting immeasurably, but according to the measure of our range, which measure God parts to us..." (2 Cor. 10:13).

Once when a Bible teacher was admired for his deep grasp of the Scriptures, he refused the praise, and acknowledged that he had received it all from another, that is, Paul. And Paul himself, the founder of the ecclesia, through whom we learn about it, points back to the Source, to Christ, the Head of the ecclesia. That is the exemplary disposition, by which the Lord Himself is honored.

ENCOURAGEMENT TO IMITATE

Whoever thinks of his knowledge as a gift of God, and thankfully remembers God's servant through whom he received it, gives much honor to the Lord. Along with the writer of these lines, many others must acknowledge that they were not even believers when God put some of His deeper truth into the hearts of several of His servants, who travailed and suffered for it. And many were some time in the life of faith before the Lord gave them concordant truth, by His grace, although it had been made known long before. That really leaves little room for self adulation. We will therefore be honest enough to acknowledge that our knowledge is a *divine* achievement, which He "*makes ready beforehand* that we should be walking in" it (Eph. 2:10).

May we, therefore, guard against the disposition which was rampant in Corinth. Rightly speaks Paul to such in Philippians (2:21): they "are seeking that which is their own, not that which is Christ Jesus'." This, however, is the best soil for pride and thanklessness. This will cause sorrow to the holy spirit of God, which then no longer can help the understanding. Of course, by much reading, we may be able to gain much knowledge. But this will lack the warmth, the love, and the joy of the holy spirit, and is not able to lead the heart into a joyful communion with the Lord. Where the spirit of God is hindered by such a disposition in searching and expounding God's Word, there is the

danger of developing false doctrines, if not a complete shipwreck of the faith.

Where, however, we humbly remember that our salvation and knowledge are gifts of God, and recognize, with subjection and faithful gratitude, the enlightened teachers who were the Lord's instruments, the spirit of God operates in the heart unhindered. Such a disposition, which uses all knowledge for the glory of the Lord, He will enrich with the costliest gifts He has to give, His peace, His joy, and with a leading from knowledge to knowledge and glory to glory.

Just as the desire for self-elevation, in any assembly produces disturbance and division, so, an ecclesia of believers will have a sound development if humble and thankful hearts are predominant. When one considers another superior, there is no room for faction or vain glory (Phil. 2:3). And when, with increasing grace and knowledge, this does not lead to pride, but to overflowing thankfulness, then an ecclesia of such believers becomes a fragrant odor, an acceptable sacrifice (Phil. 4:18). This lovely testimony Paul could give to the Philippians. In it we may see what a profound blessing humble subjection and gratitude can produce. And, finally it must be so, for this is the disposition of Christ Jesus (Ph. 2:5).

Today this is still possible, for the same grace is available. Let us quietly allow it to perform its discipline in us (Tit. 2:11-12). Let us follow, with zeal and determination, our beloved brother Paul, as Timothy did (2 Tim. 3:10). To us, also, comes his exhortation: "what you learned, also, and accepted and hear and perceived in me, these be putting into practice, and the God of peace will be with you." (Ph. 4:9). The apostle's joy was full, when he saw that the believers were united in soul and of one mind. And for this unity there must be a humble and thankful disposition. That should be present with every believer, when there is to be praise for the glory of His grace.

M. JAEGLE

FOR HIM

PART TWO

Once we are illuminated by the holy spirit to perceive our high place in grace, we should not overlook the fact that, in the midst of these great revelations, the depth of our life in unbelief is set forth (Eph. 1:7). Such a reminder of the period of our estrangement from God can generate heavy self-accusations, which may lead to inner tensions. "Deliverance through His blood" points back to our slavery under the might of Satan and sin. Here our weakness is emphasized, for we could not overcome the mightier power. But "the forgiveness of offenses," exposes us as *offenders* who have wounded the heart of our heavenly Father. This consideration, in the light of the many loving deeds done for us, long before we existed, is bitter and painful for our hearts. How shameful is it for us to be reminded that God reaped such distasteful fruit from us first of all! To be sure, Satan's wile is very great, and we could not keep from coming under his dominion, but offending our heavenly Father—Oh, that this had never come into our lives! We have, indeed, the most upright and loving forgiveness of these offenses, that assures us that He holds nothing against us, yet even this might not fully free the heart of one wholly devoted to the Father.

Children who offend their loving parents, causing them pain, shame and disgrace; when they come to realize their abominable actions, even when they have the heartiest forgiveness, never feel fully free of a sense of shame, that they could be guilty of such deeds.

So the hearts of believers may still feel guilty, because of their previous enmity to God, their Father. The forgiveness of offenses may be felt as glowing coals

on their heads, especially in severe cases. From this may spring the question, whether God could not have hindered this evil, as well as the wish that such things had never entered creation.

In order to fully and finally remove this tension, and to attain the deepest rest and peace, and the undisturbed enjoyment of His forgiveness and blessedness, God gives His ecclesia a revelation of the original cause of *all* that occurs, and this in connection with the teaching of our earliest selection, as follows: "being designated beforehand according to the purpose of the One Who is *operating all* in accord with the counsel of His will" (Eph. 1:11). In this *all* is included everything that occurs, without a single omission, yes, even the cause of the offenses committed against Him. The best explanation, perhaps, is Ro. 11:32: "For God locks up all together in stubbornness [in which no one could do otherwise than to offend] that He should be merciful to all."

In order to carry out this part of *His* purpose, He induced a creature, in a special way, to demand the creation for himself. Just before His death Jesus said to Simon, "lo! Satan claims you men" for himself (Luke 22:31).

Here the Son of God makes an exceptionally important revelation as to Satan's object. Not only the apostles, but, much earlier, the whole creation was coveted by him. He appropriated the Subjector's wish as his own, to have all worship him, and this is the incentive for his counter-operations.

This desire, however, did not originate in his own heart, but in the purpose of God's will. It was in line with His intention, to deliver His creatures to a creature, so that they would receive drastic but wholesome evidence of what would happen if they lived for such a one and in themselves. The creator knew that they must learn the bitter lesson of evil by experience, and thus arrive at the appreciation and enjoyment of good. Therefore

it was absolutely necessary to come into the merciless slavery of Satan, in order to learn the difference between his service and God's. This must come first, in order to be able to serve God willingly, thankfully, and joyfully.

In the course of Israel's history we find this divine method of discipline used occasionally. In 2 Chron. 12:1, etc., we read of King Rehoboam, that he forsook the law of Ieue, and so came under the hand of King Sisak, of Egypt. Yet, being corrected by Shemaia, the prophet, he humbled himself as well as his household. So God has mercy on them and gave them a measure of deliverance, that is, not complete freedom from the hand of Sisak. And now follows an explanation why God uses this method: "They shall know My service and the service of the kingdoms of the other land." (2 Ch. 12:8)

How convincingly clear does God here apply His grand principle! The knowledge of good comes through the experience of evil. It was, indeed, a terrible judgment when God gave His people into the hands of brutal nations, and only too often did they cry in despair to Ieue on account of the hard and cruel bondage. But in God's hand these operated as a preparatory discipline for their salvation. The hard slavery under the lash of merciless peoples should have taught them the knowledge and beauty and glory of His service, and call into longing remembrance all His goodness.

At that time God had not yet reached His goal. It was not yet the time for it, for not until the day of His might, at His coming in glory, will He find a willing people (Ps. 110:3).

Even if the result of this discipline has not yet been achieved, this record out of Israel's history contains the most valuable teaching (Ro. 15:4). In it we see divine principles in action which He will use for the whole creation, and with universal success, so that every created being will find its whole happiness and complete satisfaction in a willing service for God.

In order to carry out this unique idea, so full of wisdom, He induced one creature to demand all for himself, who managed to outwit the rest and press them into his service. So are all creatures taught what it means for the creature to serve the creature, divorced from its Creator, with all its unrighteousness and bitterness. This penetrating, painful experience is the best preparation for the knowledge that only by a life for God can we be truly and permanently happy. This terrible, life-destroying treatment by the counter-worker, and the knowledge of the life-bringing love-deed of Christ on the cross, in the last phase of the divine plan of salvation, will bring all creatures, through Christ, to willing and joyful subjection to God. The recollection of the past slave-life will magnify their praise and thanksgiving and love to God. All will be permanently cured of worshiping a creature, and will never desire to serve a false deity instead of the one true God.

For this reason, for His own glorification and the permanent good of His creatures, He put the whole creation in the service of Satan, in order to receive them again wholly and lastingly *for Him.* Without this painful but transitory experience it could never be accomplished. With profound thankfulness all will approve of His course, for there can be no knowledge of good without the experience of evil.

We, however, whom He has chosen, should always remember that He has designated us beforhand, in Christ Jesus, that we, in our short, fleeting lives, by loving communion with Him, and a willing, joyous service for Him, may be a preview of His glorious consummation.

God must have seen the end at the beginning, for our designation beforehand was "in accord with the delight of His will." This seems to read as though He had great joy beforehand, as He saw His Son undertaking to fulfill this decree, and was delighted in advance over

the glorious fruit which He would gather with us.

In Romans we are told what we receive as a result of our prior designation: "whom He designates beforehand...these He glorifies also." (Rom. 8:30). But in Ephesians (1:6) we are shown that we, as designated before, glorify God Himself: "for the laud of the glory of His grace" (6). And again we read that "we should be for the laud of His glory" (11). And still further this glorification of God enters our own life, for our salvation and sealing with the spirit until the deliverance of that which has been procured is "for the laud of His glory." (13-14).

But we can be this only because His grace has accomplished something on our behalf *first,* as further revealed in this connection: the grace "which graces us in the Beloved" (6). This glorious truth is, perhaps, one of the profoundest in connection with our selection. As it occurred in Christ, then we share His office which He, as the Anointed, will occupy. Yet here we are shown that the roots of our selection are still deeper. Christ is also His well-beloved Son, and in Him, as the Beloved, we were graced with election. Although our co-operation with Christ, in His work, already puts us among the divine nobility, we are again met here with the joyous truth that we, as chosen, are also the fruit of God's love. "*In love* designating us beforehand." (5), so it was testified to us. Not only His love to *us* was exercised therein, but also the Father's love for the *Son.* Graced with a selection in the Beloved, shows that the selection was in the Father's beloved Son. Now that our selection occurred in the light of this love, we also had an intimate association with it. This is, perhaps, the deepest sense of our selection in the Beloved.

Even if we could confirm this by a walk in holiness, yet the source from which it springs is altogether the work of God. This does not depend on the state of the believer's holiness, but alone on the fact that, in all eras,

these selected ones were called, and existed, without intermission. This *is* a continual laud of the glory of His grace. In the ecclesia this reaches such a triumph that we are encouraged. But how much more joy does it give Him when a life of obedience and sacrifice is offered up!

There is still another special word to say concerning the peculiar way our selection was made known, and, in general, concerning all the divine arrangements for the later gathering of the ecclesia of the one body. This important part of His plan, God, when He had the bulk of the Sacred Scriptures written, did not promise openly, but kept secret. This method is especially notable, when we compare it with His dealings with Israel. Long before they existed, He set forth their place and portion in the form of promises, in His Holy Word. So, with the very first, in Genesis 12:2-4, we are given a clear insight into their future, after which there followed many another. In contrast to this, He kept His plans as to the ecclesia of today utterly secret. Repeatedly Paul, in his epistles, emphasizes that they are revelations of secrets which hitherto have been kept hidden (Ro. 11:25, 16:25, 1 Cor. 2:7, Eph. 3:3, Col. 1:26). Indeed, this administration is actually named "the administration of the secret" (Eph. 3:9). From the eons it was concealed in God. The crisis when God began to unveil these secrets was when Israel, as stated in Acts, is set aside, and became useless as a channel of blessing to the nations. Then God made known, through Paul, that He would gather a body for His Anointed, which would reign with Him among the celestials. These revelations began in the earliest of his epistles and continually increased until the deepest and concluding prison epistles: the equality of believers out of the nations with those out of Israel in the allotment above among the celestials (Eph. 3:6).

"Having perceived, brethren beloved by God, your

choice," so we read in Paul's earliest epistle (1 Thess. 1:4). From this as a basis, God, through Paul, gave increasing light and insight in this gracious position. In Ephesians He removes the last covering, so that we may be in possession of a complete revelation of our election. A deep sense of gratitude must fill our hearts for it!

Yet there shines out of this first chapter of Ephesians, which describes our election most fully, still another jewel. We must not overlook the fact that God, in these truths, which affect us personally, has involved it intimately with the reconciliation of all. We should consider our election only in the light of the salvation of all. We read: "making known to us the secret of His will (in accord with His delight, which he purposed in Him) to have an administration of the complement of the eras, to head up all in the Christ—both that in the heavens and that on the earth—in Him" (Eph. 1:9-10). The reconciliation of both the heavens and the earth was a divine determination which God hid, but made known through the apostle Paul. To a certain extent this revelation of the future happiness of all creatures is a parallel to our selection. This future allotment for all He determined before in Christ, and is in accord with the delight of His will, and so His determination to save all. Let us not forget this, lest we become the victim of a most God-dishonoring idea as to our gracious choice. Even if God proposed this before the disruption of the world, His will to save and bless all was even older, for when all was still in Him, He was filled with love for it. In this comparison our selection is the lesser, which was included in the earlier and greater, and is based on the earlier. Surely God had not planned to make us fellow-workers in this grand plan of salvation until it had been decided upon. The two great divine undertakings, the salvation of all and our selection are so vitally connected that, if one, the first and greater one should fail, the

other one, which concerns us, would also fall short. Whoever opposes the truth of the reconciliation of all is like a man who wrecks the foundation of his own house, and, in ignorance, destroys the home in which he lives. Only in the light of the reconciliation of all does our selection show its full beauty, and exhibits God's great love and rectitude.

The knowledge of the harmonious connection of these two great purposes of God will develop the right fruit in our faith life, to the delight of the glory of His grace. There will be love to God and His Son and an upright warm love for our associates, who, even if not selected, nevertheless are destined to be saved. And if we add to this the insight that the others were just as good as we were, then our hearts are humbled. Only so are we prepared to yield the fruits of grace, and we will become as an ascent offering which ascends to Him, in thanksgiving for the grace in which we were selected.

M. JAEGLE

LIVING LOG

While walking among the California big trees, we saw a log lying on the ground, *which shot forth shoots,* although it no longer had roots. What a wonderful picture of life after death! When translating in Un. 22:2, the memory of this led to the rendering *"log* of life." Cottonwood posts, also, often have shoots, but they are not nearly so perfect a picture of death as a log lying prone upon the ground. Those who have not seen such sights criticised the rendering, so it was altered to "tree." But now it seems that those whose experience of nature and people, has been limited to one land, should defer to those who have been about a bit. God gives such sights and experiences to some, in order that His Word may be better understood. "Living *log"* will be restored to the C.V. in future editions, for "tree" fits another Greek word. Kindly correct your copy.

TIME TO RENEW YOUR SUBSCRIPTION

Since all subscriptions now run with the calendar year, yours is now due unless you sent it in response to our notice in the September issue, or have paid ahead. In sending gift subscriptions, please state whether they are new or renewals. You can save us the labor of sending a notice, if you respond to this reminder, and, since we are short handed in the office this year, your kindness in this matter will be appreciated. The price is still $1.00 a year, as it was in 1909. E.O.K.

THE SONS OF NOAH
(CONTINUED)

Ashur (*Ashur* PROGRESSING), a grandson of Noah through Shem, seems to have retraced his steps northward along the Tigris. There *he*, also, builds cities, for a great capital is characteristic of the kingdom eons. Jerusalem will be the center of rule under the coming King. So it was from the days of David. Babylon is its opposite. To begin with, however, the Shemite sovereignty was centered in Ashur, or Assyria. The first city was Nineveh (*Ninue* PROPAGATRESS), a very suitable name for the beginning, for it is immediately followed by three more. This seems to have been an attempt to concentrate the sons of Shem in one district, *out* of which Abram was called to go to the real spiritual center of rule in Jerusalem in the promised land.

The second city was Rehoboth (*Rchbth* WIDES Gn. 26:22, 36:37), the third Calah (*Klch* MATURE). The Hebrew has *Rsn* BRIDLE for the last city. The Septuagint has changed the R to D, *Dsn*, but this interchange could easily be made by them. The general idea of restraint is quite fitting for a large city.

PUT-PHUT-LIBYA

The A.V. has these three renderings for the Hebrew *Pht*, Put (1 Chr. 1:8, Nah. 3:9); Phut (Gn. 10:6, Ez. 27:10); Libya (Ez. 30:5, 38:5, Ac. 2:10); Libyans (Jr. 46:9, Dn. 11:43). As the occurrence in Acts is from the inspired Greek, it identifies the ancient Phut with later Libya. As it is mentioned with Ethiopia on four occasions it must be in Africa, and we may be quite sure that the descendants of Phut, the third son of Ham, settled on the Mediterranean coastland west of Egypt.

Cain built the first city, in opposition to Alueim's command (Gn. 4:17). Adam and Noah built none. Nimrod built the first city in this eon at Babel, the very spot whence Al had dispersed mankind. What is wrong with cities? They display the highest achievements of mortals and glorify mankind. The name "city" (NAKED) indicates that the ground has been denuded of vegetation. But living, growing plant life is God's achievement, and reminds us of His vital power and wisdom and glory. An architect who was well acquainted with the latest and highest achievements of his profession, once stood still to admire a tree, for, to him, it far surpassed the highest efforts of humanity, containing elements with which no man can compete. "Man made the city: God made the town." Nevertheless, God also has made buildings and temples, and will make a city, New Jerusalem, in which His glories are manifested. These alone will remain. All the rest will perish, and all glory will be given to God, not to the achievements of mortals.

NINEVEH

To the superficial student, verses (10:)11-12 still seem to speak of Nimrod, so that he built *both* Babel and Nineveh. But *Ashur* was the second son of *Shem* (22), not of Cush. *He fared forth* from the land of Shinar, Nimrod's kingdom, and started another realm and city. We are told especially that it was a great city. Much later, when Jonah went there, it had a diameter of three days' journey. I live in a city over forty miles from north to south, let us say two days' easy walking. This territory contains about three or four million inhabitants, but it includes many smaller cities. The way it reads, one might think that Resen or Calah is the great city, instead of Nineveh. The statement that Resen is between Nineveh and Calah seems to indicate that these cities grew together, and thus formed the truly great metropolis and capital of the Assyrian (Ashur) empire.

Ham's second son seems to have separated from his brother Cush after Babel, and migrated into the Nile valley. It was quite natural for these early pioneers to settle near fresh water, for that is as essential as land. We have already seen the basis of two empires, one on the Euphrates and one on the Tigris. Now we have the third, on the Nile. The name Mizraim (*Mtzrim* CONSTRICT-S, Narrows) is exceedingly apt, for the land is so dependent on the river for moisture that only a narrow strip on each side can sustain life for many people.

As the names given are all in the plural (-im), they are the *descendants* of his sons, as we know to be the case with the Philistim. As they seldom appear again in the Scriptures, we will simply list them with their Hebrew names and the passages where they appear. The Ludim (*Lud-im,* Lydians, Jr. 46:9). The Anamim (*Onm-im*). Lehabim (*Leb-im*). Naphtuhim (*Nphtheh-im*). Pathrusim (*Phthrs-im*). Casluhim (*Kslch-im*). Philistim (*Phlshth-im* or *-i.* CAST-SET-S, or Distinguished-settlers. Philistines, Palestine). And the Caphthorim (*Kprthr-im,* Dt. 2:23). They probably all remained in Egypt except the last two. The Philistines come before us often in the history of Israel.

CANAAN

A curse had been pronounced on Canaan (9:25), so the fate of the Canaanite is of special interest. It is a remarkable fact that, at first, they settled in the land of promise. Later, they were destroyed by Israel. This seems to be anticipated in this list, for most of the names are not those of the sons, but the *nations* which later sprang from them. We do not read of Jebus, but of the Jebus*ite*, and the Amor*ite*, and the Girgas*ite*, and the Hiv*ite*, and the Ark*ite*, etc. These names are those of the dwellers in the land, whom the sons of Israel were charged to exterminate. Even before this, in Abram's day, Sodom and Gomorrah seem to have been cities of

the Canaanites, on whom this curse rested, even before they were destroyed because of their licentiousness (10:15:19).

The name Canaan should not be confused with Cain, which means *Acquired,* for it denotes one who *Submits,* or *Trafficks.* Canaan seems to have been under the authority of Egypt much of the time, until Israel came and replaced them. Meanwhile they were on the main roads between the sons of Ham, in the south and the sons of Shem in the east, and also traded by sea with the sons of Japheth on the north shores of the Mediterranean, especially the cities of Tyre and Sidon.

Sidon, (*Tzidn,* SIDE, Provision) founded a city on the seacoast which, at times, controlled northern Palestine, and, with Tyre, carried much of the commerce on the Mediterranean.

AMORITE GIRGASITE

The Amorites (*Amr-i* SAY-ITE) come before us very often, for they had two kingdoms east of the Jordan when Israel entered the land, and later spread to the other side. Abraham dwelt with them (Gn. 14:13), and Jacob took land from them (Gn. 48:22).

The Girgasites (*Grgsh-i* STIR-CLOSE-ITE, close-sojourner) do not seem to have had much to do with Israel. They are not named after the time of Nehemiah (9:8).

HETH JEBUSITE

Heth (*Chth* CRACK, Dismay), the second son of Canaan, was the ancestor of the Hittites, with whom the patriarchs came into contact during their sojourn in the southern part of Palestine. We will come across them often in our studies in the life of Abraham, Isaac and Jacob. It is well to note how they kept aloof from them because of the curse upon Canaan (Gn. 23:3-20, 27:46, 49:29). They were in the south, especially in Hebron.

Now the form of the names change from the patronymic to the —ite (*—i*) form preceded by the article, *the*. These seem to be located mostly between Sidon and Heth. The first one is near the center, the Jebusite (*I-bus-i* TRAMPLE-ITE). They dwelt in the region where Jerusalem now is and maintained their independence until the time of David (2 Sam. 5:6).

The Hivite (*Chui* LIVE-ITE) seems to have been in Shechem, but later is found near Mount Hermon (Js. 11:19) and Lebanon (Jd. 3:3).

The Arkite (*Orq-i* GNAW-ITE), and the Sinite (*Sin-i* THORN-BUSH-ITE), and the Arvadite (*Arud-i* DOWN-ING-ITE), and the Zemarite (*Tzmr-i* WOOL-ITE), and the Hamathite (*Chmth-i* WARM-ITE) are mentioned only here and in the genealogy in Chronicles, so have no further interest for us. These are divided by families, by languages, by lands, and each was a nation for itself (Gen. 10:30).

BOUNDARIES OF CANAANITES

The west boundary of the Canaanites is very distinct, as it is the sea-shore from Sidon in the north to Gaza in the south, but thence eastward is indefinite, along the south-rim to Sodom and Gomorrah, Admah (*Adm-e* human) and Zeboiim (*Tzb-im* STATIONS) and Lasha (*Lsho* TO-SAVE, supposed to be a medical spring east of the Dead sea). As the eastern border was desert it was necessarily indefinite. The north may have reached to Hamath, between the Lebanons, as one of the sons of Canaan had this name.

THE SONS OF THE HEBREW

Shem, in our versions, is said to be the father of all the sons of *Eber*, his great great grandson, who were named Peleg and Joktan (25), only two. He was the forefather of *all* in this list, so there must be some special reason for bringing in this name. Eber (*Obr*, PASS), with the ending *—i* (*Obri* PASS-ITE) is transliterated "Hebrew,"

and is used of Abram (Gn. 14:13), and of the Hebrew nation (Ex. 1:15). As these are the principal objects in view in the rest of this book, it seems more likely that Shem is pointed out as the progenitor of the Hebrew people, who are not indicated otherwise in the annals of Noah. Later on it is also used of the Hebrew *language* so may imply that these alone passed on the original speech of Adam in the confusion of tongues, which followed.

NOT THE ROYAL LINE

It may help to find our way through this genealogy if we first give only the direct line to Abram as given backwards in Luke 3:34-36: Shem, Arphaxad, Cainan, Shelah, Eber, Peleg, Reu, Serug, Nahor, Tera, Abram. In the genealogy from Adam to Noah we are practically confined to the line of subjectors, the distinguished firstborn all along the line. But, in this eon the firstborn according to the flesh are not *chosen*. Shem himself was not first. Arphaxad was first. The chosen are repeated in the next section (11:10-20). Here, in 10:21-31, we have a list like those of Ham and Japheth, from the standpoint of the flesh. We are not given the length of their lives, nor are they linked to further revelation through Abram.

SHEM

Shem had five sons, as follows (Gen. 10:22-31):

Elam (*Oilm* OBSCURITY), later applied to a province of Persia (Dn. 8:2), of which Chedorlaomer was king (Gn. 14:1, 9).

Ashur (*Ashur* PROGRESSING). This may be the one who left Shinar and built Nineveh (10:11-12).

These have *Arphaxad (*Arphkshd*) the first son, who is in the line of promise, so is repeated in 11:10-13.

Lud (*Lud* GENERATING). His descendants are mentioned in Is. 66:19, Ez. 27:10. To be distinguished from the Lud*im*, descendants of Mizraim, in verse 13.

Aram (*Arm* HIGH), generally rendered Syria, but often mistranslated Mesopotamia. The high country north of Palestine.

Cainan is added by the Septuagint here, but it is questionable, as it is not in the Hebrew, and follows soon after, as the son of Arphaxad, which is confirmed by Luke's account (3:36).

SHEM'S GRANDSONS

Aram had four sons: Uz (*Outz* FIXING, later used for the land where Job lived); Hul (*Chul* PERFORATING, sand); Gether (*Gthr*); and Mash (*Msh* REMOVE).

*Arphaxad generated *Cainan (*Qinn* NEST, Acquired) according to the Septuagint and the genealogy of our Lord in Luke 3:36, and Eber (*Obr* PASS). Eber is an important and significant link in the line of our Lord's genealogy. At the beginning of Shem's line he is spoken of as the father of all the sons of Eber or the Hebrew (verse 21). His first son, Peleg (*Phlg* DISTRIBUTOR) has a significant name, for in his days the land was distributed (25). We will return to this later. Joktan was his brother.

The name Peleg (*Phlg* Gn. 10:25) finds its nearest equivalent in our DISTRIBUTE. As a noun it is usually rendered "river" in the A.V., but *rillet* in the C.V. The tree in the first psalm was not planted by a *river*, for rivers are scarce in the holy land. Almost all the watercourses are steep and carry water only occasionally. A tree planted near one of them is in double danger. It may be washed away by a winter flood or dried out in a summer drouth. How much more comforting if we picture it as planted in a garden by an irrigation ditch! Then the water comes when needed most, in the heat of summer. I have known such trees, one particularly, a magnificent eucalyptus, planted by a southern California *zanja*, as the Spanish call it. The *phlg* was a *distributor* of *water*. (Ps. 119:36, Pr. 5:16, Isa. 30:25, 32:2,

Lam. 3:48), which could be turned where needed (Pr. 21:1), or it might be oil (Jb. 29:6). In Los Angeles, in the last century we had a Peleg, or *zajero*. He controlled the distribution of the irrigation water.

Peleg, however, was the distributor of the *land*. Hitherto there was so much land that probably no one thought of claiming any special part as their own. Now that Noah introduced government, the need for some regulation in this regard seems to have been met by Peleg, so that he was called the *Distributor*, something like a modern land agent. A few verses further on (Gn. 10:32), the subject is again broached, for there we read, "from these the coastland nations are *parted* in the earth after the deluge." A rillet of water *parts* a garden into plots. While its function is not to separate, but distribute, yet in effect it makes a division. So with the nations. At first, the boundaries were natural features, especially water, so, like the rivulets in a garden, the nations were separated by streams. Nations, today, find this a good boundary. But this distribution has probably led to more strife and bloody warfare than anything else in man's day. The rivers east of the Jordan and the Dead sea were often used as boundaries. The Euphrates is the future north and east border of the promised land.

Peleg's father was Eber, PASSER, the first "Hebrew." Like Abram, he probably left his birthplace and *passed* elsewhere (Gen. 14:13), or Joseph, who was taken away to Egypt. Perhaps we would use the term emigrant. I once migrated to the Pacific Coast. When not controlled by law, such people are intruders and cause trouble. In a cattle country, many a so-called "squatter" has lost his life because his cattle ate the feed and drank the water claimed by another. The sons of Israel were called Hebrews in Egypt, for they were a foreign element in the population. It is well to remember that, with his surname, he was Peleg Hebrew. The Israelites were

emigrants, Hebrews in the land of promise, and so they are today, once more. That is the cause of the war with the Arabs. In Peleg's day, men were beginning to scatter over the surface of the entire earth. That is what led to the building of Babel (Gn. 11:4).

As Ieue Alueim's plan for this eon and the next calls for one nation to rule and bless many nations, so His early efforts all tend to divide humanity, first into three divisions, Shemites, Japhethites, and Hamites, and these into many nations. To these the land was distributed in the days of Peleg (*Phlg* DISTRIBUTE). In Deuteronomy (32:8) we read:

> When the Supreme allotted to the nations,
> When He parted the sons of Adam,
> He stationed the boundaries of the peoples
> According to the number of the sons of Israel.

Yet the promised land was first given to the descendants of Canaan, who is specially mentioned along with Noah's three sons. They received the land from Sidon through Sodom, to Lasha. It looked as if no land had been reserved for the chosen nation.

The land was not reserved for Israel in the days of Peleg. Even the small portion they have hitherto occupied had been given to seven other nations (Ac. 13:19), and remnants were left in order to test them. The slavery of Egypt afforded Ieue an opportunity to be their Saviour, and the trials of the wilderness taught them His provision. The conquest of the land not only revealed His power, but the inviolability of His promises. He had promised the land to Abram, to Isaac and to Jacob, yet they never occupied any of it, except a burial place, as theirs. After they had developed into a nation, in Egypt and the wilderness, then they immediately began to exercise their function as the head of the nations, by judging the descendants of Canaan and taking over their land.

Joktan had a large family, including thirteen sons. As most of these do not play any further part in divine revelation, we will merely mention each name with its probable meaning.

Almodad (*Almudd* COMPRESS-FOND); Sheleph (*Shlph* PULL); Hazarmaveth (*Chtzr-muth* ENVIRON-DYING); Jerah (*Irch* is-WIND[blow]ING, moon); Hadoram (*Edurm* OBTRUDE-HIGH); Uzal (*Auzl* DEPARTING); Diklah (*Dqla*); Obal (*Oubl*); Abimael (*Abi-m-al* FATHER-FROM-SUBJECTOR); Sheba (*Shba* RETURN); Ophir (*Auphr* SOIL, Africa?); Havilah (*Chuile* PERFORATE, travail); Jobab (*Iabb* WILL-BE-IN-IN).

Why are these given? Could it be that they represent Arabian tribes near the border of Israel and others which settled on the shores with whom Solomon had dealings? But the following note as to the location of these families is very vague in our versions, and in the Hebrew, as *from* Mesh *as* you come to Sephar is not clear. The Septuagint has *till* for *as*, so gives Mesha as the western boundary and Sephar as the eastern mountain boundary. The only mountains in the east must be the short chain on the Persian gulf.

Thus the nations were distributed over the central part of Eurasian Africa after the deluge and Babel.

HELPERS IN THE WORK

The concordant staff must act in accord, and not be desirous of earthly reward or honors, not self-assertive, or insisting on their own will. Suggestions made by qualified friends are tested by specialists, and adopted if approved. Personalities or bitterness are not an evidence of spirituality, but of the influence of the adversary. Those who wish to help should examine their hearts and make sure that their motive is love to the Lord and not a selfish desire for present or earthly reward, for the real fruit of our efforts depends on the attitude of our hearts toward the Subjector.

AND

"AND" is a very interesting word to observe in the first chapter of Colossians, for it brings to our attention thoughts which God has *connected together.*

We find the first one used in verse one, where Paul speaks of himself *and* brother Timothy. He includes Timothy with him at the beginning of this book, because Timothy is an illustration of the Jew and the nations brought together in one body. Timothy was half Jew and half Greek. Paul speaks of him as "brother." This is something that he would never have done "according to the flesh," for Paul was a Jew. But now in the body of Christ he connects himself to Timothy and speaks of him as "brother."

The next thoughts we find connected together are in verse two, "grace *and* peace." These go together, for one follows the other. There can *be* no peace without grace. "Grace to you *and* peace"— what a nice way to begin a letter!

In verse four we read of "faith *and* love." Faith in Christ Jesus is not mentioned alone, for it will also include love for all the saints, for they are all *in* Him. Love for all the saints is the product of God's spirit in us, and, therefore, follows the phrase, "faith in Christ Jesus."

In verse six, Paul speaks of bearing fruit *and* growing. Not only was the evangel bearing fruit, but it was growing so that it has now reached over here to us. Growth must not stop when fruit is borne, but must be a continual process so that more fruit may be borne. Both of these thoughts must go together, for both are necessary.

In verse six he speaks of "hearing *and* realizing" the grace of God in truth. Hearing alone is not sufficient. Many hear of the grace of God, but do not realize it. Realization comes through hearing and is an added step.

In verse 10 we read of "bearing fruit *and* growing in the realization of God." We often meditate on bearing fruit in every good work, and neglect the "growing in the realization of God." It too, is very necessary. It cannot come to us through reading magazines or books or pursuing other forms of entertainment, but only through the Word of God. It is He Who causes us to grow in the realization of Him. Both of these facts are an important part of our life, and go together.

All the way through this chapter we find thoughts connected together. You will receive a rich blessing if you will go through it and watch for them. (Y.P.F. NOTES)

ALL OUT OF GOD

One of the things that is a joy to believers is to be having fellowship together in the things of the spirit. Though we would love to be able to have it with all of mankind, the things of God are hidden from them. They live and walk in this world totally ignorant of the things of God.

Paul, in his writings, often says, "Now I do not want you to be ignorant." Believers have the spirit of God so they may be perceiving the things of God (1 Cor. 2:12). To us God reveals them through His spirit. Having the spirit of God is something that sets us apart from the rest of mankind. They do not have it so they cannot perceive the things of God. "Hearing they hear, but do not understand." Yet God has given us of His spirit, and now through it He reveals to us the things that pertain to Himself. Can we begin to realize what favor God has bestowed upon us and blessed us with? This is a growing process, yet now we may know.

We have received this favor, not because of something in us, which caused God to prefer us, but rather because of His own choice in accord with His purpose. This point is sometimes difficult to understand, yet it brings joy to our hearts when we realize this truth—that it was God and *not* ourselves, Who led us into this favored position. It is "all of God" and, therefore, should bring a response of thanksgiving in our hearts to *God*, as we give glory to God for our salvation rather than boasting in ourselves. "All is of God." So He should get the glory.

God's Word is a harmonious whole, when we perceive it accurately, for it all fits together perfectly. There are no contradictions. It is not a "mystery" which we have to accept with "blind faith" because we are not able to understand. We may have the assurance of understanding in which our hearts can rest with satisfaction. If there are any "puzzling things," they are not in the Word, but in us. Yet each of us may have perception, and it will accord with our hearts. We do not have to be hard-hearted to be able to accept what God reveals and the purpose He has planned.

Many might have difficulty in accepting the truth that "all is of God" and that it is in His grace that He has given us such favors, unless they perceive the glorious destiny that He has for all mankind. Though God has the prerogative to do anything that His heart desires, He has not unjustly chosen us in grace and left the rest of mankind to go into an eternal hell or perish forever. We are merely the forerunners of the whole universe. We have been chosen ahead of time that we might be used as instruments through whom God is going to complete His plan and desire for His entire creation (Eph. 1:23). This place, we repeat, has come to us not by our own effort or choice, but is entirely of God. We cannot claim even the act of believing itself to be "out of us", for that came by the operation of God's spirit upon our hearts. "All is out of God," and thus it will also

be true with reference to all mankind. It will be God who saves them all and only thus could it be true.

Much difficulty lies in the fact that we do so much of our thinking and reading in Scriptures outside of Paul's writings, so that we do not get a clear perception of the truth which God presents. It is in love that God asks us to correctly cut the word of truth (II Tim. 2:15). For if we fail to do so we will be confused and find things "hard to apprehend." Only in Paul's writings are we taken to the summit of revelation, for it is he who "completes the Word of God." (Col. 1:25). We often think of Genesis as the beginning of revelation and the book of the Unveiling ("Revelation") as the consummation of it, but seeing only this we have apprehended only a portion of God's Word. In Paul's writings we find truth which goes beyond the limits of all other portions of Scripture. Only Paul makes clear that *all* is of God and that He will yet bring all back to Himself.

What a revelation this is! In Romans 3:11 we read that not one is seeking out God, but because it is God Who saves, and all is out of Him, He will save them all, not one excluded. God has planned this and not only wishes but wills to do it, and will accomplish His will because He is *able* to do it.

In the consummation, not only our hearts will be responding in thanksgiving and praising God, but the whole universe will have joined in glorifying the God "Out of Whom, through Whom, and for Whom all is." (Rom. 11:36).

REPORT OF THE AUGUST FELLOWSHIP

Last August concluded the sixth young people's fellowship which we have had in Almont, Michigan, and our hearts are filled with joy and thanksgiving to God for all the blessings received through these two weeks of fellowship and study in His Word.

We began each day with the reading of Colossians 1, the chapter which had been selected for our attention and study this year. Various messages were given with subjects selected from this chapter, such as "Growing", "Life from God vs. Evolution", "The Expectation Reserved for us in the Heavens, in contrast to the Expectation Kept in the Heavens" (I Peter 1:4), "Faith, Love and Expectation."

It was emphasised to the young people, the predominant place Paul's writings should have, in that they are the ones which contain the truth for us today. Truth outside of them is for another people and should be used by us only as Paul makes use of it.

The young people had an opportunity to share some of the things which they learned, with the ecclesia in Detroit in meetings which we had with the believers there, in which they took part.

Thus we ended another two weeks together in the realization that God's Word is exhaustless and ever a source of rich blessing whenever we give attention to it.

QUESTIONS

(Discussion at the Young People's Fellowship)

In 2 Timothy 1:13 we are exhorted to have a *pattern of sound words.* What does this mean, and why this exhortation?

A *pattern* is something you go by. If we are to have a pattern of sound words, we must know where to find that pattern. They are not to be words of our own choosing, but are God's choice. In His Word He has given the pattern for us to use. It is by the use of these words that we can know accurately the mind of God. It is not because God wants to limit our vocabulary that He gives us this exhortation, but rather that other words will give us a false impression of what He has said, and lead us astray. An unsound word is not a word of God, and it will make us unsound in the faith.

Many say that we are "too particular," but isn't it important to be so? Apart from God's pattern of words we cannot know His mind accurately. It is for this reason that it *is* so important that we heed His instructions. False expressions convey false impressions. Sound words lead us to the truth.

How can we present Paul's evangel to those who do not know it?

It might be best, first of all, to point out Paul's *authority* for bringing the evangel which he brought. It was not by his choice, but by the will of God (Col. 1:1). Next, show God's purpose in calling him, as we read it in Acts 26:16, "I was seen by you for this, to fix upon you before for a deputy and a witness both of what you have perceived and that in which I will be seen by you, extricating you from the people and from the nations to whom I am commissioning you." Then we could point out the *difference* in position of the Jews and the nations before God. As to their position, there was a distinction, yet as to sin there was none, for "all have sinned and are wanting of the glory of God." (Ro. 3:23). Then we could show that people do not get life through law, for even God's favored people could not get it that way. The law was weak because of the flesh. Paul tells of the spirit's law of life in Christ Jesus in Romans 8:1. By works of law no flesh at all (whether that of Jews or nations) could be justified in His sight, for through law only comes the recognition of sin. Then he goes on to tell of the righteousness of God apart from law "through Jesus Christ's faith for all and on all who are believing." (Rom. 3:22).

ACCORDING AS IT IS WRITTEN

Mr. A. Do you believe that God is the Saviour of all mankind if they believe?

Mr. B. Yes, I believe that.

Mr. A. Then you do not believe God, for He says that He is the Saviour of all mankind *especially of those* who believe. (I Tim. 4:9). W.M.

CONCORDANCE FIRST

One of the great differences between the Concordant Version and other versions is that the concordance was made first and then the version. In other translations the version was made first, and then the concordance based upon that. In this way the concordance was based on a faulty version which makes it difficult to use in finding the occurrences and the accurate use of a word.

We should be most familiar with the concordance at the back of the Concordant Version for it is what the version is based on, and has been made from the original words used in the manuscripts. It will be a great help to us in getting an understanding of the words used.

NOT IMPOSSIBLE

It was suggested at the young people's fellowship that we should learn by heart the writings of the apostle Paul. Though we might gasp at the thought, it should not be thought to be something impossible. Harder things than this have already been accomplished. Of all the achievements of man what would bring to us greater blessing or riches to draw from?

In days in which we are told that men shall be withdrawing from the faith, giving heed to deceiving spirits and the doctrines of demons, how easy it would be for us to detect the least deviation from the truth, if we had it memorized. Truth would be a part of our very being and we would not be shaken from it easily.

GOD OPERATING IN YOU

The thought is often expressed that God helps us to do this or that. This expression is used because of a misapprehension of the truth. It is often thought that we do part, but we fall short so we need God to help us. But this is not true, for we are not competent at all in ourselves, but it is God "Who makes us competent for a part of the allotment of the saints in light." (Col. 1:12). God is not our Helper but is rather the One Who does it *all*.

In Phil. 2:13 we read that it is "God Who is operating in you to will as well as to work for the sake of His delight." It is God, not we, Who does it. Recognizing this, we want to readjust our speech, too, so that we do not degrade God to the place of being our Helper, but recognize Him as the One Who does it all through us.

MEDITATION

Can we be entombed *together WITH Him* by baptism in *water*? (Col. 2:12).

F.L.

ON THESE MEDITATE

In Romans 8 Paul summarizes all the truth which he has presented in preceding chapters. You will find the following questions taken from the conclusion of the chapter helpful to meditate upon.

Romans 8:28-39

1. Who is the Actor of verse 28?
2. Who are the only ones of mankind who are loving God?
3. What are the four facts that are mentioned concerning us in verse 30?
4. What shall we declare to these things?
5. Who is the Justifier? (vs. 33).
6. Why would Christ not condemn us?
7. Why are we MORE than conquering through Him Who loves us?

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