Unsearchable Riches

A Bi-monthly Magazine
For God and His
Word

Volume L

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HYMN OF PRAISE

Oh, Father, grant to us a wiser spirit
To from our hearts and minds, the veil remove,
That we may look into Thy Word unhindered
To see Thee, there, revealed as Light and Love.

CHORUS:
Then, blessed God, we'll thank and praise Thee ever.
Thou'st reconciled us in Thy precious Son.
And nothing, now, our cherished bonds can sever.
We wait the coming of Thy Holy One.

Thou'st said in Christ we're chosen in Thy purpose,
We to be holy, flawless in Thy sight,
And Thou'st prepared our ways to walk before us,
That we may bring Thy love and grace to light.

So close to Christ, we're members of His body,
Fitted by grace His complement to be,
To make Thee known through all of Thy creation,
Till every creature's reconciled to Thee.

Faithful art Thou, though we be unbelieving.
Thy purpose stands whatever else must fall.
E'en though Thine own Thy truth be not receiving,
Thy mighty Love will yet be All in all.

—JUNE FERGUSON

NOTE: May be sung to the melody of the Londonderry Air ("Oh, Danny Boy").

UNSEARCHABLE RICHES FOR JANUARY, '59
BEING THE FIRST NUMBER OF VOLUME FIFTY

EDITORIAL

"UNSEARCHABLE RICHES . . . seeks to state the truth as God gives it to us, without wounding the feelings of those who may hold differing views. God has taught us to count no person common or unclean. And experience demonstrates that the sanctifying influence of the Holy Spirit is often present where His illumination is not vouchsafed, and that the mind may be muddled while the heart remains true.

. . . The aim we have in view is *recovery* of truth. Much of it was lost immediately after Paul's departure from this earthly scene. Some has been recovered, but a great deal still remains buried beneath the rubbish of decayed theology. Current teaching, especially on the subject of Paul's ministries, needs readjustment.

. . . We pray and fondly hope that the Lord's richest blessing may rest on these pages, causing them to be 'helps by the way' to all perusing them. . . ." —V.G.

The quotation above from our first editorial, in Unsearchable Riches, volume 1, number 1, written by Vladimir Gelesnoff, at the beginning, indicates the purpose and aim which has been before us ever since, and which, we trust, has found a partial fulfillment in the magazine's pages from then on. For the grace which has enabled us to have a part in this service, we are profoundly thankful, and we hope that His favor will keep it going until we are called away to enter His service among the celestials.

Meanwhile, we hope to be able to shed further light on our *spiritual* blessings among the *celestials* (Eph. 1:3), for these blessings are not only unknown to many of the saints, but are vigorously denied by several earnest and active groups, especially so-called "kingdom" believers, who do not seem to realize that we, like Paul, look for a *celestial* kingdom, not the terrestrial sovereignty which belongs to His earthly people Israel. How much better is it to reign with Christ above, than to have a part in that promised to the physical seed of Abraham!

We hope to make a special study of the *change* which will transform our soulish, soilish frames into spiritual bodies, like His after He was vivified, and not only appeared to His disciples on earth, but ascended to the Father, for we shall be like Him when we see Him as He is. Such a body will be able to live in any part of the universe, and do all those things which proud but impotent humanity will fail to accomplish.

Although the text of Isaiah has been set into type, there is much work still to be done in the way of checking. The margin must still be added and checked, and we are presently engaged in a thorough checking and revision of the meaning of the Hebrew names. The Skeleton of Isaiah is also being subjected to a similar inspection. However, we are praying that the Lord will make it possible to issue the book sometime this year. We understand that our brethren on the continent will have the Concordant Version of Genesis available in the German language shortly.

We aim to complete the series on Genesis in this volume. Besides the article in this number, the subjects will probably be: (2) The Deceiver Deceived, (3) Jacob's Return, (4) Joseph in Egypt, (5) Joseph and his Brethren, and (6) Israel's Future. Perhaps we will be able to republish the whole series in book form at a later date.

A.E.K.

ISAAC, THE SON OF PROMISE

IEUE is the Aluei, or Subjector, of Abraham, the Aluei of Isaac, and the Aluei of Jacob (Ex. 3:15). These three form the three-fold background by which the star-seed may learn about their special Deity, Who Will-be-ing-was. His dealings with this trinity of humans is the clue to their own special position among mankind (Mt. 22:32, Mk. 12:26, Ac. 3:13, 7:32). But they provide us, also, with lessons in those lower realms of truth which we have in common with them, such as *justification* by *faith*, by Abraham (Ro. 4:1-3, Ga. 3:6), and *promise*, by Isaac (Ro. 9:7, 10, Ga. 4:28), and *choice* by Jacob (Romans 9:13).

THE PROMISED SEED

Above all else, Isaac was the *promised sced*, and we should consider this as typical of him, rather than his personal traits or shortcomings. Secondly, his *name* denotes LAUGH-causer, and, as a consequence, we should not expect him to be *tested*, as Abram was, or *tried*, as Jacob was by his brother and father-in-law. Three identical Abrams could not teach us more than one. Three different characters have three different lessons to teach. If we seek to find a perfect character among the physical seed of Adam, that would be a serious mistake, for God needs only One such Man, Who came later. All the others must be imperfect, until the perfect Son transfigures them into His likeness.

As Isaac was the first of the promised seed, and in him

all the rest of the seed is called, we must go back before his birth to understand his history. As soon as Abram reached the center of the land, Ieue appeared to him and said, "To your *seed* will I give this land" (Gen. 12:7). Here, first of all, only Isaac was in view. Later, after Lot had parted from Abram, the promise was repeated, but included Abram himself (13:15) and all his physical progeny, for it was compared with the *soil* of the land, in order to show how multitudinous it would be. Later, after Abram had refused to be rewarded for the rescue of the Sodomites from the confederate kings, he complained, "To me no seed have you given." Yet Abram already had a substitute, Damascus Eliezer (15:3).

ISAAC, THE STAR SEED

This time the seed is not as the *soil*, which probably figures Abram's physical offspring in the land, but a much higher and more glorious one. Even this also would be beyond computation. The stars figure the *spiritual* seed, who would *believe*, like Abram. The term, *thus* seems to indicate more than mere *number*, and suggests a higher degree of *likeness*. But when the promise was confirmed by a *covenant*, then the boundaries of the land defined it as from the stream of Egypt to the Euphrates (15:18).

When Ishmael was about to be born, Hagar was also told that his seed would not be numbered for multitude (16:10). Thus Abraham became the forefather of a throng of *nations* which are not reckoned with the star seed.

SIMILARITIES WITH ABRAM

Outwardly, Isaac's history is remarkably similar to that of Abram's, for he was blessed for his father's sake. He is respected by Abimelech. His wife was barren. He exposed her to danger. He had two antagonistic sons. He had family trials. He had trouble with his wells and those Abraham had dug. All this, especially the

last item, should help us to see that his function is to be *like* his father spiritually, even as the Son is like the Father. He does not originate, for Abram dug the wells, but he does act as an intermediary, *through* whom the water may be enjoyed. He is a figure of the Father's Son.

NOT ALL ISRAEL ARE ISRAEL

The vital lesson for us, and for fleshly Israel, is elaborated for us by the apostle Paul in his Roman (9:7-10) and Galatian (4:28) epistles, when he declared clearly and emphatically that *not all those out of Israel these are Israel.* Abraham had other offspring besides Isaac. More than a decade before his birth, Ishmael was born. And even Abram could plead, "O, that Ishmael should live before Thee!" (Gn. 17:18). So is Israel today. And many true believers have the same feeling that he had. This will be fulfilled in the future when all Israel shall be saved (Ro. 11:26). Ishmael, although divinely named Hearing-is-Subjector, must not be a child of *faith,* or of *promise,* like Isaac, but of the *flesh,* of the *slave* woman, Hagar. So are the other seed of Abraham who fail to have his *faith.*

SEED NOT CHILDREN

Abraham had further offspring besides Ishmael, after the death of Sarah, by Keturah (Incense). His name and the fact that Abraham's life was, figuratively, a resurrection life, for he had to be vivified in order to generate Isaac (Ro. 4:19), has in it a faint suggestion of Abraham's spiritual seed *among the nations.* Even the numerals are suggestive. In all he had eight, but there were only six by Keturah. But by no means do we wish to intimate that these six were the seed of *promise,* for they were no more promised, as Isaac was, than the believers among the nations today. Her name could be a physical intimation of a secret spiritual reality. These sons were *sent away* with a present, and had no more

right to the promised land than we have. In fact, we do not look forward to *any* physical blessings on the *earth* at all.

ISAAC'S SEED

As with Abram, Isaac's seed was long delayed. He was forty years old when he married Rebecca, the daughter of Bethuel, the Syrian. Again, like Abraham, his wife was barren, although she was not a Canaanite, but chosen according to divine leading, and her name Rebecca (Grand-confluence') indicated a *union* of the two lines. They did not do as Abram and Sarai had done, by bringing foreign flesh into the succession, but entreated Ieue, so that their sons were very evidently an answer to prayer, and a further development of God's plan to reveal His future ways by means of His dealings with the patriarchs.

THE DIVINE CHOICE

The great lesson taught by the twins is so solemn and weighty and hard to believe, that we again refer our readers to Paul's inspired explanation, given us in Rom. 9:10-26: 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," according as it is written, "*Jacob I love*, yet *Esau I hate.*" (Mal. 1:2-3). In this account concerning Esau and Jacob we have this transcendent truth exemplified and enacted by living men, through their actions as well as their words, so that we must denounce it as unjust and atrocious, if it were the work of a human, or even the device of a devil. That is why so few are able to believe it.

DIVINE MERCY

In order to help us believe it, the apostle adds testimony from Moses and Hosea and Isaiah, and introduces

Pharaoh and the potter, all in order to prove the simple proposition that the Subjector does, not only as He wills, but what *appears* to us to be unjust, in order to turn transcient harm into permanent blessing. When Moses asked Ieue to show him His glory, He announced the divine declaration: "Gracious am I to whom I am being gracious, and compassion show I to whom I am showing compassion" (Ex. 33:19, Rom. 9:15). This is not culled from a human creed, but the Subjector's own statement, not of faith, but of *fact*. Paul deduces from this that the fate of a human does not depend on willingness or work, but altogether on God's mercy.

HARDENING

It is not difficult to discern God's mercy in the case of Isaac, but it takes a measure of faith to acclaim His treatment of Ishmael. So another case is brought in to strengthen the divine standpoint. Pharaoh is told why he was raised up to such a pitch of power, but few seem able to swallow it. "For this selfsame thing I rouse you up, that so I should be displaying in you *My power*, and that so *My Name* should be published in the entire earth." (Ex. 9:16). God's glory *must be* displayed, for that is the greatest blessing that can come to mankind. Is it not the highest wisdom and mercy to harm one man, or cause a nation to suffer for a brief period, if that helps all humanity for the eons and beyond? Ashamed am I that I ever lent an ear to any "explanations," which suggest that Pharaoh hardened his own heart, so that I contradicted the Supreme!

THE POTTER AND THE CLAY

Paul clinches his contention by going back to the beginning and basing his argument on the formation of humanity (Gen. 2:7). Like a potter, Ieue Alueim took soil from the ground, and formed it into a human. But mortals seek somehow to push Him out of His place and

form themselves, forgetting that they are soil, and that they can no more form themselves than the clay used by a potter can shape itself on the wheel. The potter whirls the wheel and shapes the clay as suits him*self*, to suit his purpose. But no mortal potter, no matter how skillful he may be, can compete with the great Creator, Who made both him and his wheel, and Who has designs in His heart which include the universe. He has forms to fashion far finer, and more splendid than mortals ever dreamed.

GENEALOGICAL ANNALS

The Annals of Isaac, like those of Abraham, are an excellent example of a reversal, beginning with his *birth* (25:19) and ending with his *death* (35:27-29). Then comes his family, Rebecca and his sons (25:20-28), balances by Leah and Rachel and Jacob's sons (35:16-26). Then come *Esau and Jacob's* Birthright (25:29-34) and Blessing (27:1-35:15). Then two Appearances, at Gerar (26:1-5) and Beersheba (26:23-33). Wife trouble comes to Isaac (26:6-11), to Esau (26:34-35). In the center, at the turning point, we have the Canaanite Abimelech, separate from him (26:12-25) and covenant with him (26:26-33).

The annals reach from Isaac's marriage (Gn. 25:19) to his death (35:29). Jacob's does not begin until he takes Isaac's place after he returned to the land. By that time he was Israel, and belonged to the star seed (Gen. 32:28). See the skeleton, Gn. 25:19-35:27-29, page 33 of the Introduction to the Concordant Version of Genesis.

As a result of their joint entreaties, Rebecca conceived, and the long conflict between the two seeds began even before any of them were born (Gn. 25:22). Quite different from Abraham's two sons, Ishmael and Isaac, who were born about thirteen years apart, and by different mothers, Esau and Jacob were born almost simultaneous-

ly, with Esau barely the firstborn, and from the same mother. Nevertheless, they were more unlike each other and incompatible than Abram's sons. What illustration could be more forceful than this to show the great truth that God's *choice* is the determining factor in life, and *not* the will of the *flesh*? Before he knew what he was doing, Jacob earned his name by grabbing his brother's heel. And all his life, before he met the Alueim at FACING-SUBJECTOR (*Phn-i-Al*), and his name was changed from Jacob (HEEL) to Israel (Upright-with-SUBJECTOR), he unwittingly employed crooked means to get what belonged to him! Esau did not do that.

JACOB'S EXAMPLE

As we, who are chosen, are prone to do as Jacob did, and waste our lives in an effort to obtain what is already ours in Christ, his example should be of great value, to show us what we should *not* do. Let us not blame Jacob for doing as he did, but thank him for his example, lest we do likewise. Moreover, in contrast to Esau, who was "profane," in that he gave up his birthright for a single feed (Heb. 12:16), Jacob prized it above all, and even descended to shabby trickery to get it. In the depths of his heart he was true to the Subjector, and valued His gifts, even if, with his twisted brain and reprehensible hands, he sought to steal them.

ESAU'S NAME

As Esau was born ruddy, all of him as a fur robe of hair, there is a tendency among scholars to derive his name Esau (*Oshu* Doer) from his appearance. A few of these are: "Covered over" (Changing *Oshe* to *Kse*). The Arabic suggests an unknown stem, *Oshe*, hairy, or rough. Bagster's Analytical Hebrew Lexicon, which seems to be standard among English students, follows this, making it *Hairy*. But why must his name be taken from his appearance? Jacob was not named to accord

with his looks, but rather with his *deeds*. Why should not Esau be called a *Doer*, and his flesh described because he was in the line of the flesh? Jacob's appearance is never described, except as he differed from Esau, for he is in the line of the spirit.

EDOM

Esau and Jacob grew up together, but they differed radically in their dispositions. Indeed, they were somewhat like Cain and Abel, for Esau also wished to slay Jacob. But Esau was not a farmer, like Cain, but an intelligent hunter. He was like Nimrod, who was a master hunter. He it was who commenced the first kingdom. So Esau, also, started a new nation, to which was given the name Edom (LIKE, Red), because he glutted himself with red stew, supplied by Jacob. Esau's enmity against Jacob has been continued ever since, but his land is called Idumea, in later revelation (Mk. 3:8). This strife was revived when an Edomite, Herod the Great, massacred the babes of Bethlehem (Mt. 2:16), and another, Herod Antipas, beheaded John the Baptist (Mt. 14:10), and mocked the great King, the Son of Humanity, in the line of Israel (Lu. 23:11).

ISRAEL

Jacob, also, was given a new name, but it was based, not on fleshly appetite, like Edom, but on a spiritual revelation, which *lamed* his flesh for life. After he had outwitted Esau, and circumvented tricky Laban, and, nevertheless, had grown great, Alueim wrestled with him and had only to touch his thigh to make him limp and halt. Figuratively, his walk had always been imperfect, but physically quite normal. Now however, his thigh was put out of joint, so that he appeared to be what he was.

FLAWLESS JACOB

The most remarkable thing about Jacob is his flaw-

lessness. Just as Noah was a just man (Gen. 6:9) and yet drank too much (9:21), and Abraham and Isaac were justified and richly blessed in spite of their mistakes, so, now Jacob is called just, and prospers greatly notwithstanding his atrocious tricks. How can this be? He was no more "responsible" for them than for kicking his mother before he was born. Not only was he called without being even consulted, but all the crooked parts which he played were in the script before he came upon the stage. They were essential to the great purpose of the eons, the revelation of the Deity, so were not only right, but essential to His glory. So he is rewarded for them, rather than punished.

PARTIALITY OF PARENTS

It is only as we keep God's ultimate *intention* (*not* will) in mind that we can understand the perverse partiality of the parents of the twins. Otherwise we would [il]logically expect Isaac to love Jacob, for the superior, the firstborn, Esau, was to serve the inferior, Jacob. In this he was justified, not from the physical aspect, but the spiritual. His love for Esau was based upon his fleshly appetite, the taste of his tongue. At the last, however, he recognizes his own blindness, and the hand of Ieue in correcting his mistake (Gn. 27:24-33). So it was with Rebecca. Although she recognized the divine prophecy, and gave Jacob his proper place, yet she was really to blame when Jacob deceived his father (27:6). So it is always, *both good and ill, will work His will,* or, rather, his intention.

THE BIRTHRIGHT

The patriarchs did not live on flocks alone, for they had bread, and now we read of lentils. It is somewhat surprising, however, to find Jacob stewing a stew. Esau was a good hunter, who supplied Isaac with venison, but it was uncertain. On this memorable occasion Esau had

tried hard, so he was faint, in fact he spoke as if he was about to starve. This was quite improbable, and only shows how little he cared for his birthright, when he bargained it away for a single meal. Lentil stew is red (*adm*), so his name was later changed to Edom (*Adum*). Even his descendants and his land were given this name. What a shameful, sordid origin for the name of a country! Yet how fitting for the man and his descendants who bartered the most precious spiritual possession to satisfy his soul!

THE NEGEB

The patriarchs spent most of their lives in what is called the Negeb (*ngb* ARCH, [south]-rim). The A.V. renders it south, south country, south side, southward. It is not the usual word for *south* (which is *drum*), but indicates a *region*, not merely a direction. We went down into it from Jerusalem in order to find the nearest name to describe it. As the stem *gb* denotes ARCH, and a *rim*, and the Negeb seems to be the low country south of the semi-circle of mountain country, the Concordant Version named it the [south]-rim.

THE SECOND FAMINE

Until lately the Negeb was considered practically desert. There are no streams worth mentioning, except, perhaps, in the rainy season, only dry "wadis", as the Arabs call them, or *arroyos* in Spanish, as in Southern California. We have translated the Hebrew *nchl* watercourse. However, there seems to be a good supply of underground moisture. That is why the patriarchs dug so many wells there. The soil seems to be fertile, so far as I could tell. Indeed, Isaac raised a fine crop of barley there a little later (26:12). But when the seasonal rains fail, there is a famine. One came in the days of Abraham, and he went to Egypt. One came in Isaac's time, but he is warned not to go to Egypt. So Isaac went

down the wady to Gerar, not far from its mouth. Much water flows in the sand below the surface.

Abraham had made a covenant with Abimelech at Beer-sheba acknowledging Abraham's ownership of the well at that place. Nevertheless the Philistines had filled up the other wells which Abraham had dug. This time they seized this well also. So Isaac merely gives them an appropriate name. One he called Esek (*Oshq* Extortion) and Sitnah (*Shtn e* Accusation). In this way he seems to have been driven up the wady Gerar toward Beer-sheba. Finally, however, they delve a well which was not contested, so Isaac called it Rehoboth (Wide-). This was some distance from his headquarters, so he had plenty of elbow room. Thence he returned to his headquarters at Beer-sheba.

PROMISES AND ALTAR

Abram was told to walk in the land, its length and its width (Gn. 13:17). But after Isaac's return from Gerar, the patriarchs seem to have made Beer-sheba their headquarters (Gn. 26:23). There Ieue appeared to Isaac and renewed the blessing of Abraham. So there he built an altar and called on the name of Ieue. This implied a certain permanence. which was further confirmed by the digging of the well, which has remained to this day. This is significant. The enemies of Israel have caused them much unrest. Abimelech's oath has been broken many times in its history, but the promise of Ieue remains, and will be fulfilled in due time. Of this Beer-sheba is the permanent symbol to this day.

WIVES OF ESAU

When Isaac was forty years old, Abraham would not allow a marriage with the Canaanites who lived near his dwelling place, because they were under a curse (Gn. 9:24). Now that Esau was forty he took two wives from the accursed line of Canaan, one from the Hivites (*Chui*

Living-ites), and one from the Hittites (*Chthi* Dismay-ites, Gen. 10:15). It is confusing to call one line *Heth* (*Chth* Crack, Dismay) and then change it to *Hittite* (*Chthi*) when referring to his descendants in the later Scriptures. All the inheritors of this curse should be clearly identified. Here it is vital, for a son of Shem, the blessed, links up with daughters of Canaan, the accursed. The effect was that the spirits of Isaac and Rebecca were embittered by them. One was named Judith (*Ieudith* Acclaimeress), the other daughter of Beeri (*Bari* Wellite) the Hethite, and the other Bashemath (Aromatic), the daughter of Elon (*Ailn* Subject, Oak). But it kept Jacob from such a forbidden union.

A.E.K.

ALICE ELIZABETH MANEWELL

We have received word of the passing, at the age of 86, of our sister in the Lord, Alice Manewell. After fifteen years of patient suffering, Sister Manewell found rest on October 29, 1958, at the home of her daughter in Burlington, Ontario, Canada. Stricken in April 1943 with a paralysis from the hips down, nevertheless she remained supremely happy in her knowledge of God's plan for delivering all mankind. She is survived by two sons and three daughters. W.E.F.—D.E.K.

ERNEST WILLIAM GARROD

On October 12, 1958, Bro. Ernest Garrod of Vancouver, B.C., Canada, was put to repose at the age of 81. Formerly associated with the Open Brethren, Bro. Garrod became interested in the Concordant Version in 1944, and visited the Los Angeles office in 1950. He was buried in Soldier's Plot in Vancouver on October 16, after a funeral with military honors. W.H.R.

EDWARD PEARCY

It is with sorrow that we inform you of the death of Brother Edward Pearcy, on October 16, 1958, at the Sanatorium, Bournemouth, England, at the age of 66.

Although a victim of an incurrable lung complaint, Bro. Pearcey's gentle and uncomplaining spirit endeared him to all who knew him. He is survived by his wife and family. We rejoice in the knowledge that his patience and endurance and unfaltering faith will be richly rewarded in that day. A.E.C.

THE JOINT BODY IN EPHESIANS

THE VARIOUS BODIES

THE TERM "BODY" is a common figure of speech for an organized group of people. According to the dictionary, it may consist of "a number of individuals spoken of collectively, usually as united by some common tie, or as organized for some purpose, a collective whole or totality, a corporation; as, a legislative *body*; a clerical *body.*" The figure of the "body of Christ," is not the only one of this kind in the Scriptures. Indeed, the fact that it is *one* body, depends on the further fact that it is a "joint" body, a union of two hitherto distinct bodies, Hebrews and non-Hebrews. If the *one* body were simply augmented by more members, by adding the individual Uncircumcision believers to the Hebrew body, then there would only be a *larger* body, *not* a *joint* body. This involves the merging of the two into one vital organism.

It is interesting to note that, in Hebrew, the common term BODY (*gui-e*), as, the *body* of Saul and the *bodies* of his sons (2 Sam. 21:12), in its usual form (*gui*), is also used hundreds of times as a faded figure, for the word *nation,* as in Gen. 18:18, "Abraham shall surely become a *nation* (*gui*), great and staunch, and blest in him are all the *nations* (*gui i*) of the earth." When a number of people get together into a political unit, with a *head* (another figure!) and an *organized* (another!) *member*-ship (!) so that they act as a single unit in matters of

government, no other figure is so suitable as that of the body of a living soul. So, in Hebrew, a nation is called a *body*.

JOINT-, JOINT-, JOINT

The translation of the inspired statement of the "mystery" or secret of the present administration, that the nations are *joint* enjoyers and a *joint* body and *joint* partakers, required a great deal of careful consideration and mature judgment, before we were satisfied (Eph. 3:6). Even then we feared that one item, the *joint*-body, might not be quite as clear as the *joint* enjoyers, or partakers, because it is a figure of speech for which there seemed to be no literal illustration. For the associated figure, *one* body, there are abundant examples, for every human has one body with many members. Indeed, each one of us, in his own body, has a literal representation of the body of Christ, of which, *in spirit,* each one is only a member. But the *joint* body presents an entirely different thought.

Literally the Greek reads as in the sublinear of the Concordant Version (Eph. 3:6): TOGETHER-tenants, TOGETHER-BODY, TOGETHER-WITH-havers. The *joint-* is the translation of the Greek element *sun* TOGETHER, which is very often used as a dative connective, to define the relation of one noun to another, as shown on page 11 of the Greek Elements of the Concordant Version. On pages 83-5 is a long list of all the words which combine TOGETHER- with other stems to form other words which are like *sun-sōm-* TOGETHER-BODY. This list also gives the English idiomatic renderings of these combinations. Instead of TOGETHER-LEAD we say *gather, assemble, mobilize*, etc. Even when we use a separate word for TOGETHER, we must change it to *fellow* citizen, or eat *with*, or *joint* tenant, and, as a single syllable, *con*-form. We can hardly say *together*-body, or *with*-body, or *con*-body. But we can use *joint* body.

Moreover, *joint enjoyers* of an *allotment,* or *joint* tenants, and *joint partakers* of the promise, express the thoughts intended remarkably well in English, even better than if we used the standard TOGETHER. I have had considerable experience in connection with tenancy. It expresses a closer connection than merely enjoying a thing *together* with one or more others. It implies equal ownership and privilege, so is very close to the nuances expressed in the context of this great summary of the secret. As the Original uses the same syllable, *sun,* with all three of the different aspects of the secret, it is important that we do the same in English. So, for these two reasons they were named *joint* enjoyers, and *joint* partakers, and a *joint* body.

But what is a "joint body"? Could it be two bodies united at the middle, like the Siamese twins? This would conform to the conditions to some extent, for there is an inseparable connection and a vital union, which correspond to the spiritual reality. But the joint body is also *one* body (Eph. 4:4), so, while it evidently consists of two, the Circumcision and the Uncircumcision, they do not remain two, as the word *joint* might suggest. It is evidently a much closer union than is illustrated by twins grown together, each of whom has a body with members and a *separate spirit,* for the joint body is also *one spirit* (Eph. 4:4). What we need is a vital combination of Circumcision and Uncircumcision in *spirit.* There is no such object in nature as a joint body, which has only one set of members, and only one spirit. Such a body can exist only in spirit.

The one body has many members, which had different functions, and were of various rank. The addition of the Hebrews did not change this, for they lost their superior place apart from the body, with the collapse of the kingdom ministry. They, so to speak, sank to the level of the nations, and took their place in the joint body just

the same as if they had never been of the Circucumcision at all.

TIMOTHY'S JOINT BODY

Timothy had what might be called a "joint body," for his mother was a Jewess and his father a Greek (Acts 16:1). In a sense he was also both uncircumcised and circumcised, for it had not been done on the eighth day, according to the law and the covenant, but was added later, merely to meet Jewish prejudice. He may well represent the joint body of this administration (Eph. 3:6), which is composed of both Circumcision and Uncircumcision, Jew and Greek. It may be that this made him especially fitted both to receive and to serve the special truth of this administration.

Timothy seems to be the divine illustration of a joint body *with one spirit*, uniting both Circumcision and Uncircumcision into one. His physical body, his flesh, came from his Jewish mother's side, as was the case with our Lord. But his spirit came from his father, who belonged to the nations. In his case two separate organisms united, one supplying flesh (the Circumcision) and the other spirit (the Uncircumcision) to form a new humanity, in which the antagonism between the two vanishes, and they become a single body with only one spirit.

THE NEW HUMANITY

It is notable that this incorporation, this combination, this fusion, is not figured only by the joint body, but is also illustrated by the figure of a new humanity (Eph. 2:11-18). All in Christ Jesus become one. The cross has put an end to physical differences. The unity was made by Christ on the cross, not by us.

Now there is a new creation. Old things have passed away (2 Cor. 5:17). This includes a new humanity. It embraces all mankind, without distinction. There is no Circumcision or Uncircumcision in Christ Jesus. All who believe are in the new humanity created out of these

two, and form one body, not two, as in the Acts era, when they were at enmity with each other. We (who were still afar at that time, even though in Christ) and those who were near, are now equally entitled to access, in one spirit, to the Father. This was then the exclusive privilege of the chief priest. Now everyone in Israel, together with all among the nations, would have free access into the holy of holies if that were still standing. Now all barriers are done away in Christ. There is only one humanity.

While the kingdom ecclesia was still functioning, the believers among the nations had to be subject to Circumcision leaders such as Jacob Joseph, or James, whose *physical* standing entitled them to precedence and rule. Only a Jew could hold such a position. Were the kingdom ecclesia with us today, we would be compelled to keep decrees issued by "Christian" Jews who insist on making a "Jerusalem fellowship," a body distinct from the body of Christ, which expects to enter the Kingdom. Paul himself had no choice but to carry the decrees to the ecclesias among the nations at the time they were given. They were not repudiated until the present administration was in force, and the kingdom ecclesia had come to an end. Now the hostile decrees have been nailed to the cross (Col. 2:14).

THE ECCLESIA WHICH IS HIS BODY

This highly figurative phrase sets forth the most vital, intimate and loving relationship with Christ that can possibly be imagined. It is in contrast to Ieue's nearest relationship to Israel, which is expressed by the figure of marriage, as wife or bride.

But it is not simply *a* body, but *His* body. It is the instrument by which He acts, the medium by which He carries out the vast work of subjecting and reconciling all the rest of creation to the Father. We are not "sleeping partners" in the vast enterprise which has been

committed to the Christ, but we also have been anointed, to empower us to take an active part in His vast undertaking, the greatest and grandest in the universe.

THE JEWISH-CHRISTIAN ECCLESIA

The greatest cause of division, in the period covered by the book of Acts, was the Jewish Christian ecclesia. God had given them a place above the other nations, and they never could or would come down to the same level as "a sinner of the nations," who had no covenant with Ieue, and no national standing before Alueim. This was visibly expressed by the "middle wall of partition," the central wall of the barrier which kept the nations out of the inner courts of the temple. *Now* this has been razed (Eph. 2:13-15), and the two distinct classes (which might be called "bodies") are merged into one "joint body" of Christ in the evangel which Paul dispenses. It is *one* body, because it is composed of *many* members. It is a *joint* body because it is a merger of *two* bodies.

IN SPIRIT

After Paul had completed his heralding of the evangel of Christ to the Jews and the proselytes among the nations (Rom. 15:19), and so fulfilled his Circumcision commission (Acts 19:21), he pondered, *in spirit*, his future course through Jerusalem to Rome, which would complete his testimony to Israel, as recorded at the end of Acts. The introduction of the phrase *in spirit* here is full of significance, for it is the key to the great change, and to the secret administration to which he was about to devote most of his efforts in the future. From now on, the *flesh recedes*, and blessing is based on *spirit*. It culminates in "every spiritual blessing among the celestials" (Eph. 1:3).

At this point it is well to note the fact that, including the record of Paul's activities in Acts, Paul's writings, although less than half the length of the Circumcision

writings, contain about the same number of occurrences of the word *spirit*. All Scripture, especially its latter half, is spiritual, but Paul's portion is *doubly* so. In my early years I overlooked this, and put Peter on the same spiritual pedestal as Paul. Consequently I ran into difficulties. Failing to emphasize the word *spirit*, especially when in contrast to *flesh*, I was unable to grasp some of the highest and most vital truths for today.

This is particularly pertinent in the perfection epistles, especially Ephesians. An example may help to show the importance of this. Among the "Plymouth" Brethren we were taught that, *before we were saved*, we were apart from Christ, strangers to the covenant of promise, without hope, and without God in the world (Eph. 2:11-12). Personally, that seemed quite clear, when kept out of its context, and so I swallowed it. But when I began to study the epistle *as a whole*, I found a setting which did not fit my personal experience at all. It referred to *flesh*, not to spirit. It was *national*, not personal. These things referred to the Ephesians first of all, in a special *era* or *season* (the same word as used of this crisis in Ac. 19:23), and seemed to refer to a particular part of the history of the nations outside of Israel, as a whole, not to the personal experience of each believer at any time.

Moreover, it divides them into two great classes, Circumcision and Uncircumcision, and emphasizes the fact that it was a *fleshly*, rather than a spiritual distinction, by adding the phrase, *made by hands*. It referred to the Uncircumcision as a whole in the era before Paul's evangel, not to the time before each one believes. *Then* the *nations* were apart from Israel's Messiah, politically severed from citizenship in Israel, and dependent on them for blessing, when they are blessed, without any promises and expectations such as will be given to Israel in the day of the Lord, and, consequently, without a God of their own, and dependent on Israel for access to their Ieue, the only true Subjector.

As the next verses show, this cannot apply to each of the *myriads* of *believers* individually, but to only *two classes*. And it does not include Circumcision believers at all. Even before these believe they are not apart from Christ in *flesh*, nor alienated from citizenship in *Israel*, or merely guests of the promissory *covenants*, or lacking expectation, or without God in the world. Some of this may apply to them in spirit, but not in *flesh*. We who are of the *un*circumcised nations have none of these things *in flesh*, either before or after we believe.

JOINT, JOINT, JOINT

In the summary of the first three sections of Ephesians, which deal with the allotment (1:3-14), the body (1:20-2:10), and participation (2:11-22), we have the opposite of this. It is *not* in *flesh*, but in *spirit* (3:6). This does away with the fleshly differences which severed humanity into two antagonistic groups. Nationally, ceremonially, and promissarily, they are now *joined* into one, and, in spirit, receive the same celestial allotment, are members of the same body, and have the same promises.

As the ecclesia of Ephesians was a *joint* body, including saints of Israel as well as those of the nations, it took in all the called who came under Paul's ministry. By the time Ephesians was written there was no other, for he insists most strenuously that there is only *one* body, in the same sense as there is one spirit, one expectation, one faith, one baptism, one God and Father (Eph. 4:4-6). We are to *keep* this unity, but the first step is to *acknowledge* it. Not only all the called among the *nations* are in the body, but some of the Circumcision saints are in the joint body, for it is not based on knowledge, or maturity, or character, or anything of the sinner, for the *absence* of any merit is the only requirement of its transcendent grace.

In the millenium the barrier between the nations and Israel will be restored. Then, it will be useless to quote

Paul and claim a place in a joint body. Israel will be the head. So now, it is useless to claim a distinct place apart from the joint body, for that includes *all* the saints today. Imagine a teacher rising in the millennium and saying, "Paul's writings are a part of the Bible, and we prefer to follow him. We will join the body of Christ, no matter what the apostles say." In *those* days this will not be tolerated. But *today*, such is the grace shown to us, that we can claim to be anything, even Israel, or something higher even than the body of Christ, and we are allowed to propagate it! How we do abuse the special favor which is lavished upon us!

ONCE . . . NOW

Time is the essential boundary between the kingdom ecclesia and that of the joint body. In the latter part of the Acts era there were two ecclesias, but one was subordinate to the other. It was far off. The other was near. They were in the old humanity. *In that era* Paul had revealed much truth to the believers among the nations, in instalments. *At the end of that era* a new humanity was created. All this is now in the *past—once. Now* this is no longer true. The kingdom ecclesia and the believers under Paul's ministry—both Hebrews and "Gentiles," formed two distinct companies in the *time before* Ephesians was written. *This did not continue in the time after he wrote*, neither is it true today.

MATURE—IMMATURE

Viewed from the standpoint of *administrations*, the Acts era was *im*mature, the present is characterized by *maturity* (1 Cor. 13:11). Nevertheless there were mature saints *then* (1 Cor. 2:6) as well as immature. And there are immature as well as mature saints now. That is a matter of attainment (Eph. 4:13). All of us are immature at first, and, I fear, very few of us attain maturity in these degenerate days. But there is no distinct line

between them in the spiritual body. In flesh we do not attain maturity by receiving another body. It is a matter of gradual growth. Were we grouped according to our attainments, there would be many bodies. Instead of one joint body there would be numberless bodies, for few are in the same stage of development.

The body is *one* because all believers now are *in Christ*. It is a joint body because the two bodies which are found in the transitional era in Acts, are now fused into one (Eph. 2:16, 4:4). Other distinctions are only temporary. Some believe little and some much. Some hold mostly error. Others have much truth. But all are one *in Christ*, and that is all that counts in the body. The members of a literal body are like this also. But the fact that the feet cannot see does not banish them from the body. The eyes cannot walk, but that does not affect their right to a place in the body. Neither intelligence nor conduct count. Only faith in God and His Christ.

THE JEWS WHOM PAUL REACHED

The question may arise, "What became of the remnant of Hebrews among the nations who received Paul's early ministry? Will they have part in the terrestrial, or the celestial, kingdom?" The individual cases, such as Timothy and Silas, seem to show that these later went on with Paul into his fuller revelations. Paul's Ephesian epistle is largely occupied in revealing the fact that, after Israel was set aside, the believing remnant of that nation who had been called through Paul is in the *joint* body, for it is composed of both believing Hebrews and saints of the other nations. So it is today, and so it will continue until the promise of the indwelling spirit, which every believer has, is fulfilled when Christ snatches them up to meet Him in the air.

THE EARNEST OF THE ALLOTMENT

The allotment in *Israel* is for those hallowed by *faith-*

fulness. Our allotment, ever since Paul was called, is for those hallowed by *faith.* We are not on probation, even as Paul was not first tested before he was given this allotment. But he was not put into possession of the whole of it when he believed. He was given only an earnest, as he tells us later in Ephesians, his perfection epistle (1:14). Paul could have been given a celestial, spiritual body, in place of the earthly, soilish one he had, and been taken up with Christ when he met Him on the Damascus road, and invested with his full celestial allotment immediately. But it was not so in his case, neither is it in ours. Yet he did receive an *earnest,* the *seal of the holy spirit of promise,* the moment he believed. And that is a guarantee that he, and we, will enjoy the whole, in due time.

A SMALL EARNEST

An earnest is a pledge in kind of a future fulfillment. No stronger assurance can be given that the instalment will be followed by all that is needed to perfect the transaction. But the earnest is usually an insignificant fraction of that which is to follow. I remember, when still a child, my father gave a man a dollar, but got nothing for it. When I asked him, he explained that it was only a pledge to pay a considerable sum in the future. So it is with all the saints in this administration. When they hear the word of truth and believe the evangel, they receive only a small token of what it will eventually bring to them, in the form of spirit, and they must wait for the rest until the time when all that has been procured by it will be delivered (Eph. 1:13, Ro. 8:23, etc.).

EARNEST—SEAL

The 144,000 of the end time will be sealed with the seal of the living God. No stronger evidence could be given that they will be safe and secure to the very end of the terrific judgments of that period (Rev. 7:3). So

it is with the saints today. The spirit given to them makes them inviolable (Eph. 1:14, 1 Thes. 1:10, 5:9, Ro. 5:9). But not all Israel will be sealed. It was restricted to a definite number. With us it is otherwise. All believers are sealed with the holy spirit of promise, due to His grace.

SPIRIT OF PROMISE

Significantly, this spirit is called a promissory spirit. This agrees with the fact that it is an earnest (Eph. 1:14). We are blest with *every spiritual* blessing, but we receive them in instalments of spirit, beginning with the moment that we believe. The Scriptures promise *all* blessings of this kind to those who have the earnest. This accords fully with the gracious character of our salvation. We do not rely on our energy, our faithfulness, our success, for further instalments. In that case we would not be sure that we will get them at all. We rely on the faithfulness of *God* and the merits of *His Christ*, so that the lowest, the most ignorant and disobedient needs only the earnest in order to be sure of all (2 Tim. 2:13, Ro. 3:3, 1 Thes. 5:24).

THE ONE BODY

I became a believer through a study of the book of Romans. Of course I did not fully understand it all. Indeed, I would not think of claiming that yet. Still, I grasped the basic truth that *faith* in *Christ*, not aught of myself, is the only condition for salvation. Was I in the one body then?

Later on I found fellowship with some of the so-called Plymouth Brethren. We specialized in John. I preached John's gospel. They taught that we are the bride of Christ. It was a John-Paul mixture, more spiritual than the "denominations." Was I in the body then?

Gradually I began to see that John was of the Circumcision, and Paul, especially his perfection epistles, gives us the truth for both Circumcision and Uncircum-

cision believers today. But few are mature enough to see that. And still fewer see that this is *all of grace.* It was true of me even before the disruption, but I did not *enjoy* it when I believed, but that made it no surer. And it is no surer today. No effort of mine, no experience, can put me out of the body, and none put me in. Only God, in His grace, did this.

As Paul is associated with the spiritual body of Christ in a much closer sense than Peter ever was with the kingdom ecclesia, for he is its *pattern* (1 Tim. 1:16), not its *foundation* (Mt. 16:18), and the first of the called who could not be included in the kingdom ecclesia, and later certainly was included in the one body, I am strongly inclined to think that the present ecclesia was begun in him. One is the number of *unity* and *commencement,* we are told, so it is by far the most appropriate. Besides, the ecclesia really commenced in *One,* Christ Jesus, before the disruption (Eph. 1:4). Paul merely commences it in its proper *interval,* between the rejection and reception of Israel's King and kingdom.

THREE BEGINNINGS

As, in spirit, all under Paul's ministry become one in Christ, the number called through Paul is not given. As far as *local* ecclesias are concerned, perhaps the first one was that group which was severed from the synagogue in Ephesus (Acts 19:9). But they were immature, as is suggested by the fact that they were taken to the school of Tyrannus. From this they doubtless graduated later, when they finished their course by receiving Paul's prison epistle to the Ephesians, which is the crowning and completing communication of his career. Thus we have three beginnings in time, in Christ, in Paul, in Ephesus. Yet we have no exact date for any of them, for time is terrestrial and we are celestial, far above any earthly calendar.

The complete truth for the present day was first

revealed to the saints in the province of Asia, for both Ephesus and Colossae were in that neighborhood. All had heard the word of the Lord when Paul taught two years in the school of Tyrannus (Acts 19:10), and, after Israel was cast aside (Ro. 11:11), the perfection epistles brought them the highest revelations (Acts 28:28). Yet, sad to say, all in the province of Asia were turned from Paul in his later years (2 Tim. 1:15). How thankful we should be that they, and we, will be dealt with with the greatest grace! What a tragic spectacle would they present to the sovereignties and authorities among the celestials, if, after all, they should not reach the high place to which they were designated beforehand (Eph. 1:5), because of their defection (2 Tim. 1:13). Had they been in the kingdom ecclesia, they would have been rejected.

So it has been throughout the course of this ecclesia. Again and again some gracious Pauline truth has been recovered, but, like the saints of the province of Asia in Paul's own lifetime, many have turned from it. Doubtless there were occasional returns to a measure of truth in the early centuries, on a small scale, of which there is but little recorded in church history, such as the Paulicians and the Waldensians, and the Moravians and the Pietists and the Mennonites and the Brethren, but they seldom went very far, for the tendency was to stereotype the imperfect portion of truth that was recovered, so that further progress was impossible.

And so it is today. In an administration of transcendent grace, blessing can come only through *faith* (Eph. 2:8), for nothing else is in harmony with grace (Ro. 4:16). But *all believers, all* who have the *faith* of God's chosen (Titus 1:1), *all* those designated beforehand to be conformed to the image of His Son, and called and justified by faith, these He glorifies (Ro. 8:30) because *all* these *believe God.* Many of them do

not believe in predestination, or in justification, or in the higher truths revealed in the Scriptures. Who can say that he knows and believes all? But faith does not rest on things or doctrines, precious though they are, but upon the *living, loving God,* and on His Son, Christ Jesus (Ro. 12:3). The feeblest flicker of faith in *Him,* guarantees, not only salvation, but glorification.

The *kingdom,* however, was promised Israel *provisionally.* Again and again our Lord insisted that it could not come unless they produced its *fruit.* Even repentance must be followed by *fruit* worthy of it (Mt. 3:3). From their *fruits* they are to be recognized. Every tree that does not produce ideal fruit was hewn down and cast into the fire (Mt. 7:16-20, 12:33). The fig tree is Israel, yet, when our Lord found nothing on it but leaves, His word withered it away (Mt. 21:19). Our Lord tried to get fruit from the nation for three years, then gave it another trial, as recorded in Acts. It failed again. Very little else than leaves. So, at the end, it is cut down (Lu. 13:6-9, Acts 28:26-28).

In the kingdom, and in its ecclesia, there must be *doing* as well as saying and "believing." Our Lord Himself refused to recognize those who called Him Lord but did not *do* the will of His Father. Many will say Lord! Lord! and *claim* to have prophesied in His name and cast out demons and done powerful deeds. Yet He will say, "I never knew you. Depart from Me!" (Mt. 7:21-23). That this applies to the kingdom ecclesia is clear from the epistle of James. He claims that faith has no benefit apart from works, and that faith alone cannot save. It is evident from this that he never left kingdom ground, or received the Pauline evangel of salvation by faith apart from works, but upheld the kingdom evangel to his death. Indeed, he could not do otherwise, for God was still testing Israel until the very end of Acts. A.E.K.

ROMANS WITH NOTES

In order to make the epistle to the Romans, which we believe contains the true basis for the evangel for today, available to all who desire it, we have published a thirty-two page booklet which not only contains the Concordant Version of Romans, but also the Compiler's Notes which are designed to help the reader grasp the full extent of the glorious grace revealed therein. Single copies are available from the Saugus office without charge, but a donation to help defray shipping costs will be appreciated on large quantity orders. Please join with us in prayer that God will bless this endeavor to spread the glorious truths of His marvelous goodness and grace far and wide. D.E.K.

GOOD NEWS FROM GOD'S WORD

We are very happy to announce the publication of a new "gospel" tract, giving the basic truths of Romans and 2 Corinthians relating to the evangel of God's grace. This tract is printed in large, readable type, and written in clear, simple language. It stresses the theme "God is *not* angry." It offers the reader the book of Romans free, and we trust that God will use this humble effort to bring light to those who seek it. Single copies are free, but quantity orders should include 50 cents per hundred to cover the cost of mailing and handling.

ALL OR EVERY IN HOLY SCRIPTURE

An attractive four page folder has been published by our brother Warren Y. Kimball, 302 Mt. Vernon Street, Dedham, Massachusetts with the above title, simply quoting many of the pertinent Scriptures in which these important words occur. This straightforward approach might appeal to many, and provides ample Scriptural evidence for many of the truths for which we contend. Single copies are free; however those who wish quantities for distribution are asked to include a donation to be applied to the cost of printing and postage.

THANK YOU! THANK YOU!

We want to extend our sincere "thanks" to all of you who have already responded to the renewal notice that you received with the last issue. Those who have not yet sent in their renewals are requested to do so now, so that the necessity of sending individual notices can be avoided. And if you no longer desire the magazine, a note to this effect would also be appreciated. D.E.K.

ADVANCE NOTICE OF MICHIGAN FELLOWSHIP DATES

We understand that the 1959 Fellowship in Baldwin, Michigan is planned to be held from July 19 through August 2. Advance notice of the Fellowship is being given now so that many will be able to arrange their vacation schedules so that they can attend. For more information, write: Dorothy Johnson, Rt. 1, Box 470, Baldwin, Mich.

SALT

SALT IS A SYMBOL of *purity* and *incorruption*, in contrast to leaven, and honey, which are figures of corruption. Because God is incorruptible (Ro.1:23) everything representative of Him or His Christ must be incorruptible. That is why image idols of corruptible human beings are an abomination to Him. The boards of the tabernacle had to be covered with gold, being symbols of Christ and His saints, who form the true tabernacle of God, even though they were made of acacia wood. Only offerings associated with sin had to be leavened, or corrupted (Lev. 7:13, 23:17). And even bread which was leavened was baked, so that fire stopped the process of decomposition. Salt, the Scriptures inform us, is ideal (Mk. 9:50, Lu. 14:34). And everyone will be salted with fire (Mk. 9:49), for these are the two great enemies of corruption. Salt prevents it, fire removes it.

SALTED SACRIFICES

Every sacrifice offered to God in this scene of corruption and decay must be salted with salt. This must never be lacking (Lv. 2:13, Mk. 9:49). But the literal fulfillment alone is not important, compared with the spiritual counterpart. Corruption, decay, putrescence sets in as soon as life departs, and this is most disagreeable to the nostrils of the Deity. It is due to the lack of spirit, and God is the very antithesis of this, for He is spirit. He is the Creator and Preserver, and His saints are the salt of the earth (Mt. 5:13). Just as they are the light which illumines its darkness, so also they

are the salt which hinders its corruption. Salt is by no means the finest soil on earth. In fact, nothing will grow in it. Too much alkali will ruin a field. But it counteracts decay, and hinders the course of corruption.

SALT IN NATURE

Animals will sometimes travel great distances in order to reach salt licks. Their instinct tells them its value. Where salt is scarce it is highly prized and expensive. It is essential to health, and should have a place in every wholesome diet. Without salt the average life span would be much shortened. Such a constant contact with salt is meant to teach us the great spiritual lesson of our own corruption and of its offensiveness to God. Flesh soon shows signs of decay if not salted, and becomes offensive to our sense of smell. In the past salt was freely used to preserve fish and flesh and other food.

SALTED GRACE

"Your word being always with grace, seasoned with salt" (Col. 4:6). It may seem strange to many of the saints that *grace should never be used without seasoning*. Of course, grace is such a rare and precious commodity that it seldom is seen in its pure, unadulterated form. Almost always it is leavened with honey, which is forbidden. And if it has no sweet taste for the flesh, few care to commend it. It is all too true that grace, when seasoned with salt, is seldom appreciated, and often condemned because it is not sugary enough. But, when corrupted with a sweetening, it is applauded by all except God and spiritually minded saints who are in close communion with Him.

EQUIP WITH SALT

The word for *season* is notable and instructive. Its usage elsewhere is most suggestive. The stem has the sense of EQUIP, provide with something needed for prop-

er operation. Our Lord said, "Ideal is the salt, yet if the salt should be becoming savorless, with what will you be *seasoning* it? Have salt in yourselves and be at peace with one another." (Mk. 9:50). Likewise He said, "Ideal, then, is salt. Yet if even the salt be made insipid, with what shall it be *seasoned*? Neither is it fit for the land nor for manure. Outside are they casting it." (Lk. 14:34, 35). Salt is a part of our equipment for service.

SALT AS EQUIPMENT

Paul it is who uses a slightly different form of the word *season* in that ringing declaration, "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." (2 Tim. 3:16-17). Here we have two variations of the stem used together (*art i os* EQUIPPED and *ex êrt is men* HAVING-*been*-OUT-EQUIPPED. Salt is an indispensable part of our equipment. Hence it is essential that we should be able to recognize it.

A "COVENANT" OF SALT

According to the common version we read, "neither shall thou suffer the salt of the covenant of thy God to be lacking from thy meat offering" (Lv. 2:13). It seems to be true that it was a widespead custom never to harm anyone with whom salt had been eaten. But this was hardly a *covenant.* It also seems to have been the custom to bind agreements by means of a sacrifice, such as Abraham offered in ratifying the covenenant of the seed (Gn. 15:7-18). And it may be that salt was added to these. But the context in Leviticus hardly calls for a *covenant.* The salt was added to all offerings, apart from any thought of a contract. The present offering was not confined to contracts. What can be the force of the phrase here?

In Hebrew the word "covenant" (*brith*) is the faded

figure of association, but literally means PURIFICATION, coming from the stem *br* PURE, as in the nineteenth psalm, verse eight:

The precepts of Ieue are upright, rejoicing the heart.
The instructions of Ieue are *pure,* enlightening the eyes.

Again in the seventy-third psalm we read:

Yea, good to the upright is Al,
Alueim, to the *pure* of heart.

Covenants are confirmed over the dead, since it is not in force so long as the covenant victim is alive (Hb. 9:17). Salt was added to indicate the *purity* of the transaction, to show that it was an upright and honest contract, and not a ruse to deceive.

In Leviticus, where there is no call for any covenant, we may go back to the original, literal meaning of *purification,* and translate, "and you are not to cause the salt of *purification* of your Alueim to cease on your present offerings." (Lv. 2:13). God will not accept any gift from corrupt, decaying mortals without a purifier. Literally He does just what He expects us to do. We are exhorted to have fellowship with all who are invoking the Lord out of a *clean* heart (2 Tim. 2:22). This is what was lacking in Cain's present. It is not merely that he did not add literal salt to the fruits of the ground which he presented to Ieue Alueim, for we do not read that Abel did this, but that God could see his heart, and this was corrupt, as his later conduct amply proves.

SALT AS DISCIPLINE

Let us translate these strange symbols into literal language. In the future glory our tastes will be in line with God's will, hence grace will be most agreeable without any addition. But now it seems almost impossible for genuine grace to please our souls at all times, because the most gracious thing that can come to us is

discipline. Our present need is not gratification and happiness, but endurance and suffering. We, of course, must never inflict pain upon a fellow believer, or anyone else, without unquestionable warrant. We should not object when a qualified surgeon hurts his patient, or interfere when a parent punishes an offspring, or the government sentences a criminal to suffering or even death.

GRACE SUFFICIENT

The vast value of salted grace is illustrated for us by Paul's splinter in the flesh (2 Cor. 12:7-9). What had he not done and endured in His work for the Lord! Should not God be "gracious" to him and give him a little relaxation, a taste of honey, to sweeten his way? Instead of that God does not even wait until he becomes exalted, high-handed or haughty, but *prevents* this by a double dose of His humiliation medicine, both for his flesh, as well as his spirit. One was a physical infirmity which made him weak, the other a spiritual adversary who buffeted him as the Jews did our Lord (Mt. 26:67). These hurt his feelings. Was this *real* grace? Most of us would call it the opposite. We would have given him a horn full of honey, and petted his spirit. Lacking the salt to prevent corruption, it would have led to pride and arrogance, and *spoiled* the *gracious* ministry committed to his care.

Paul entreated thrice that it should withdraw from him. Here again unsalted grace would have complied. Was it not cruel to torment him so? How often is this repeated in the service of the saints, especially those who have, like Paul at this point in his career, learned a little of the transcendent revelations which he received! Even if they know far less, there is the tendency to self-exaltation, above their fellow saints.

The decided difference between honey and salt, between soulish kindness and salted grace is very clearly shown by our Lord's reply, "Sufficient for you is My

grace.'' The grace was exhibited in the *inflictions* he endured, not in their withdrawal. This is a lesson few of the saints have learned. Almost all condemn such a course, when exercised by others. *Grace* demands that the saints withdraw from every brother who is walking disorderly (2 Thes. 3:6), and *grace* leads the elders and overseers to discipline those whose conduct demands correction. *Grace,* even though it justifies and reconciles us to God, also judges and disciplines the saints. Indeed, we should adjudicate ourselves that we may not be condemned with the world. Many in Corinth neglected this (1 Cor. 11:30-32).

Perhaps even a clearer contrast can be seen when we view God's operations in the administrations as a whole. If grace were the saltless thing that most of us think, then the present administration of grace, in which we live, would be far more full of physical and soulish delights than the coming kingdom. The saints would all be healthy and wealthy and hilariously happy. But they would also be intolerably proud and haughty, far more than they are even now, for there is no iron club to keep them in their place, as in the kingdom. Our *lack* of power and influence, our physical *infirmities—these* are tokens of *true grace,* that will not allow our depravity and corruption to flourish.

In all these cases kindness would be harmful, and graciousness would be degraded into malignance. We, to be sure, are not surgeons, or parents of other saints, or rulers over them. Parents are obliged to use discipline and admonition (Eph. 6:4), and no one should call them ungracious when they do so, for this charge is found in connection with the most gracious of all revelations. So, also, the elders in each ecclesia are empowered to preside, and are compelled to do what the Scriptures dictate, whether it *appears* to the others to be gracious or not. Figuratively, they *must* season their grace with salt. This consists in harsh discipline where-

ever and whatever the Scriptures demand. They dare not add honey, the soulish sentimentalism, which is usually mistaken for kindness or grace, even though it is abhorrent to God.

Our Lord told His disciples, "you are the salt of the earth" (Mt. 5:13). The whole world was going to corruption, as it did before the deluge. In our Lord's day there were many great religions. Thousands of priests in China and India and Persia and Egypt and Greece and Rome led millions of devotees in the worship of thousands of false deities. But none of these could stem the tide of corruption. Indeed, some of the ancient *philosophies,* such as Confucianism or Stoicism, may have mended the morals of their adherents, but the real *religions* almost always led to the most degraded and debased conduct. Indeed, the very word *holy,* in its feminine form (*qdshe*) is rendered "hallowed (harlot)" in the C.V. (Hos. 4:14), for they sanctified their vices with a veneer of holiness.

THE DECAY OF GOVERNMENT

So it was with governments also. Although the rule of man by man was introduced ostensibly to control corruption, and doubtless does this to a considerable degree, it has only succeeded in lengthening the process of decay, by no means stopped it. Almost all forms of government had been tried, from purely democratic, or rule by the populace, republican, or rule by representatives in Greece, to kingdoms and absolute despotisms, as in Babylon under Nebuchadnezzar. In no case was the course of corruption called to a halt. Only in Israel, under Moses and under David and Solomon and their successors, and under the stern admonitions of the prophets, was the preservative salt and fire of divine judgment used to stop the leaven of putrefaction in the human race.

When they came into the promised land, Israel had

to confess that their forefather, Abram, was a Syrian, ready to perish (Dt. 26:5). Ieue Alueim had to separate him and his descendants from the corrupt mass of mankind. He cleaned out the old leaven, by His call of Abram, and started a fresh kneading, even as He does with us when we, like Abram, believe. Literally, He cleansed him from his evil and wickedness and displaced it by sincerity and truth (1 Cor. 5:6-8). This was a continuous operation in Israel, for they were always having a relapse. Prophet after prophet had to be raised up to preserve them with salty sermons. Judgment after judgment was brought upon them to burn up the leaven which was corrupting them.

THE SALT OF THE EARTH

When our Lord came, His disciples became the salt of the earth, to preserve it from utter decay. Even in Israel, which should have been the salt of the earth (and will yet fulfill this function in the day of Ieue), government was in the hands of corrupt aliens, and priesthood was degraded to a means of gain, so that our Lord had to cleanse the very courts of the holy house (Jn. 2:14-17), when He began His ministry. But they heeded Him not, so, at the close, once more He actually used violence, overturning the tables of the brokers and the seats of the dove sellers, and charged them with making His Father's house a burglar's cave (Mt. 21:12-13). The nation as a whole certainly was not the salt of the earth, and that is why they lost their place of priority and were cast outside, and trampled by men, the plight in which we find them today.

Our Lord asked them, "Now, if the salt should be made insipid, with what will it be salted?" Not only that, but He warned them, "For nothing does it still avail except to be cast outside, to be trampled by men." (Mt. 5:13). Again He said, "Neither is it fit for the land nor for manure" (Lu. 14:35). Savorless salt is worse

than useless. It is a nuisance. In Palestine, in order to keep it from harming the soil where crops are grown, it is thrown out into the road, where it can do no damage. So it is trampled under foot. What a fine figure is this of those who have God's revelation, yet, failing to have faith, it has no moral effect! Besides its application to the individual, it is being fulfilled in Israel as a nation, and was true of the disciples in the Acts period, and is now evident in Christendom as never before.

ISRAEL NATIONALLY AS SALT

Our Lord applied this likeness to different classes, on various occasions. In Matthew, in line with the whole trend of the account, He seems to refer to the nation as a unit. He had just begun His heralding of the Kingdom, and had pronounced His benediction on those who receive it and are persecuted on account of it. Those who reject it are the insipid salt. They cannot preserve the earth from corruption, for they only look like salt, but lack the vital essence, for they not only have no pungent taste, but have no preservative power. And is not this a perfect picture of Israel ever since? Alas! Not only are the Jews unable to delay the decay which is dragging down the other nations, but they sometimes hasten it and drug their victims for gain, with the most questionable amusements and vices. At the close, in great Babylon, they will become the mother of the prostitutes and abominations of the earth (Rev. 17:5). So savorless will the salt become!

In Mark, to conform with the character of the account, our Lord seems to be speaking to His *servants* when He says, "Ideal is salt, yet if the salt should be becoming savorless, with what will you be seasoning it? Have salt in yourselves and be at peace with one another." (Mk. 9:50). Here is the practical aspect of the figure. The whole trend of the narrative emphasizes *works,* as the *evidence* of faith, for, says He, "there is no one who will

be doing a powerful deed in My name, and will be able swiftly to speak evil of Me." (Mk. 9:39). The actions of His disciples, in the book of Acts, are the best commentary on this saying. Then the salt lost its savor and there was strife among them. To emphasize this, even Mark himself, (who is supposed to have written this account) failed in service, for he turned back from following Paul (Ac. 13:13) who at first refused to have him again (Ac. 15:38-39), yet later renewed fellowship (Col. 4:10) and graciously took him back because he was useful to him for service (2 Tim. 4:11), and probably realized the significance of Mark's failure, as representative of the failure of the Circumcision service.

Perhaps the most significant part of our Lord's exhortation to use salt, is what follows: "and be at *peace* with one another." *Salt is the prime requisite for peace.* Had the disciples believed and *acted* on His words in sincerity and truth, they would have enjoyed the blessings of the coming kingdom. Instead, they avoided the truth and the persecutions, and sought only for the sweets of the kingdom. Honey is good in its place, but that is *after,* not *before* the kingdom comes. Honey, however, is animating and stimulating only for a short time. Both sides are illustrated by the mistake of Jonathan, Saul's son. After a great victory over the Philistines, and a very exhausting pursuit, the people were faint, but could not eat aught because of Saul's curse on anyone who did so before evening. Jonathan did not know of this, so he lifted a little wild honey with a rod, and, in the expressive idiom of the Hebrew, his eyes lighted up, and his soul was revived. But it threatened to cost him his life, because it was an accursed luxury.

In these days when peace is on men's lips and war in their hearts, it may be intensely profitable to inquire *why* such a condition exists. How is it that man devotes so much of his time and treasure to the slaying of his

fellows and the destruction of their achievements? However much we may commend a given conflict, we cannot but condemn war as a means of settling disputes. Yet nothing that man can do will ever stop the carnage. It must needs be, at least so long as men refuse the salt of divine revelation and ignore the Deity in their dealings with one another. This was well illustrated in connection with the United Nations. When asked why a meeting was not opened with prayer, the reply was that this would have offended the non Christian nations. If the salt had not lost its savor the Christian peoples would not even consider a union with the unbelievers. The *name* is nothing but a pretense, for they *act* entirely contrary to the precepts of Christ.

HONIED CHRISTENDOM

Christendom aims to be all honey and sweetness, so that no salt can be tasted. Not only do the Christian nations unite with those of other religions in order to form the great monstress of the end of this eon, but the churches themselves are seeking to combine by eliminating all the salt of truth. Few Protestants are longer protesting, and many would like to co-operate with the two great "catholic" confessions. Worse than that, the dissenters, who left the national churches, are, many of them, inclined to unite again, and the various groups who have severed themselves in order to cleave closer to the Bible, are losing their initial savor. More than that, they have become the worst enemies of the tiny group who desire to divest themselves of all traditions and go back to God's inspired revelation, in both faith and practice, even though it means persecution and defamation, rather than rewards and respectability, salt rather than honey.

Those who seek to return to the Scriptures, not only in faith but in practice, should earnestly try to avoid all that is *not of faith,* for the Scriptures insist that this is

a mistake, or sin. There are some things that *seem* to be, not only harmless, but positively helpful, but which have no precedent in God's Word. These are the most insidious devices of the adversary, for anyone who even seems to oppose them cannot avoid the contempt of many earnest and well-meaning saints. They seem to be going too far in their efforts to conform to God's ways, because so few saints are fully acquainted with God's plan.

God has planned everything. He cannot use us if we ignore His instructions and substitute our own inventions. A builder or mechanic or carpenter who refuses to follow his blueprint is worse than useless. A printer who won't "follow copy," cannot hold a job very long. Among men, the workman may know better than the designer or the architect or the author, but a servant of the Lord cannot possibly improve or add to the Scriptures. He may pile up an enormous performance now, but if it is not well preserved with salt, the corruption will need to be removed by fire at the dais of Christ later on. We hope all who read what follows will understand that we discuss these departures from the Scriptures with the greatest reluctance, for we do not wish to harm or hurt, but only to help them. We wish we could please them with honey, but it is much kinder to give them salt. Besides, these matters are mentioned because we have repeatedly been asked about them, and have been condemned because we do not follow the popular trend.

MAN'S DAY SCHOOLS

In the Scriptures the *parents* are to train and teach their children in the things of God. Fathers are to be nurturing them in the discipline and admonition of the Lord (Eph. 6:4). Even in Israel there does not seem to have been any other provision for teaching the children. We do read of "the sons of the prophets," as if that were some sort of school. They seemed to know that

Elijah was about to be taken away from Elisha, nevertheless they sent fifty men out for three days to find him and did not succeed. Nor did they use salt to heal the evil waters of Jericho. Elisha, who seems to have been doing duty as an ox in plowing, without benefit of schooling, was chosen as his successor (2 Ki. 2). It is true that Saul of Tarsus was trained according to the hereditary law at the feet of Gamaliel, the rabbi who had warned the Sanhedrin not to fight against God (Ac. 5:34-42, 22:3). Yet who was a more zealous enemy of God and His saints than Saul? His schooling made him a rabid opponent of God's truth, just as most theological training does today.

CHRISTIAN EDUCATIONAL INSTITUTIONS

I have not the slightest doubt that many of the founders of our schools for higher Christian education were earnest, zealous, and self-sacrificing, according to their light. Neither is there any question in my mind that there are no more able and consecrated proponents of tradition, or more bitter opponents of the truths of Scripture than they are today. They are highly trained, like Saul, but that does not save them from their sins, nor does it preserve them from persecuting the saints, and especially those who have discarded the traditions and who have seen the glorious truths which came through Saul after he had a living acquaintance with Christ Himself. As I write, a letter comes telling me that a friend spoke to a fundamental professor about some of the great Pauline truths, which he had been ignoring or opposing. His comment was, *Rubbish!* No one dares to speak of them or even believe these truths under pain of expulsion. The most God-dishonoring error and unscriptural superstition is the corner stone of "fundamentalism"! This does not deny that they stand for much that is precious truth.

I have a great deal of sympathy for such a man as

Moody, who wished to help young believers know their Bible better. The scriptural method is for God to raise up teachers in the local ecclesias, as in Antioch and Corinth and elsewhere (Ac. 13:1, 1 Cor. 12:28, 29, Eph. 4:11). Paul, through his letters became a teacher of the nations everywhere. Such a ministry is still carried on in obscure corners today. Supervisors in an ecclesia should be apt to teach (1 Ti. 3:2). We are continually on the lookout for faithful men, competent to teach others, to whom we may commit the things we have received (2 Tim. 2:2). Yet we ourselves, when we wished to learn Greek, enrolled in a Bible Institute class, for none of the teachers in our ecclesia had this knowledge. But all we received was printed in the text book, the teacher helped but little. Later, when we found that some of this was wrong, we could not go to any teacher, and were thrown upon the facts of the Original itself. One of our friends went to this Bible Institute, but when it came out that this student believed some portions of the Scriptures that they rejected, out with him! My son attended a young people's class there. He read a few passages, which some said they had never known were in the Bible, and had to leave.

Timothy's mother and grandmother had unfeigned faith in God's Word, so it was that he was acquainted with the Scriptures from a babe (2 Tim. 1:5, 3:15). That is probably the ideal. But where do we read of children going outside the home to get a knowledge of the sacred Scriptures? The Sunday school is a recent invention. Before I was ten years old I remember going to Sunday school once, because I received a bag of candy, and we seldom had sweets in those days. Then I went for a while later on, but spent most of my time as the librarian's assistant. Later I attended a Congregational Sunday school for some years with little benefit. But I have seen much Sunday school literature since, as well as their principal periodical, and know their

methods. The idea seems to be to *educate* the flesh to be good and go to heaven, or to *teach* it, by prolonged lessons, to believe God. But the flesh cannot be educated or taught divine things. Salvation is not an *educational* process, carried on by man. It is a *creation* by God. Till this has ocurred, and life is present, there is no spirit which can comprehend the things of God.

Horrible as it must seem to the spiritual believer, the main effort in Sunday schools is to put the scholars under the law of Sinai, that is *under a curse!* The first thing is to learn the ten commandments, without ever putting them under the propitiatory shelter, and teaching them the evangel for the present. Then the poor pupils are given the most unscriptural and terrible picture of God, Who is described as a fiend, Who will punish everlastingly in hell. The evangel for today may be condensed to a single sentence: "For Christ's sake be conciliated to God." (2 Cor. 5:20). Yet I have never heard it or read it in connection with Christendom or its schools! A conciliated God is unknown in Christendom.

Actual practice confirms this. I had a poor Bible background, yet merely reading Romans awoke in me a new life, as soon as I was mature enough to understand. I have since thanked God that it was so, for I had very little theology to lose. Recently a case came to my notice of a little child who begged its parents to allow it to be baptized *because all of the others in its Sunday school class had been baptised.* It is surprising how much error a mere infant can absorb, long before it is able to intelligently understand the truth. To oppose such a request would lead to awkward friction. It does seem unwise to submit children to the many unscriptural influences which will hamper them not only in grasping many truths, but in the apprehension of grace and the acceptance of the evangel. I lived for a while in a European village where there was daily instruction in religion in the public school, yet I failed to find a single

person in that town who had divine life. They could quote the Bible better than I could, but it only made them self-righteous.

We can see the sad havoc wrought by the *lack* of salt in those passages dealing with *corruption* and *incorruption.* It is astonishing to note what a large proportion of the occurrences of this stem are found in Paul's epistles. Much of the strife and contention which we see in the world and among the saints is due to a depraved mind, disqualified for the faith (2 Ti. 3:8), which could be cured with a little salt.

In these last days there is need for much more salt than ever before, as the corruption in Christendom and in the ecclesia is colossal. Indeed, it is so prevalent that salted grace is almost totally lacking, and, if it is exhibited, is almost certain to be denounced. We are inclined to judge others by our own experience. Lacking grace ourselves, even when we claim the name, we are apt to use honey instead, that is, when it deals out divine discipline rather than seductive indulgence. In God's sight grace is no longer gracious when fermented with the leavens which are usually used to make it palatable.

CORRUPTION GIVES PLACE TO INCORRUPTION

How thankful we should be that this corruptible must put on incorruption (1 Cor. 15:53)! Not only that, but even the wreath which will be ours in that day will be incorruptible (1 Cor. 9:25)! No more salt will be necessary! In the meanwhile, may we use it freely to purify our thoughts and our lives, and see to it that our offerings to God are not dictated by impure motives as in the case of Cain, but from the purest desire to worship and adore our glorious and incorruptible God! A.E.K.

YOUNG PEOPLE'S DEPARTMENT

We regret that it was necessary to omit the *Young People's Department* from this issue, due to lack of space. We hope to have a double-size section for young people in the next issue.

UNSEARCHABLE RICHES FOR MARCH, 1959
BEING THE SECOND NUMBER OF VOLUME FIFTY

THE DECEIVERS DECEIVED

REJECTION OF ESAU

JACOB'S DECEPTION of Esau is usually considered merely a mean trick played by him to get the blessing of the firstborn. This is a very superficial view. The matter had been settled and made known before he was born, by divine decree. "The greater shall serve the inferior" (Gn. 25:23). "For, 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" Who said, "Jacob I love, yet Esau I hate" (Ro. 9:11-13). Indeed, there were many actors in this episode. Alueim decreed it. Isaac sought to prevent it. Rebecca planned the deception. Esau had forfeited it by his indifference to its value, shown by trading it for one glutting of grub. It is only one scene in the great drama of divine determination. It agreed with God's glory.

SOULISH ISAAC

As is usual in the early phases of divine revelation, the imperceptible spiritual truth is indicated by evident physical facts. When Isaac was old, he was not only dim-sighted and ignorant and sensual, but had *lost sight* of the divine decree that the greater shall serve the inferior (25:23), and so was *ignorant* of how his death would affect his sons, and that he would transmit the *spiritual* blessings of the star seed (Gen. 27).

But God is not hindered or held back by the failures of His chosen, but rather, He uses even their devious devices to work His will. Isaac sends out Esau, which

he should not have done, and Rebecca sends Jacob, which she should not have done, and Jacob falls in with her deception, which he should not have done, yet all this disobedience and deception is used to carry out God's intention.

Yet there was a great difference between the two sides. Isaac and Esau were acting in opposition to God's declared decree. Rebecca and Jacob, who are popularly supposed to be the worst offenders, for they used insubjection and deceit and outright falsehood, were acting in accord with God's mandate. Isaac and Esau were seeking to thwart God's will, and He hates that, for it not only offends His heart, but hinders the final happiness of His creatures. Rebecca and Jacob, however, were seeking to fulfill His intention, although they were doing it selfishly, and foolishly and sinfully. This will lead to God's glory and the blessing of all eventually. God loves that, and as a result He loves those who do it, and justifies their evil deeds. So He hated Esau, yet loved Jacob.

ISAAC'S BLESSINGS

That Isaac's blessing of Jacob was divine is emphasized by the fact that it was given contrary to his own desires. His inherent faith is evidenced by his immediate acceptance of his mistake as an act of God. Yet, at Esau's plea, he blesses him also. These two blessings are well worth our closest consideration for they predict the course, not only of the two sons, but of the nations which sprang from them. In very broad outline they predict the future fortunes of the relation between Israel (*Ishr-Al* Upright-is-Subjector) and Edom (*Adum* Red), the nickname which clung to the nation which sprang from Esau, to commemorate the red banquet which cost him his birthright. A very expensive repast! Yet who can blame him for selling it for a red feed, when his father, Isaac, now seeks to give it to him for a tasty dish of game?

THE BLESSINGS

The blessing of Jacob:

See! The smell of my son
Is as the smell of the [7]full" field [w] blessed by Ieue.
And give [to] you will the Alueim [f] the night mist of the heavens.
And the [f] oil of the earth, and much grain and grape juice.
Serve you shall peoples,
And down shall bow to you the folkstems.
Master be you [t]over your brothers,
And down to you shall bow the sons of your mother,
One cursing you is accursed.
And one blessing you is blessed!"

The blessing of Esau:

Behold! Away from the [-]oil of the earth is coming to be your
And from the night mist of the heavens above. [dwelling,
And [m]by your [A]sword shall you live,
And your brother shall you serve.
Yet[a] it [b]comes, as [w] you are caused to sway,
You also break off his [r]yoke off your neck.

EDOM

The word *from*, in Hebrew as in English, varies somewhat in sense according to the context. Of things it may refer to *a part of*, yet of location, of space, it denotes *away from*. That this is the case with Esau is abundantly confirmed by the near and far contexts, as well as the condition of the land today, even if we do not consider the great truth that God hates those who despise His blessing. Yet, for a while Edom prospered and became independent. In fact, in the days of our Lord, the Herodian kings, under the suzerainty of Rome, ruled in the territory given to Jacob. The A.V. rendering is a contradiction of history, and a serious blot upon the prophetic inspiration of the Bible.

For the decendants of this man, who valued a belly-full of food more than the spiritual blessings of the firstborn, the Subjector has a land which denies them such soulish delights. The mountainous region of Edom is perhaps as barren as any place on earth. The Arabab, or continuation of the Dead Sea gorge has little but rock.

There is hardly any vegetation even in the Petra district, except where there are terraces or artificial irrigation. In Malachi (1:3) we read: "Esau I hate, And making am I his mountains as a desolation, And his allotment is for the jackals of the wilderness." Obadiah (1:3) says that Edom is a "tabernacler in holes of the encircling crag." It lacks the refreshing night mist of Jacob's heritage.

Both Esau and Jacob had their names changed, but in quite opposite directions. Jacob took hold of Esau's heel long before he had reached the age of accountability, but Esau was full grown when he bartered away his birthright. In significance, also, they are opposites. Edom, his nickname, is a reminder of the lowest point in his moral and spiritual experience. He despised God's spiritual allotment which included eonian welfare, for a few minutes of soulish satisfaction. Israel (Upright-with-Subjector), on the contrary, lost his nickname, and received a divine title indicative of his justification and eonian elevation, and recalled his highest experience in the life of faith.

Esau, like Cain, sought to glut his passion by murdering his brother. This shows clearly that he had no faith in God's promises, for he imagined that he was able to nullify them, when, in fact, he was furthering them. Jacob must have descendants, if his blessing is to be fulfilled. But, also, they must not come through the doomed inhabitants of the land. So Esau's vindictive, murderous idea, instead of robbing Jacob of the blessing, only aided in its fulfillment, and sent him to the place where he not only obtained one wife, but two, as well as their maids. This is a good example of God's method of making man defeat himself.

REBECCA'S SCHEME

But Rebecca also, when she seeks to gain her own ends, carries out the Subjector's intention rather than her

own. She loved Jacob and wished to preserve him for herself. In this she failed, for she never saw him again. Esau had married Hittites, or Hethites, of the cursed line of Canaan, and Rebecca found them a great trial, so she did not want Jacob to do the same. This gave her a good excuse for sending him away, and one which was in line with the blessing. By sending him to her own kin she would assure them of a part in the promise. Isaac was easily convinced. His own wife had come from Padan Aram, or Syria (Most-High), and Jacob would be welcome there. This time he does not bless Jacob himself, but invokes the blessing of Al Shdi, the Subjector Who-suffices to carry out in him the blessings given to Abraham.

ESAU MARRIES AGAIN

Esau's limited spiritual perception is again manifested in the choice of another wife. He did not realize that Ishmael, her father, even more than he himself, was outside the line of blessing, for Ishmael's mother was an Egyptian slave, while Esau had the same mother as Jacob. This third wife was called Mahalath (*M chl th*), which does not seem very promising, for it is connected with *illness* and *travail*, yet also with *flute*. These wives of Esau have no further place in divine revelation, but Jacob's wives and their twelve sons, with their descendants occupy the bulk of further revelation, beside being in the line of the Promised One.

JACOB'S CONTACTS WITH GOD

Now that Jacob is on his own, Ieue comes into direct contact with him in a *dream*. This is a new method of revelation for the patriarchs and is the first of five contacts with the Deity. This dream came as he was *leaving* the land for Padan Aram. The last dream came as he was *leaving* the land for Egypt (Gn. 46:2). Twice God *spoke* to Jacob when he was *told* to return to the

land (31:3), and when he was told to return to Beth-Al (35:1). There also, He *appeared* to him (35:9). These contacts with the Deity mark the crises in his career.

STONE FOR PILLOW

We made a special trip to Beth-Al when we were in Jerusalem, and, as the soil was damp, it was easy to see why Jacob took a stone for a pillow. I did it myself once when camping in the San Bernardino mountains, but seldom mention it because we are so spoiled nowadays in western lands that we must have something soft. But, in Jacob's case, it must have some spiritual significance, or it would not be worthy of mention. The ground on which he rested his *body* was soilish, and represented the soil seed. But his *head*, which may well represent the spirit, was higher and the rock is often used as a figure for the foundation of a spiritual edifice, as Peter, or Cephas (Rock), represents the spiritual basis of the kingdom ecclesia. Here the stone represents a similar revelation. Israel will reach all nations with the evangel of the kingdom.

"THE LADDER"

The somewhat ridiculous figure of a ladder mars the solemnity of this scene. Many of us are afraid of ladders, and one high enough to reach to heaven would make us dizzy. When we look at anyone climbing a ladder their back must be turned to us. The stem of this word, *sl*, signifies a HEAP. It is used often in the word *sll* highway. Some manuscripts have the extra *l* here, and some have an *i*, making it *sl l im*, HEAPS, heap on heap. This would be a natural description of a staircase. This we can visualize in a dream without it waking us up. It came from heaven to earth. It was not used by men, but by messengers from *above*. In it Ieue came down to speak to Jacob. It also agrees with the accompanying figures of a gateway and a house.

ALL THE FAMILIES OF THE GROUND

Jacob was lying in about the center of the land hitherto presented to his soil seed, so it was a most fitting location to renew the promise. Besides, being repeated to him while he was asleep, it should have shown him that his efforts were not needed in order to earn it or to keep it, a lesson he sorely needed. But there was an added clause, which is more precious than all that had been promised before. His soil seed was not only to be blessed, but his star seed was to *bless others.* Blest, in him, and in his seed, would be all the families of the ground (Gen. 28:14). This includes all the nations on the earth, not excluding ourselves who are blessed with Abraham by *faith* in the Subjector Who descended from heaven to bless Jacob (Gal. 3:9).

THE CONSECRATED STONE

The stone was called Beth-Al, House-of-Subjector. But the place had the name Luz, DEVIATOR. The first gives us the divine side, the other the human. Jacob made a bargain with Ieue Alueim which deviated greatly from the promise. That is why, when he came back from his journey and had his name changed to Israel, he set up a stone again and renewed the name Beth-Al.

JACOB'S VOW

Jacob was still a heel. But this was worse than the trade he made with his brother, getting the birthright for a red stew. Now he seeks to drive a hard bargain, promising ten per cent return for all that he was given. Still, that was what they gave under the law, and is considered very good recompense to God in Christendom today. Besides, Ieue Alueim was to stand by him and keep him and feed him, and clothe him and return him in peace to his father's house! Not till then would he acknowledge Ieue as Subjector! What a "deviation"

was this from the faith of his grand grandfather Abraham! Had he not already been promised infinitely more than this? But this was needed to reveal what a God he had. Happy is he who has the God of Jacob for his help! (Ps. 146:5).

THE PLACE

Padan Aram, or Syria, whither Jacob went, was over the Euphrates river just outside the land promised to Abraham (15:18). Nothing is said of his crossing this great, deep stream till his return (31:21). His route from Beersheba to Beth-Al was slightly east of north, and so he seems to have continued as far as Aram to the heights south of the upper reaches of the Euphrates (*Phrth*, FRUITful) river. Yet it must have been some distance from it, as the flocks were watered from a well.

JACOB'S BAD BARGAIN

As was the case with Abraham's servant when he went for a wife for Isaac, divine guidance is most evident, for Jacob almost immediately meets the woman he wishes for his wife, and is able to be of service to her and her family. Then Jacob makes another bargain, seven years' service with keep, for a wife. We have no way of judging how good the trade was, but we can depend on him to get the better of Laban. But he trusts Laban, and so we have a very good foil for the faithfulness of Ieue. Laban gave him what neither of them wanted, and so got the best of him. Jacob was saddled with a wife he did not love.

JACOB'S SISTER WIVES

In the law we read: "A wife to her sister you are not taking to distress her..." (Lv. 18:18). The combination of two avaricious tricksters brought much trouble into Jacob's married life. Leah probably had the hardest time, as she was not loved and had been forced into the relationship in a way that would not endear her to Jacob. Her only means of endearing herself to him

would be to bear him sons. And in this she was quite successful, for she bore him six sons, besides two by her maid. This marriage certainly was not ideal, yet the family thus engendered is easily the most important in God's plan for the human race, for here we have the beginnings of the twelve tribes of Israel, through whom He will reveal Himself in the Scriptures.

THE MANDRAKES

Not content with the disposition of the Subjector, Rachel seeks to override His intention by an artifice. She bargains with Leah for Reuben's mandrakes, which, she supposes, will cure her barrenness. But, like all such attempts to thwart His providence, it backfires. It does not benefit her but, due to her trade, her sister bears another son.

THE NUMBER OF JACOB'S SONS

As the names of Jacob's sons were not merely derived from the attendant circumstances, as was Jacob's name, but were prophetic of their place in the Subjector's future plans, it will be profitable to study their meaning with some care. Their final number, twelve, is often recalled in the course of revelation as a symbol of subordinate subjection, for it will be exercized through 12 tribes, and 12 apostles seated on 12 thrones. The crown of Christ has 12 stars, and the new Jerusalem will have 12 foundations and 12 gates of 12 pearls. Finally the tree of life will produce 12 fruits, one each month.

THE TWELVE SONS

Reuben (*Raubn* See! son) was the firstborn of the flesh, who, in the previous eon would have been distinguished with a name, as the head of the race (Gen. 6:4). But in this eon, like Ishmael and Esau, he receives a subordinate rank. He was ebullient as water, and violated the berth of his father (49:4). Therefore he had

a subordinate place among the twelve, and his descendants had their allotment east of the Jordan, so that they went into captivity first. But he did seek to save the life of Joseph (37:22). Although Leah looked upon him as given by Ieue in answer to her prayers, it was a selfish desire on her part.

SIMEON

Simeon (*Shmo un* HEARer) Leah's second son is a record of the hearing of her prayers. She still sought to turn Jacob's hatred into love by this means. When Jacob fortells the future of the tribes, he joins Simeon with Levi, and bases his predictions on their horrible massacre of the Shechemites (34:25, 49:5). In the division of the land among the tribes they received no distinct allotment, but dwelt in the center of Judah, as their portion was too much for them (Joshua 19:1-9).

LEVI

Levi (*Lu i* OBLIGATED [-one]) was so named because Leah felt that Jacob, even if he did not love her, was greatly indebted to her for the three sons she had borne him. In the East any son is considered a great asset, and, now that she had enriched him with three sons, Jacob could not help being much obligated to her.

The future role of Levi's descendants, however, depended largely on his conduct. As he was a partner with his older brother Simeon in the massacre of the Shechemites, he also lost a definite allotment in the land, and was scattered throughout Israel. Jacob cursed their strong anger and their obstinate rage (49:7).

JUDAH

Judah (*Iude* Acclaimed) shows that Leah has been benefitted spiritually by her sad plight. She now acclaims Ieue for what He has done to help her, for no woman who has borne three sons for her possessor can

fail to be highly regarded, even if not loved. This is the key to Judah's leading place among the tribes and the large allotment, and, above all, his part in the lineage of our Lord (Lu. 3:33).

Hence he receives the most acclamation from Jacob in his prophetic blessing. The scepter he took away from Reuben he gives to Judah. The tribe descended from him received the largest allotment and the leadership after David ascended the throne. When the kingdom was divided, Judah remained true to the worship of Ieue, and his name is used of all Israelites to this day.

DAN

Dan (ADJUDICATE) is the fruit of Rachel's jealousy and artifice. Ieue will not give her a son, so she endangers her loving relation to Jacob, by blaming him for it. This was most unreasonable, for he had begotten four sons meanwhile. So Dan had a very poor start and will have a poor place in Israel. Jacob leaves Dan till later in his blessing (49:16). He likens him to a serpent in the way. It was Dan that brought idolatry into Israel. This tribe stole a graven image and set it up and had a priest of their own (Jdg. 18). Jeroboam set up one of his golden calves in Dan (2 Ki. 10:29). In the sealing of "every" tribe of the sons of Israel in the great affliction, Dan is omitted, so that it is questionable if it will exist in the future (Rev. 7:5-8). Rachel gave him the name Dan because she imagined that she has been given what is due to her. Alas! that may have been so, but may we never be guilty of demanding our due, for we deserve less than nothing.

NAPHTALI

Naphtali (*N phthl i* ENTWISTED), the second son which Bilhah (*Bl e e* DISINTEGRATED) bore in place of Rachel gives further evidence of her low spirituality, so he and his tribe played a subordinate part. It was located in the north, between Dan and Ashur.

Jacob's closing words concerning it are obscure. The A.V. has "Naphtali is a hind let loose: he giveth goodly words." It is difficult to see the significance of this. I lived in Naphtali for some time, but could see no connection with the land. The Septuagint, however, makes it a *stem* or *trunk*, which suggests a tree. It says nothing of words, but rather products. In order to keep as close as possible to both we have rendered it tentatively: "Naphtali is an oak stretched out, Giving products that are seemly."

GAD

Gad (Raid) is another result of the rivalry between Jacob's two wives. Hitherto Leah needed no substitute, for she had already borne three sons. Yet she wished to maintain her lead, and envisioned many more. When fortelling Gad's future Jacob predicts that he will be raided, yet he will raid their heels (49:19). His descendants lived on the far side of the Jordan.

ASHUR

Ashur (*Ashr* PROGRESS, Happy) is the name of Leah's second son by her maid, but it refers rather to the joy of Leah, herself, because her stratagem had worked. Zilpah (REPLETE-MOUTH) does not seem to have been given any credit! The tribe which descended from him was apportioned the coast, north of Carmel.

RACHEL'S SELF-HELP

Rachel seems to have been driven to desperation, for now her sister had five sons, yet she had none of her own. So she turns away from Ieue and seeks to help herself by means of fleshly help. She even lowers her pride by bartering for mandrakes from her rival. But it is of no avail, but rather the contrary, for it gave Leah another son. We do not read that she used the mandrakes, but we are told that Alueim hearkened to her prayer. All this is very gripping, and it should help us to see

how useles it is to depend upon anything outside of God's grace.

ISSACHAR

Issachar (*Ish shkr* Forsooth-hire) was Leah's fifth son. She took him as payment for giving her maid to her husband.

Jacob, in his last prophecy, calls Issachar a strong ass crouching between two burdens (A.V.) or the sheepfolds (R.S.V.). This is not very complimentary, although the ass is the most reliable and patient animal in the land. The Septuagint suggests that he covets pleasantness between the hearthstones, reclining in a resting place that is good. This seems more fitting and restores the parallel. In accord with this, he is never mentioned again in the records. The tribe received a small allotment on the western side of the Jordan below lake Galilee, bordering on the valley of Jezreel.

ZEBULON

Zebulon (*Zbulun* PREFERred) indicates Leah's triumph over her sister Rachel. A wife who can present her husband with six sons brings a much greater dowry to him than one who has not borne a single one herself. The A.V. says, "now will my husband *dwell* with me," which seems entirely inadequate. The R.S.V. has "*honor* me," which is better. But this word is a form of the name (*i zbl ni*) which seems to mean *prefer*, a very fitting deduction. "Dwell" (*ishb*) and "honor" (*edr*) belong to other Hebrew stems. We may be sure that the preference did not include Zebulon himself.

Jacob's prophecy concerning the tribe, that they should tabernacle at a port on the sea does not seem to have been fulfilled. In fact there are no ports at present except at Carmel and Sidon near it.

DINAH

Dinah (*Din e*, ADJUDICATress), is the feminine form of

her brother Dan (*Din*). She is the only daughter mentioned by name, as she is an important figure in the later history. Others are mentioned, who sought to comfort Jacob when Joseph was lost (37:35) and when they went down to Egypt (46:7).

JOSEPH

Joseph (*I u sph* Add-er) is the cry of a long tried mother heart for another child. She had borne the reproach of barrenness, while her unloved sister bore Jacob many sons. But we should look deeper than that, for Joseph undoubtedly inherited much from the long testing and trial and humiliation of his mother that prepared him to become a type of the suffering Christ, and was worshiped by all his brethren, and even his parents.

Joseph received the longest and richest blessing from his father. Nearly the last to be born, he is granted the riches of the firstborn. First he is praised because of his fruitfulness. Indeed his progeny was so numerous that it was divided into two tribes, Ephraim and Manasseh, which later stretched clear across and took most of the center of the holy land (49:22). Our versions compare him with a fruitful *bough*. The Hebrew here is *bn* son. This term is translated in about fifty ways in our Authorized Version. The Septuagint translates it *son* in this case, and renders the rest of the verse otherwise also. After much research, we have made it: "A fruitful son is Joseph: A fruitful son, joy of my eye. My son, inferior in station, to me returned." This perfectly fits both his past and his future. Later on Jacob calls him his Sturdy One, the Stone, the Grazier and the governor of his brethren, and calls down upon him the blessings of his mother, Rachel, whom Jacob loved (Gn. 49:22-26).

OTHER SONS

Benjamin (*Bn imin* Son-RIGHT [hand]) was "added"

to Joseph's mother, Rachel, later. He is compared to a wolf (Gn. 49:27). Ephraim (*Aphrim* Fruits) and Manasseh (Oblivion), the sons of Joseph, came later, and recorded his fruitfulness and his obliviousness as to the trials and toil of his early years (Gn. 41:51-52).

JACOB DECEIVES LABAN

Jacob had gone to Laban to get a wife, and now he had two of them with a dozen children. He had been promised the land where his father Isaac lived, so why could he not return to him, who had much more cattle and wealth than he needed, and which had been promised to him? Why then does he talk as if he had nothing? (Gn. 30:30). Simply because he is a heel, or circumventer. He probably had not forgotten Laban's tragic trick, who had made him serve fourteen years instead of seven, and disposed of an unattractive daughter, at Jacob's expense. Now is an opportunity to make Laban pay for his deception, and to gain a flock of his own. Let us not seek to excuse Jacob, for it is necessary to realize his natural meanness in order to appreciate his transformation into Israel. So, also, it is well to discover our own selfishness to enjoy the fullness of God's grace.

Jacob knows Laban's selfish character, so, when he inquires what wages he would have to *give*, he replies with an emphatic denial of taking a gift. "*NOT giving* to me are you aught." That was very good bait! What more could Laban want? So he puts his foot right into Jacob's trap. It is said that the normal color of the flocks is white. Striped or flecked or brown are abnormal. So, in the natural course of events, Laban's cattle would have increased far more than Jacob's. Laban thought himself crafty. Hadn't he tricked Jacob into marrying Leah? Now he thought he was doing it again, or he would not have accepted Jacob's proposition so readily.

JACOB'S METHOD

The appearance and health of animals are largely determined by conditions at the moment of mating. Jacob had learned this law and used it to his own advantage. Normally white animals were confronted with a mixture of black and white if he wanted that in their offspring.

JACOB'S RIGHTEOUSNESS

Jacob gives Laban and us a sample of his *own* righteousness. How can there be deception here? All that Laban or his sons need to do is to examine Jacob's hire, and if there are any which are normal, without stripes or speckled or flecked he has stolen them. If not, he has acquired them honestly, of course, for how could he help it if they were born that way? It seems that Laban and his sons never did see through the swindle. They changed the hire, but Jacob changed his tricks. Many a believer, today, is like Jacob. They tell what is evidently true, but withhold other facts which make it a lie. Jacob justified himself before Laban and all men, but not in his own conscience or before Ieue Alueim.

The greatest marvel in all this is the attitude of Alueim. When He does intervene, He says "I see all that *Laban* is doing to you." Laban must have reversed the terms of his contract with Jacob at every counting. So *he* was not justified. Jacob had not needed to resort to trickery. Very few who hear of this, or speak of it, realize that. But still he did so, just as when he deceived his father in regard to Esau unnecessarily. He thought himself smart, but he was a pitiful fool in trying to steal what belonged to him. It was his, he had a right to it, he was *justified* in taking it, for Ieue Alueim had given it to him. Moreover, his pitiful efforts are also needed by Alueim as a picture for all others who are tried in a similar way. A.E.K.

MESSENGERS IN PAUL'S EPISTLES

THE PART PLAYED by messengers in the Pauline epistles, especially when they apply to the present administration of maturity, is of paramount importance to all the members of the body of Christ. This is particularly the case in these last days when "angels," as they are popularly called, are given a part in the "Christian religion" quite contrary to God's program, and, to a large extent, this obscures the mission of Christ and His members. God is contacting mankind now through His Son and His saints, who are His ambassadors to mankind, not by means of "angels," or messengers.

THE FIRST MESSENGER

In the beginning, God spoke directly to Adam, without any intermediary. The first one who came between them was a messenger or "angel" of the adversary, using a serpent as medium, whose message brought not only sin, dying and death, but *separation* between God and humanity. Adam and Eve *hid* themselves from His presence, and were *driven* out of the garden at a *distance* from their Subjector. Henceforth a human could approach Him only by means of a sacrifice, and, where there was none, He sent a messenger. The first one we read of in the Scriptures was sent to Hagar, to reprove her for her wrong attitude towards her mistress. (Gn. 16:7). As she was an Egyptian, God did not speak to her directly as He had to Abraham.

In the language of space, nearness implies amity, con-

cord, but distance hostility and discord. But God is *spirit*, and physical proximity, such as the nation of Israel enjoyed, is only a shadow, or mirror, of the spiritual nearness experienced by faith. Even in Israel, His earthly people, among whom He dwelt, He could be approached only through priestly intermediaries, especially in worship. Other matters, such as the law, He prescribed through *messengers* (Gal. 3:19), for it was given to impart the *knowledge* of sin, not to save men from it, but to convince them of the *need* of the *sacrifice* for sin.

CORRECTLY CUTTING

Most of the mistakes of believers today are "biblical," but not Pauline. We can "prove" them by the Bible, but not by the special revelation confided to the apostle who was severed for this secret administration. The messengers seem to act more intelligently. When Peter was in jail, a messenger of the *Lord delivered* him (Ac. 12:7). But, when Paul was in danger of being lifted up, he was given a messenger of *Satan* to *buffet* him, and it was not withdrawn, even though he prayed for this repeatedly. From these two incidents alone we can see that the messengers, or "angels," are not helpful today, but a hindrance. Paul needed none at Philippi, as he had a far more glorious deliverance, for it led to the salvation of the jailor (Ac. 16:19-40).

SATAN'S PRESENT ROLE

As the members of the body of Christ are in close touch with God through Christ and His spirit, there is no need of any helpful intermediaries, such as served Israel, and rescued Peter from prison. Not only that, but Paul was commissioned to turn us about from darkness to light and from the *authority* of Satan to God (Ac. 26:18). Nevertheless Satan is now used by God to provide the *evil* which is in line with His purpose, to

hinder the work, to *discipline* the saints, and to *deceive* them by *transforming* his own messengers into servants of *righteousness*. Satan has the *authority* to do this, for our training, so that we should learn to overcome him. So we should not be misled by these self-righteous deceivers. To clarify our theme we will consider this in order, as indicated above.

"If I should be speaking in the languages of men and of messengers, yet should have no love, I am become resounding copper or a clanging cymbal." (1 Cor. 13:1). During Paul's ministry of *minority*, the last of eight graces, or gifts, is "species of languages." But this was not suited to transcendence, or maturity, which is our portion today. So he goes on to show us a path which harmonizes with our greater grace. The first gift he discounts is that of *languages*, and includes that of the *messengers*. As the messengers would no longer be used to convey celestial truth, for this was beyond their sphere, *their language could not and would not be used to express the transcendent truth of today*. Beware of these false "gifts"!

PAUL OUR "MESSENGER"

Figuratively speaking, Paul himself, at one time, was an "angel," or messenger, and the only one for us, for he alone was chosen to convey God's message of grace to the nations. He wrote to the Galatians: "...as a messenger of God you receive me..." (Gal. 4:14). But later he was raised to a higher rank than any mere messenger, even if he was bound by a chain. This is indicated by his presence in Rome, the world's capital at that time. He was Christ's *ambassador* (Eph. 6:20). And so it is with us today. We are not mere messengers, but *ambassadors*, entreating for peace in the name of Christ Himself. If we realize the superiority of our position, in Christ, to that of the "angels," it may help

us to live up to our calling above in Christ Jesus (Phil. 3:14).

"If ever we, also, or a messenger out of heaven, should be bringing an evangel to you besides that which we bring to you, let him be anathema!" (Gal. 1:8). When we remember that the *law* was given by messengers (Ac. 7:53), and the Galatians were seeking salvation by law keeping, the force of this fearful curse will be more apparent. Yet, today, exhortation to keep the commandments is the chief function of the so-called Christian church. Dare we say that this anathema would be applied to them also, if Paul were with us today?

"I am persuaded that... no[r] messengers... will be able to separate us from the love of God in Christ Jesus, our Lord" (Ro. 8:38). How utterly does this passage clash with the popular idea of an "angel"! In this period, the "angels" of the Adversary are *against* us. God created them for the purpose of separating humanity from Him in order to prepare us to appreciate His love in Christ Jesus. But now that we have been reconciled to Him in Christ, and the purpose of our separation from Him in Adam has been attained on the ground of *grace*, there is not the least possibility of a repetition by means of messengers.

MESSENGERS AS WITNESSES

"...the secret of devoutness,... was manifested in flesh, justified in spirit, seen by messengers, heralded among the nations, believed on in the world, taken up in glory." (1 Ti. 3:16). As the messengers evidently can move about in the heavens, including the atmosphere in which humanity lives, they are able to observe the actions of mankind. They seem to be especially interested in the devout, who, though they are manifest to them only in flesh, are justified in spirit, believers, who will not remain on earth permanently, but will be taken up in glory when Christ comes for them.

"Therefore the woman ought to have authority over her head because of the messengers." (1 Cor. 11:10). Very few of mankind today, or even of His chosen saints, really realize that they are the principal actors on a stage, and the lesson they should enact is the knowledge of the *Subjector.* Although we cannot speak the language of the messengers, so that they may hear what we have to *say, acts* speak clearer than words. This applies especially to our worship. As God Himself cannot be seen, He has ordained that the Head of every man is Christ, but, as He also is invisible, the woman, in marriage, has the privilege of expressing this great truth by wearing a covering on her head. Thus the angel audience is taught the great truth of humanity's subjection to the Subjector.

"I am conjuring, in the sight of God and Christ Jesus, and the chosen messengers, that you guard these things ..." (1 Ti. 5:21). As there is no generation among the "angels," they have no marriage and no old or young, by which to illustrate the relation of a subject to the Subjector. So the saints are given special instructions how the elderly and elders are to be treated, not, indeed, for their own sakes, but because they are visible representatives of the invisible Subjector. This seems to apply to the chosen messengers, and not to the followers of the Adversary.

"God demonstrates with us, the last apostles, as death-doomed, for we became a theater to the world and to messengers and to men" (1 Cor. 4:9). Instead of messengers bringing messages to us, as to Israel, God uses the experiences of our apostles in order to reveal the highest truth to them. But this was not conveyed by means of oral or written communications, as to the Corinthians, or by special blessings, but by their *dis*honorable treatment, their *poverty*, their *toil* and *persecution.* Instead of being honored with a much higher physical

status than mere workers, their blessings and honors are exclusively *spiritual*, as befits their celestial calling.

"Wherefore also, lest I should be lifted up by the transcendence of the revelations, there was given to me a splinter in the flesh, a messenger of Satan, that he may be buffeting me, lest I may be lifted up. For this I entreat the Lord thrice, that it should withdraw from me. And He has protested to me, "Sufficient for you is my grace, for My power in infirmity is being perfected." With the greatest relish, then, will I rather be glorying in my infirmities, that the power of Christ should 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. 12:7-10).

Paul had much to boast in, not, indeed, that he had been the foremost of sinners, but in an experience that had not come to any other mortal, so could honestly have said that he was the foremost of saints. But even the contrast between what he was in himself, and what he was in Christ, through grace, was not enough to keep him humble, so a messenger of Satan, the Adversary, was sent to give him a humiliating physical infirmity of a kind that would hinder him from being elated. As the same treatment is due to all who are in danger of similar conceit, we are not told just what the "splinter" was. A literal splinter could be readily extracted, so some have suggested that it was some affliction of the eyes, for the Galatians would have gouged out theirs for him, if it would have helped (Gal. 4:15).

Paul had been the foremost "healer" in the early ecclesia. We read that "powerful deeds, not the casual kind, God did through the hands of Paul, so that handkerchiefs or aprons from his cuticle are carried away to the infirm, also, to clear the diseases from them" (Ac. 19:12). This was in the period when he was still ac-

quainted with others according to the flesh. Then it was that he brought the physical blessings of the kingdom to their highest perfection during his ministry of minority. But, before writing this epistle he had passed an important crisis, as follows "... we, from now on, are acquainted with no one according to *flesh*... if anyone is in Christ, there is a new creation: the primitive passed by. Lo! there has come new!" (2 Cor. 5:16-17). His healing was certainly concerned with the flesh. Consequently, after this, we read no more of his healing the saints. On the contrary, he was afflicted in his own flesh.

POWER PERFECTED

As the display of the greatness of God's *grace* demanded the foremost *sinner*, so the revelation of His *power* needed a background of physical *infirmity*. One who seeks to display his *own* power must be *mighty*, but if we wish to reveal *God's* omnipotence, we must be *weak*. This is exemplified in the case of Christ, Who was crucified out of weakness, nevertheless is living by the power of God (2 Cor. 12:4). And whenever God wishes a background of weakness He uses Satan to disable the flesh. So it came that Paul could glory, yes, delight in infirmities, in outrages, in necessities, in persecutions, in distresses for Christ's sake, for these are the basis of spiritual power. In these things Satan unwittingly serves the saints.

THE HINDERER

The apostle Paul, as the pattern for God's servants in the present celestial calling, was the special target of Satan's opposition, both in his work and his personal welfare. The first intimation given us of this seems to have been in connection with his journeys. Satan hindered him twice when he wished to revisit Thessalonica (1 Thes. 2:18). In Corinth he sought to be as gracious

as they were in order to avoid being overreached by Satan (2 Cor. 2:11). These activities of Satan were directed against Paul's early ministry before the transcendent revelations were received by him. Then the efforts of the adversary were more personal, as if Satan realized that these would lead to his own downfall.

The revelations of our future glories could easily make us proud and overbearing. But this is altogether unwarranted by the *grace* which underlies them, and would unfit us for our present service, especially as long as we are in our mortal, humiliating bodies. So God used one of Satan's messengers to impart to Paul the very opposite of what is generally supposed to be necessary for a successful ministry. Even Paul judged it to be a hindrance, so he entreated the Lord three times that it would withdraw from him.

In the case of a specially sordid fleshly transgression, Paul advised the Corinthians to give such a one over to Satan, for the extermination of the flesh (1 Cor. 5:5). This has been Satan's function from the very first. Apart from his deception of Eve, there is no reason to believe that the race would have become mortal. Satan is an adept in the extermination of the flesh, and may be called upon if a saint sins so seriously. But he cannot touch the *spirit* of the believer. That will be saved apart from human conduct, by the grace of our Lord, through His death and resurrection.

Satan's discipline among the saints is not confined to fleshly transgressions, but includes calumniators such as Hymeneus and Alexander (1 Ti. 1:20), who had made shipwreck of the faith. But they are not to be given up for this, but to be trained not to calumniate. Paul wrote Titus, "be calumniating no one" (Ti. 3:2), but seems himself to have been evil spoken of often. In this case Hymeneus said that the resurrection had already occurred. Questions of doctrine do not seem to come

within Satan's sphere, but rather conduct. Alas! Calumniation seems to be specially directed against those who *have* the truth, in these last days, not against those who have departed from it.

MESSENGER OF LIGHT

Even in Paul's day there were false apostles, fraudulent workers, who figured as apostles of Christ. And so it is today. So we must expect to find Satan figuring as an "angel" of *light* (2 Cor. 11:14). Accordingly, his servants appear as dispensers of *righteousness* (2 Cor. 11:14). And does not this especially characterize Christianity today? God's grace is displaced by self-righteousness, law-keeping, the "golden rule," "do unto others as you would have others do unto you." Human conduct has displaced the work of Christ and faith in God.

The messengers, or "angels" are divided into two opposite classes, one headed by Michael (WHO-AS-SUBJECTOR), the other by Satan (ADVERSARY) represented by a serpent or dragon (Rev. 12:9), as a rule. But not only does he disguise himself, but his servants are found among the apostles of Christ and dispensers of righteousness (2 Cor. 11:13). This is the principal form in which we contact the messengers. They are human, and, even as we seek to be servants of Christ, they seek to serve Satan, by means of a ministry based upon the law and human righteousness.

SATAN AS PERFECTOR

All the opposition of Satan's messengers will be transmuted into blessing. It is the background for the revelation of God's grace and love. In the case of Paul, and in the present spiritual dispensation, *evil* "angels" are needed, and *physical* infirmity and distress, and outrages and necessities and persecution for Christ's sake, as a

background on which to display *His* power (2 Cor. 12:9).

RITUAL OF MESSENGERS

"Let no one be arbitrating against you, wanting, in humility and the ritual of messengers, to parade.. puffed up..not holding the Head" (Col. 2:18). In this part of Colossians Paul is warning against attempts of the Circumcision to Judaize the saints, and to arbitrarily force them to subscribe to the law and the temple ritual, which could be seen, as well as the decrees of the apostles (Col. 2:20). Their law and its ritual was prescribed through messengers in the hands of a mediator (Ga. 3:19).

THE TWO EVENTS

"...to repay affliction to those afflicting you, and to you who are being afflicted, ease, with us, at the unveiling of the Lord Jesus from heaven with His powerful *messengers,* in flaming fire dealing out vengeance to those who are *not acquainted* with God..." (2 Th. 1:7). What a contrast is this advent, *with messengers* to execute vengeance on the ungodly, to that of His coming for us! Then He Himself, with the *voice* of the *Chief Messenger* will be able to wake those who are reposing in death. Does not this remind us of the intimate vocal communion with Adam in Eden before it was broken by sin? They needed no messenger, for their voices sufficed. So, when He comes, we, and even those who are dead in Christ will *hear* Him, for that voice can even raise the dead (1 Th. 4:14-18).

The messengers of the Adversary are already operating among mankind, especially unbelievers, but are detained by the holy spirit in the saints, which will leave when these are caught away at His coming (1 Thes. 4:15). If lawlessness is widespread at present, while operating secretly, then Satan will be free to operate his powers and signs and false miracles (2 Thes. 2:7-10).

But when Christ sets up His kingdom, the dragon, the ancient serpent, who is the Adversary and Satan, is bound in the submerged chaos during the kingdom eon (Rev. 20:1-3). After this Satan will be loosed and mobilize the outlying nations against the holy nation. The Adversary is then finished with his work in misleading mankind.

JUDGING MESSENGERS

"Are you not aware that we shall be judging messengers?" (1 Cor. 6:3). Christ is the One Who is specified by God to be Judge of the living and the dead (Ac. 10:42). As members of His spiritual body, one of our assignments will be the *judging* of messengers, or "angels." How contrary this is to pious traditional teaching! Who will "want to be an angel" in that day?

UNANSWERED PRAYER

Does it not seem strange to us, accustomed as we are to the traditions of Christianity today, that one so eminently worthy of honor and fame as Paul should be humiliated by God Himself, so that he has an enfeebling infirmity? And, moreover, that his prayers for relief were not merely unheeded, but answered in the negative? (2 Cor. 12:8). The power of Christ Jesus was exhibited in the mighty deeds that He did during His life. Yet far more potent than these was the power of His shameful death. Similarly, those who serve Him now, should not depend on physical force, or fleshly fitness.

SATAN'S FUTURE

There is great comfort in the thought that Satan's career seems to be nearly concluded. He will have his greatest triumph in the great tribulation, but the time will be short. Again, at the end of the kingdom, he has a brief season. But these are concerned with the terrestrial sphere. We will be above that when we are with

the Lord. He is aware that his season is brief after he is cast out of heaven (Rev. 12:12). He may do us much apparent harm now, but it will all be of eventual benefit. Moreover, as the judges of messengers, the God of peace will crush Satan under our feet swiftly (Ro. 16:20). But at the consummation, he, as well as all the messengers, will be included in the great peace proclamation, and God will be All in *all*. A.E.K.

ALBERDENA BASTING

Sister Basting, who was early to see the truth, and rejoiced in it always, was a close personal friend as well as sister in the Lord. Her passing leaves a gap which will not easily be filled. Her death came suddenly, on December 27, 1958. Surviving is her husband John, and two sons, Paul and David. The Bastings have lived in California for many years, though natives of the Netherlands, and had enjoyed attending the meetings at Studio Hall in Los Angeles whenever they were near enough to get to them. We pray that consolation may be in full measure for the survivors, for the meeting in the air must be soon, when we shall all be united and greet our dear sister in the Lord once again! E.O.K.

FOLLOW AFTER DIVINE LOVE

This is the title of a letter-sized booklet by Stewart Speers. It covers many aspects of the subject of love, including God's love for us and in us, the various kinds of love, and the agony and provision of love in Gethsemane, with many references from Scripture. It is available in several other languages in addition to English. Copies may be had free from the author, Stewart Speers, 2001 West Hill Street, Long Beach 10, California, U.S.A.

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TRANSCENDENT GRACE

WHAT IS GRACE?

"GRACE is an act of producing happiness; a benefit bestowed upon one who deserves the opposite." Grace is God's wonderful gift to mankind. "... but suffer evil with the evangel in accord with the power of God, 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).

WHAT DOES IT DO?

The word of His grace is able to *edify* and give *enjoyment.* (Acts 20:32). It gives us a glorying in the *expectation* of the glory of God (Rom. 5:2). It *calls, justifies, saves* and will yet *glorify* those whom God designated beforehand (Rom. 8:28-30).

IT CALLS

It calls us in Christ Jesus (Gal. 1:15). It calls us for freedom (Gal. 5:13).

IT JUSTIFIES

"Being justified *gratuitously* (freely with a gush) through the deliverance which is in Christ Jesus." (Rom. 3:24). Justification is based on a previous call or invitation. "...whom He calls, these He justifies also..." (Rom. 8:30).

Justification is more than forgiveness or pardon. Par-

don pre-supposes a crime recorded on public records—a stigma on the character of the offender. In Scripture it is for the Circumcision under the covenant which had been broken.

Justification *vindicates, acquits* and *clears* of all sins and offenses, past, present and future. Past sins are justified (1 Cor. 6:11). "...now whom He *justifies*, these He glorifies also." (Rom. 8:30).

In between the past and future we live and enjoy His undiluted grace, which is unbounded, transcendent and overwhelming. Faith is but the channel through which God's grace flows. "Out of faith for (into) faith." Out of the faith of Christ into the faith of the believer for righteousness.

We are justified in His grace (Rom. 3:24). We are justified by faith and may be having peace toward God. (Rom. 3:28, 5:1).

GRACE SAVES

It saves all by itself; no preparation or acts are demanded, nor can good deeds or alms assist or support it (Eph. 2:8-9). Salvation is of the sovereign grace of God, "...not of him who is willing, nor yet of him who is racing, but of God, the Merciful." (Rom. 9:16). "For 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..." (Rom. 9:11).

"Now if it is in grace, it is no longer out of works, else the grace is coming to be no longer grace. Now if it is out of works, it is no longer grace, else the work is no longer work." (Rom. 11:6). Salvation is not of ourselves "but in accord with His own purpose and the grace given to us in Christ Jesus before times eonian..." (2 Ti. 1:9).

GRACE GLORIFIES

It glorifies in the future all those who are called, saved and justified (Rom. 5:2; 8:30).

Christ is the Mediator of all communication and traffic of truth, grace and glory between God and mankind. "... grace and truth came through Jesus Christ." He was "full of grace and truth." "...*for of that which fills Him* we have obtained grace for grace." (Jn. 1:14-17). "*Christ is the Lord of Glory*" (1 Cor. 2:8). "He took us to Himself for *God's glory.*" (Rom. 15:7). From glory Christ announced God's wisdom in a secret, before the eons, *for our glory.* (1 Co. 2:7). Because He is among us we have the *expectation* of glory. (Col. 1:27). His glory is about to be revealed in us. (Rom. 8:18). "Whenever Christ, our Life, should be manifested, then you also shall be manifested together with Him in glory." (Col. 3:4). Out of the heavens "we are awaiting a Saviour, also, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of *His glory*..." (Phil. 3:20-21).

The whole of our salvation, according to His choice and purpose and His grace is wrapped up in Christ Jesus, as God's Mediator, to Whom be glory for the eons. (1 Tim. 2:5-7; 2 Tim. 2:10).

Grace operates through the spirit and is attuned to God's purpose. It glories in reproach and persecution for the sake of the mature truth in the glorified Christ. Grace *invigorates* in Christ Jesus (2 Tim. 2:1). Grace *trains* (disciplines) the saints (Tit. 2:12). Grace *overwhelms* in faith and love in Christ Jesus (1 Tim. 1:14). In the sphere of grace we are *saved*, not in the sphere of law (Greek: *en*: in) (Eph. 2:8). In grace we *stand* (Rom. 5:2). Grace *exempts from condemnation* (Rom. 7:24, 8:1).

Grace *rescues* from the captivity of the law of sin which is in our members. "A wretched man am I. *What* will rescue me out of this body of death? Why *grace.* I thank God through Jesus Christ our Lord." Grace is the power of God to *rescue* the saint from his wretched

condition when in captivity to the law of sin. It is the stepping stone into Romans eight where "Nothing, consequently, is now condemnation to those in Christ Jesus."

Grace is *superabundant* (Rom. 5:17). "Where sin increases, grace *superexceeds*" (Rom. 5:20).

THE GRATUITY OF GRACE

Adam's offense brought condemnation to all mankind, but the *gratuity of grace* (gushing outflow of undeserved favor) through Christ Jesus does infinitely more than recover from that one sin. It *justifies all mankind* from its many offenses from Adam down through the eons to the consummation (Rom. 5:15-19). "*The saving grace of God* made its advent *to all humanity*..." (Tit. 2:11). "God was in Christ, conciliating the world to Himself, not reckoning their offenses to them, and placing in us the word of the conciliation." (2 Cor. 5:19). Christ through His grace saved Saul, the foremost (chief) of sinners and made him a *pattern* saint of those who were about to be believing on Christ for eonian life. (1 Tim. 1:15-16).

The *grace of God* was the energizing force that caused Paul to toil more exceedingly than others (1 Cor. 15:10). Grace is *sufficient* in suffering. "Sufficient for you is My grace, for My power in infirmity is being perfected." (2 Cor. 12:9). In this era we enjoy the *transcendent grace* of God and we should imitate the Apostle Paul in giving thanks to God for *His indescribable gratuity* (2 Cor. 9:14-15).

THE RICHES OF HIS GRACE

The saints of Ephesians 1:1-12 had deliverance through His blood, the forgiveness of offenses in accord with the *riches of His grace* which He lavished on them. They also had the assurance of deliverance (redemption) "unto the day of deliverance," not in accord with their acts but in accord with the riches of His grace. (Eph.

1:7). In the disciples' prayer in Matthew 6 we read, "Forgive us our debts *as we forgive our debtors.*" Here the measure of forgiveness is in accord with their ability or willingness to forgive their debtors. "Yet if you should not be forgiving men their offenses, neither will your Father be forgiving your offenses." (Matt. 6:15). Now, because of the riches of His grace, through the death of Christ, we, in this era of grace, have forgiveness of offenses in accord with His riches in Christ Jesus. *We are left out of the transaction.* (Eph. 2:8; 2 Tim. 1:9).

THE TRANSCENDENT RICHES OF HIS GRACE

"...yet God, being rich in mercy, because of His vast love with which He loves us—

vivifies us together in Christ and
rouses us together and
seats us together

among the celestials in Christ Jesus, that in the *oncoming eons*, He should be *displaying the transcendent riches of His grace* in His kindness to us in Christ Jesus." (Eph. 2:4-7). Celestial, not earthly, the ecclesia is an exhibition of His transcendent grace among the celestials. This obtains *now* as well as in the future in the oncoming eons.

THE GLORY OF HIS GRACE

"...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. 1:4-6). The glory of His grace is the ultimate of His grace. *Grace is glory initiated; glory is grace perfected.*

"Chooses us;" this grace is for individuals who make up the body of Christ. The choosing was "before

the disruption of the world," the overthrow mentioned in Genesis 1:2. That was far back in the dateless past before sin entered the scene. Then, in prospect, He viewed us in Christ, unblemished, without spot or wrinkle, holy and flawless as we will be in our resurrected and glorified bodies which will conform to the body of His glory. *Now,* without waiting for the future, He views us as we will be in the oncoming eons.

This was prompted by love, for it was in love that He designated us beforehand for sonship with royal dignities unsurpassed and unequaled. Christ Himself is God's Son and we as sons are to share His honors and splendor with Him. In spirit, with all meekness and humility, we may enjoy these honors with Him *now* as we are as truly sons of God now as we will be in the future. Now, like the last apostles, though we are death-doomed, yet we are also a theatre unto the world and to messengers and to men (1 Cor. 4:9).

In the future, in our glorified celestial bodies, like unto His body of glory, we shall enjoy our realm which is inherent in the heavens, where God will be *displaying* the transcendent riches of His grace in His kindness *to us* in Christ Jesus. This kindness to us will be on *display* as a spectacle viewed by the Sovereignties and Authorities, the celestial dignitaries, as well as the lesser angelic hosts as we pass through the heavens with our Head where we will be ever with the Lord (Eph. 2:7).

Like a great comet, with its brilliant head and its resplendent train of like luminosity, Christ the glorious Head with the ecclesia, which is His body, will be an exhibit of glorious grandeur in His visitations to the myriads of galaxies in the vast expanse of the stellar spaces in His universe. All this was made for Him. (Eph. 1:20-23; 2:7: Col. 1:16-17). Such is the sum of the glory of His grace in His kindness to us in Christ Jesus.

CHARLES LAMB

THE GREAT CHANGE

A STUPENDOUS CHANGE is impending. Events round about us point to this fact. Israel has returned to its ancient homeland though still in unbelief. But it is already being gathered out of all nations. It must be there and attain a certain degree of prosperity, for only after they are engulfed in deep distress as the result of the actions of the surrounding envious enemies will the Lord descend to the Mount of Olives to save the Jews from extinction. The existence at present of the sovereign state of Israel is an important evidence of the eminence of our Lord's return for the ecclesia which is His body. This is not the only indication, and religious literature on all sides is full of signs pointing to the end of the ancient order. We will not go into these matters at length, but rather contemplate some of the changes which will accompany this glorious event. For these will be tremendous, not only on earth, but in the heavens also. Not only will we be changed, but our Lord Himself will be manifested in an entirely different character than during this present administration.

THE COMMANDER'S SHOUT

It is well worth the effort to contemplate the different titles which Christ assumes when He comes down to the air to meet His members, after His voice has raised them from the dead. They are very distinct from those He has had previously. He is no longer the ideal Shep-

herd, tending His flock, nor the great Physician, healer of every sickness, full of compassion and mercy. Neither is He the marvelous Teacher, instructing the poor, ignorant and deluded people, led astray by the unscriptural doctrines of their leaders. Now He comes visibly to us first of all in glory with the *shout of command.* Only a commander may utter this type of call. It is like a military order, demanding instant response and implicit obedience. No room is left for a choice on the hearer's part. We must all rally to the same banner. For our great Captain is leading us into a new stage of the combat, in which He Himself is also engaged with the powers of darkness and spiritual forces of wickedness. He has been victorious thus far in every encounter, ever since His entrance into this world, the domain of Satan. His faithful ones, too, have played their part in routing the enemy, even while down here, being invigorated by His strength and equipped with the whole divine panoply, which has enabled them to stand. But now our commander calls us upward to a completely new battlefield, not down here, but in the heavens, where the enemy has been reigning until now with undisputed sway. Is he not called the chief of the jurisdiction of the air? (Ep. 2:2). And does he not infest these heavenly regions with his hosts of evil spirits, deceiving the whole world and influencing blind and deluded human tools making them do his wishes? But now his time is nearly up. And, just as surely as Christ passed victoriously through the heavens (Hb. 4:14), we will be called to follow Him into the enemy's haunts, and carry the fight into his very realm, so that at long last he may be cast down to the earth. He knows well that the body of Christ is to rule over the region he yet claims for himself, which God allows him to retain during the evil eons, but his rule ends there as soon as ours begins.

In the Orient such a commander as this would ride

on a white horse. Can we not here, in spirit, get a glimpse of the mighty Conqueror, who, in His blood-dipped garments descends to this earthly battlefield, leading the armies of heaven to the final combat, in which we will surely be included in His hour of triumph? The same One, Whom we see here (Rev. 19:11-16) will be the One Who will call us to Him with the shout of command.

THE CHIEF MESSENGER'S VOICE

Gabriel (Hb. *Gbri Al* MASTER-SUBJECTion), who stands in the presence of God, and is a chief-messenger, was sent to Daniel to reveal to him the great prediction concerning the seventy heptads, of which now only one remains unfulfilled. Later he was sent to the virgin Mary to announce to her the birth of her divine Son. But this time it is not Gabriel who descends to bring a prophecy. It is Christ Himself, who with a voice of authority ushers in the greatest conceivable change. He is in effect God's greatest and foremost Messenger. The word "chief" must often be translated "prince." It designates the highest in rank. We read in the Hebrew Scriptures that one and the same communication, given to men by Ieue, was also given by His messenger. Christ is His foremost messenger. The prophet Malachi (3:1) calls Him a messenger, the Messenger of God's covenant. No mere "angel" would be sent to call Christ's beloved members, His own complement, to be forever with Him. We no longer deal with "angels." We have Christ Himself. Paul rarely mentions other than Satanic messengers. We are to withstand these evil powers not through the power of intercepting angels, but because of Christ's victory on the cross over all His foes. And the message which He brings to us when He calls us is the announcement that now the greatest change has come—for Him, for us, for the world, which will no longer we dealt with in grace, and for the satanic hosts, whose territory will

now be invaded and ruled by those whom God has chosen before the disruption, to bring all into subjection to Him.

TRUMPET OF GOD [THE PLACER]

Noting the literal meaning of the Greek word which we ordinarily translate "God" will be helpful here. It means PLACER, and this thought is especially revealing in connection with this trumpet. The Deity is related to humanity on the earth as their Subjector, in His Hebrew revelation. But when we are about to leave the ranks of humanity and enter His celestial realm, this is not enough. It will need a *Placer* to blow His trumpet, to transport us into the air and to our celestial kingdom. It would seem as if a Commander's shout will rouse us from the dead, and the chief Messenger will raise us to stand upon the earth, and the trumpet of the Placer will cause us to rise to meet our Lord in the air.

THE IMPENDING CHANGE

From what has been said, it should now be clear that the return of Christ for the ecclesia which is His body is the concluding climax of the present administration. It marks the close of the administration of the grace of God and ushers in a new and utterly contrasting period of judgment, in which God swiftly pours out His wrath. Because of the close proximity of the rapture to this new era, the inspired terms which Paul uses to describe the scene, and the titles applied to Christ Himself differ vastly from those we are familiar with in the present adminstration. This shows that God's dealings will have entered a new era. How thankful we should be that, during the terrible times which will then briefly engulf humanity, we shall be *with Christ*, equipped with celestial bodies, well suited to the tasks with which we will be entrusted, which will be our precious portion in that day. Hence, with eager anticipation we cry out, *"Come, Lord Jesus!"* A.E.K.

NOW FAITHFUL IS GOD

The Greek word *piston'* covers more ground than any English term and thus, to convey the correct thought, we must use two words to translate it into our language. In some cases it is made *believing* or *believers* when connected with a testimony, but this same Greek word must also be rendered *faithful* when concerned with service or God. Let's look at a few of its occurrences and discover the exact force of this important word.

"Let no one be despising your youth, but become a model for the *believers* ..." (*Lit.* of-THE-ones BELIEVing). (1 Ti. 4:12). So we see right away that this word is an adjective which describes the person or persons. Timothy is to be a model to the ones believing.

Notice a few verses back in 1 Tim. 4:10. Here the word occurs twice in the same verse but the English translation varies to give the correct sense. "*Faithful* is the saying and worthy of all welcome (for for this are we toiling and being reproached), that we rely on the living God, Who is the Saviour of all mankind, especially of those who *believe*." (ones BELIEVing).

Again in 1 Tim. 4:3, "... forbidding to marry, abstaining from food, which God creates to be partaken of with thanksgiving by those who *believe* and realize the truth" (ones BELIEVing). Did you ever notice the connection between this verse and 1 Tim. 2:4? Here it is those who BELIEVE and realize the truth; in 2:4 it is all com*ing* (process) into a realization of the truth.

Now that we have seen how this word is used when it must be translated "believe," let's look at some passages which show its use as our word *faithful.*

"He who is *faithful* in the least, is *faithful* in much also, and he who is unjust in the least, is unjust in much also." (Lu. 16:10). Here, when the word is connected with *service* we can see that *faithful* is the proper English equivalent for the Greek *piston'*. "Tychicus, a beloved brother and *faithful* servant and fellow slave in the Lord." (Col. 4:7). The word describes the servant. First Timothy 3:11 says that "Wives are to be *faithful* in all things" and this is ideal.

In Revelation 17:14 we see that the Lambkin will be

battling with the ten kings who briefly ally themselves with the wild beast. Those with the Lambkin are the "called and chosen and *faithful*." And who can be faithful to God unless called and chosen? Even God's Word is described as faithful (Titus 1:9). "... upholding the *faithful* word according to the teaching ..."

Now that we have seen how this word is used in Scripture we are better equipped to examine the occurrences where God is said to be faithful, and to enjoy the peace in every circumstance which this knowledge should impart. At least nine times we are told that God is faithful. Nine is the number of completion (3 x 3). There are nine attributes attributed to the fruit of the spirit (Gal. 5:22). Five times the thought occurs in Paul's letters (five is the number of grace), twice in Hebrews, once in James and once in Peter. Isn't it wonderful to know that He remains true regardless of our faithfulness? We may rest assured that what He has promised, this He will be doing also. Notice what Romans 3:3 says in connection with this thought. "Will not their unbelief nullify the faithfulness of God?" Yet Paul answers quickly, "May it not be coming to that!" "... Let God be true, yet every man a liar ..."

Peter tells those to whom he writes in the dispersion to "commit their souls to a *faithful* Creator, in the doing of good." Here God uses the title "Creator" and it is well for us to note such things in our studies. If we remember that each word is "down-blown" and each title used in its own sphere, we will use them more accurately and grow in the realization of God.

Now let's turn to Hebrews 11:11. Here we see that faith is the main subject. Sarah, even though physically unable to expect what God had told her, "deems the Promiser *faithful*." Deeming God faithful is the *right* thing to do—it gave her *power*. Notice that God used the word "Promiser" here to accord with the truth being taught. *Wonderful!*

Let's go back a few verses to Hebrews 10:23. "We may be retaining the avowal of the expectation without wavering, for *faithful* is He, Who promises." God again is connected with promises (He is the only One Who can keep His promises). Look around in the context to see what the promises are. Examine verse 15 of chapter 9, and verse 15 of chapter 10. Thus it is that the avowal could be retained without wavering—for *He* is faithful and *He* has promised!

Now turn to 1 John 1:9. "If we should be avowing our sins, He is *faithful* and just that He may be pardoning us our sins and should be cleansing us from all injustice." Here faithfulness is connected with being *just*. To be both faithful and just is absolutely necessary for God. He must not be lax in being just in order to remain faithful or become unfaithful to remain just. He is able to be both at the same time.

After all, He planned the whole thing before the eons began and is operating it all in accord with that plan.

A wonderful Scripture is found in Paul's earliest letter, 1 Thess. 5:23-24. "Now may the God of peace Himself be hallowing you wholly; and may your unimpaired spirit and soul and body be kept blameless in the presence of our Lord Jesus Christ. *Faithful* is He Who is calling you, Who will be doing it also." The Faithful One, the One Who calls us, is able also to keep us for that day. For this we may be extremely thankful. He is not only faithful but is also *able.*

In Paul's second letter to the Thessalonians, writing in chapter three, he says, "...and that we should be rescued from abnormal and wicked men, for not for all is the faith. Yet *faithful* is the Lord, Who will be establishing you and guarding you from the wicked one." Not all are believers, some are abnormal and wicked, yet regardless of how things look to us we can rely on the fact that the Lord is faithful and will be establishing us and guarding us from the wicked. Notice that in Paul's own case this was so. At Paul's first defense no one came along with him, all forsook him (2 Tim. 4:16). Yet the Lord did not forsake him but stood beside him and invigorated him. This may be our experience also, yet the Lord will always be near.

The last three occurrences we will consider are those which read "Faithful is God." In 1 Cor. 1:9 we read "*Faithful* is God, through Whom you were called into the fellowship of His Son, Jesus Christ, our Lord." Now to understand the reason for Paul saying this we must go back to verse eight. "Who will be confirming you also until the consummation—we to be unimpeachable" (un-in-called) (See Romans 8:33).

"No trial has taken you except what is human. Now *faithful* is God, Who will not be leaving you to be tried above what you are able, but, together with the trial, will be making the sequel also, to enable you to undergo it." (1 Co. 10:13). Those who are undergoing trial should read this verse whenever their faith falters and they begin to grumble, saying, "Why must all this come on me?" Trials are beneficial, and, when we believe that He is faithful and will not be leaving us to be tried above what we are able, we can begin to learn what Paul learned: "affliction is producing endurance, yet endurance testedness, yet testedness expectation." "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." "Now we are aware that God is working all things together for the *good* of those who are loving God..." "If God is for us Who is against us?" These Scriptures are written for our consolation that we might be living in expectation, not being disheartened by the temporary but thanking God for *all* things through Jesus Christ, our Lord. The *all* includes trials. Oh, how this must glorify God before

those unseen forces which learn of His grace through us, noting our response and trust towards Him.

The last occurrence is in 2 Corinthians 1:18. "Now God is *faithful,* for our word toward you is not 'Yes' and 'No', for the Son of God, Jesus Christ, Who is being heralded among you through us—through me and Silvanus and Timothy—became not 'Yes' and 'No' but in Him has become 'Yes.' For whatever promises are of God, are in Him 'Yes.' Wherefore through Him also is the 'Amen' (Heb. 'Faithful') to God for glory through us. Now He Who is confirming us together with you in Christ, and anoints us, is God, Who also seals us and is giving the earnest of the spirit in our hearts." Again we see how wonderfully God assures us of His faithfulness towards us. He confirms us in Christ, and anoints us and seals us and gives us the earnest (a small foretaste) of the spirit that we might know what is being graciously granted to us. We are sealed for the day of deliverance. No one or no thing can break what God seals ... no, not even *you!*

Now turn to page 29 in your Keyword Concordance and find the word we have been studying. Here you will notice other occurrences of the word, which we have skipped over. All are worthy of your closest attention. Notice the "faithful sayings" which are found at the top of the next page. These must be important because God has labeled them "faithful." Did you ever stop to think of how valuable your concordance is to you in studying? You might read your Bible for years before noticing these five faithful sayings, yet here, in your concordance, they are all together and you will quickly be able to learn what God wants you to know. Isn't it strange that what God says is "worthy of welcome" and "faithful" (1 Tim. 4:9) men deem unwelcome and unbelievable? Perhaps it is not so strange when we realize that we are in the last days (1 Tim. 4:1-2). Did you know that we, as believers of God, are to be concerned to preside for ideal acts? This you will find in the faithful saying in Titus. This faithful saying is to be insisted upon.

Now God has not left us without the power to be faithful to Him, for in Galatians 5:22 we see that the fruit of the spirit includes "faithfulness" and for this we may be very thankful and pray for one another that our faithful Father may be granting us His spirit richly that we might be faithful to Him Who loves us so. —CONTRIBUTED

YOUNG PEOPLE'S FELLOWSHIP

A cordial invitation has been extended to all over 14 to attend the 1959 Young People's Fellowship to be held at Baldwin, Michigan from July 19 through August 2. Ephesians 2 will be the theme. Reservations should be made not later than June 25, stating when and for how long you plan to attend. Contact Miss Dorothy M. Johnson, Route 1, Box 470, Baldwin, Michigan.

FAITH

Abraham was a great character of faith. In Hebrews 11 we have four paragraphs about the faith of Abraham and his wife Sarah. In that same chapter, verse 1, we also have the scriptural definition of faith: Faith is an assumption of what is being expected, a conviction concerning matters which are not being observed. Faith *assumes* what God says to be true. It is just the opposite of sight. God calls what is not as if it were (Rom. 4:17). In 1 Corinthians 1:28 we read that God chooses what is not, so that He may be discarding that which is. What a strange statement! How can God choose what is not? Yet when God promises anything, the promise is so sure of fulfillment that He speaks as though it has already happened. He says if we are in Christ we are a new creation, and that He rouses us together and seats us together in Christ Jesus among the celestials. We are blessed with every spiritual blessing among the celestials (Our destiny is so sure, since *God* has promised it, that He speaks as though we were *already there*!). Our great need is to believe God and to be rejoicing in expectation.

In Romans 4, when Paul writes about Abraham, it is interesting to note that he links faith with God's glory. We read, "The promise of God was not doubted in unbelief, but he was invigorated by faith, giving glory to God." Surely we should be anxious to learn what we can do to bring glory to God. To *glorify* means to produce a highly favorable opinion by word or act. To cause our friends to esteem God, to think well of Him, is to glorify Him. God deserves glory because of the quality of His acts. He excels men in everything He does. All through the Scriptures, as well as all through our lives, we see mankind continually missing the mark. How we fail and how far we fall short of God's glory! For as the heavens are high above the earth, so God's ways are above our ways and His thoughts above our thoughts. Today man does not realize the quality of God's acts, but the day will come when he will. Then every knee shall bow and every tongue acclaim that Jesus Christ is Lord for the glory of God, the Father. Mankind will see that in spite of himself God has saved him, though he was not worthy, nor did he even want to be saved; yet, in that day, he will glorify God for saving him.

God had a reason for giving us this record in the Hebrew Scriptures of the great champion of faith, Abraham. God also

inspired Paul to write to the nations about Abraham. What could God write about you and me? Would He commend us like He does Abraham for believing Him? God says that He has given us this account for this teaching of ours that through the endurance and the consolation of the Scriptures, we may have *expectation.* How we need to be *expecting* what God has promised. We may be glorying in expectation of the glory of God. We need this for our faith in these perilous periods which are present. We have been disappointed and discouraged many times, due to the failure of some human in whom we had put our faith. Indeed, we may become quite despondent when, through the varying experiences of life, God brings us to the realization of our own failures and lack of faith. It is helpful at these times to look to a human character who was highly commended by God because He believed in God. For our salvation we have received the faith of Jesus Christ, for our faith. His faith is perfect, even in the time when God turned away from Him, for He said: "Father, into Thy hands I commit My spirit." He believed that His Father would not leave His soul in the Unseen, nor suffer His Holy One to see corruption. When it comes to the experiences of life, as we are walking the pathway of faith, we should be inspired to believe God, as we see how highly He commends Abraham and those other great characters of faith recorded in Hebrews 11. It seems that Abraham's faith in God was due to the fact that he believed God is *able.* In Romans 4:21 we read that he was fully assured that what God promised He was *able* to do also. Then in the great time of testing, when he was offering his beloved son, Isaac, upon the altar of sacrifice to God, we read that he believed that God was able to be rousing Isaac from among the dead. The promise of God was not doubted in unbelief. Unbelief is the opposite of faith.

It should not be difficult for us to believe God. He kept His promise to Abraham that he would have an heir, but He waited until it was *humanly* impossible for this to occur. *God is able!* He has sufficient resources for the end in view. He sent His Son after promising Him hundreds of years before. We have seen these things fulfilled in the pages of the Scriptures. Abraham's faith was great for he did not have the written Word as we do; all he had was what God had spoken to him verbally. He didn't know of God's faithfulness in the past, as we do. Let us take great joy and peace in *believing* God as we are reminded of His great faithfulness in the past. *He is able* to do superexcessively above all that we are requesting or apprehending, according to the power that is operating in us (Eph. 3:20). D.J.

If we put God FIRST *in our lives, everything else will take its proper place.*

REJOICE IN THE LORD

JUST AS WE ARE TOLD over and over in God's Word to "fear not," we are also bidden again and again to "rejoice in the Lord."

In the books of Moses, where the law is given, we hear very little of rejoicing. The children of Israel rejoiced when the sea swept away the Egyptians (Ex. 14:6-15:21). In Deuteronomy they were told to rejoice in the good things God had given them (Deut. 12:7, 16:14, 26:11). They are also told, "The Lord will rejoice over thee." They were given the Feast of Tabernacles, and the Feast of Weeks, as a time of rejoicing (Deut. 16). But for the most part the law was a solemn and grim master. They could never keep it, so it could give them little real joy.

David is the one who finds greatest cause for rejoicing. He bids God's people to rejoice. He says, "Thou hast put gladness in my heart more than in the time that their corn and their wine increased. I will both lay me down in peace and sleep: for Thou, Lord, only makest me to dwell in safety." (Psa. 4:7-8). It was his sense of security, his faith in God that gave David his cause for rejoicing. God's creatures can rejoice only when God puts gladness in their hearts.

The Scriptures even give us examples of people rejoicing over evil. The Philistines rejoiced in their idols because Samson was delivered into their hands (Jud. 16:23). The result of *that* kind of rejoicing was destruction from the Lord (Jud. 16:28-30). The nations often rejoiced when God dealt with His own people in judgment. But God says, "Rejoice in every *good* thing." (Deut. 26:11). Psalm 5:11 says, "But let those who put their trust in Thee rejoice," and the writer in Psalm 9:14 says, "I will rejoice in Thy salvation." There is no salvation except in the Lord and it is truly a cause for rejoicing. The king shall find joy in Thy strength, Oh Lord; and in Thy salvation how greatly shall he rejoice (Psa. 21:1).

Psalms 97 through 100 give as a cause of great rejoicing the judgments that bring righteousness into the earth. The terrible judgments still to come are necessary for the good of the earth and the glory of God; so are a reason for great rejoicing. God is about to complete His work of salvation and our Lord is coming back to earth to rule it with an iron rod and to bring the nations back to His God and Father. The prophets also refer to this time of restitution as a time for great rejoicing.

But to come to the present time and present truth. Paul bids us rejoice in the *Lord* (Phil. 4:4). The tile "Lord" speaks of *service*. Paul, in the beginning of Philippians, terms himself a *slave* of Christ Jesus (Phil. 1:1). He and Timothy wrote, not as apostles, but as slaves. All of the epistle to the Philippians deals with *service* and there is no joy equal to the joy of serving the Lord. In Philippians 3:20, 21 Paul reveals that our realm is heavenly, not earthly and our Lord and Saviour will return and will transfigure our bodies to conform to the body of His glory in accord with the operation which enables Him even to subject all to Himself. Here is truly great cause for rejoicing. Our weak, sick, wornout bodies will be transfigured to conform to His glorious body and the universe subjected to Christ, Who will then lay down all authority and power; that God, His Father, may become "All in all." (1 Cor. 15:27-28). Here is glorious cause for rejoicing!

In Philippians 4:4-13 we are bidden over and over to rejoice. That rejoicing, that faith and trust in the Lord, caused them and should cause us to be lenient to all men. The Lord is near; so why should anything worry us?

I know how devastating life can be at times. But *why worry*? If we know the Lord, if we study His Word and learn the purpose of God to bring *all* to Himself, this should remind us that all is in His hands—whatever comes is a part of His plan for us. Knowing these things, our prayers and petitions should be offered with thanksgiving and praise because we have His promise that: "All things work together for good to them who love God." (Rom. 8:28). He knows what we need far better than we do, so let us be subject to His will now without waiting for judgment to subject us. The knowledge of God will give us perfect trust in Him and that faith will give us peace in our hearts. *Peace!* The peace of God, the frame of mind that is superior to every feeling and desire of man. So let us trust Him!

L.N.G.

GROWING INTO CHRIST

During a period of furloughs and get-togethers, a group of young believers took the time to look into God's Word, in a sincere effort to find the transcendent truths that God has set before us. After clearing up some scriptural problems which were on our minds, we went into the matter of how we should be "Growing into Christ", taking as our main text Ephesians 4:15-16, "Now, being true, in love we should be making all *grow* into Him, Who is the Head—Christ—out of Whom the entire body, being articulated together and united through every assimilation of the supply, in accord with the operation in measure of each one's part, is making for the *growth of the*

body, for the *upbuilding* of itself in love," and Colossians 2:19, "... and not holding the Head, out of Whom the entire body, being supplied and united through the assimilation and ligaments, is *growing in the growth of God.*"

We realize that the body spoken of here is not our body, but we (as believers) are members of the body of which Christ is the Head. So we find that we are not interested only in our own individual growth, but, greater yet, the growth of every believer in Christ, both as an individual and as one whole body together in Christ. "And whether one member is suffering, all the members are sympathizing, or one member is being esteemed, all the members are rejoicing with it." (1 Cor. 12:26).

Each member of the body has a different responsibility, yet all members should be "zealous for the greater graces. And still I am showing you a path, suited to transcendence." (1 Cor. 12:31) "If anyone is in Christ, there is a *new creation*: the primitive passed by. Lo! there has come *new*!" (2 Cor. 5:17). Since we are a *new creation* in Christ, being a part (member) of His body we should by no means still be living to ourselves, but to the One dying and being roused for our sakes (2 Cor. 5: 15). How do we live to Christ, our Head? The answer: "We should be cleansing ourselves from every pollution of flesh and spirit, completing holiness in the fear of God" (2 Cor. 7:1). Romans 12:1, 2 says "I am entreating you, then, brethren, by the pities of God, to present your bodies a sacrifice, living, holy, well pleasing to God, your logical divine service, and *not to be configured to this eon*, but to be *transformed by the renewing of your mind*, for you to be testing what is the will of God, good and well pleasing and mature." Again in Ephesians 4:23, 24 we should be rejuvenated in the *spirit of our mind*, "and to put on the *new humanity*, which, in accord with God, is being created in righteousness and benignity of the truth." Some helps toward obtaining this *new humanity* would be to "Be rejoicing in the Lord always!", "Let nothing be worrying you, but in everything, by prayer and petition, with thanksgiving, let our requests be made known to God, and the peace of God, that is superior to every frame of mind, shall be garrisoning your hearts and your apprehensions in Christ Jesus" (Phil. 4:4-7), and be "praying unintermittingly. In everything be giving thanks, for this is the will of God in Christ Jesus for you" (1 Thess. 5:17, 18).

We are cautioned "not to become diversely yoked with unbelievers. For what communion has light with darkness?" (2 Cor. 6:14), for "As children of light be walking (for the fruit of the light is in all goodness and righteousness and truth), testing what is well pleasing to the Lord. And be not joint participants in the unfruitful acts of darkness, yet rather be exposing them also, . . ." (Eph. 5:8-13). If we are "diversely yoked with unbelievers", have "communion with darkness", or are "joint participants in the unfruitful acts of darkness",

then we are not "growing *into* Christ", but rather "growing *away from* Christ." Just realize that "you were roused together with Christ, be seeking that which is above, where Christ is, sitting at the right hand of God. Be *disposed to that which is above*, not to that on the earth, for you died and *your life is hid together with Christ in God.*" (Col. 3:1-3). Notice that the emphasis is on the change of our minds—realizing that all God said in His Word is truth and even though our fleshly body is striving to sin—yet our mind is "living in spirit" (Gal. 5:25). By prayer (Col. 4:2) and by study (2 Tim. 2:15) we can read, believe, and realize His love, grace, and truth for our lives. It takes a powerful realization, doesn't it? But that realization may be obtained by "the power of holy spirit." (Ro. 15:13). Amen! and again I say Amen! L.R.V.

THE QUESTION BOX

QUESTION: If all are ultimately saved, what advantage is there in being good to our neighbor or living up to a high standard of morality or right?

ANSWER: Nothing consequently is now condemnation to those in Christ Jesus. If we have faith in Him He saves us from judgment. For in grace are you saved through faith. (Eph. 2:5-10).

But if we are not saved during this era of grace to become part of the body of Christ, then we must appear at the great white throne judgment (Rev. 20:11, 12).

So you see where high moral standards of action would be of great value, for before the great white throne individuals will be judged in accord with their acts. That is where God will adjust all things. Judgment really means to "set things right." Man completes the reaping of what he has sown. This is in preparation for the consummation when all will be vivified in Christ. Those who are not members of the body of Christ may find great advantage before the throne, for good acts committed in their present life. Yet no good acts will be sufficient to save them at that time from the second death, for Christ's blood alone is sufficient for this.

While true believers do not *have* to do good works *in order* to be saved, because they are saved by grace alone, good works have been prepared beforehand, that they should be walking in them (Eph. 2:10). If we have accepted Christ, we have *died* to sin, so how may we still be living in it? (Rom. 6:2-7).

The things that we do to be "SOMETHING" *only prove that we are* NOTHING. (1 Cor. 13:2).

UNSEARCHABLE RICHES FOR MAY, 1959
BEING THE THIRD NUMBER OF VOLUME FIFTY

SPIRITUAL BODIES

EVERY SPIRITUAL BLESSING is ours among the *celestials* (Eph. 1:3), for we shall be like Christ when we see Him as He is (1 Jn. 3:2). Our basic blessing will be a spiritual, celestial body, such as He has since He was vivified, roused and raised, after His sacrificial death upon the cross. When He comes for us, and we hear His shout, our very first impression will probably be due to the great *change* from soulish, dying, disintegrating, terrestrial bodies, to those which are so replete with spiritual vitality and power that they are able to leave the earth and rise without effort to meet our Lord in the air (1 Thess. 4:17).

As Christ already has a spiritual body, in which He was visualized to His disciples after His resurrection, it may help us to anticipate that blessed moment, as well as our future felicity among the celestials, if we consider carefully what is revealed in the Scriptures concerning this spiritual body. Luke, whose narrative deals with Christ as the Son of Adam, showing His wider relationship to humanity, has given us many glimpses of His spiritual body after He had risen (Lu. 24).

CHRIST'S BODY VISUALIZED

Christ's spiritual body was *visualized* to the disciples during the forty days which followed His resurrection (Ac. 1:3). The use of the Greek middle passive suggests that His body was like a light which He could adjust to

suit the sight of the earthly, soulish disciples. Undimmed, as it was when Saul of Tarsus first saw Him on the Damascus road, its brilliant rays would have blinded them and formed scales over their eyes, so that they could not see anything. Yet on the other hand, He could disappear by changing the vibrations to another rate, so that He would not come within the range of human perception, and His body became invisible.

When our present fleshly frames are changed; transformed into glorious celestial bodies, we shall *see* Him as *He is*. Until then, like Saul of Tarsus, it would blind us to behold Him. So Christ condescended to dim His glory when He appeared to His terrestrial disciples, to accord with their lack of spirituality. As our spiritual state at present is much like theirs, it may help us to study their reactions when He appeared to them. Indeed, if we ourselves should return to the earth after we have our spiritual bodies, we might find it necessary to dim our own glory when we visit His terrestrial kingdom.

SPIRITUAL BACKGROUND

It should help us in our understanding and appreciation of God's ways and work if we consider the *spiritual* background of those who *saw* the risen One, as well as their place in God's plans. It may even help us to grasp the "scientific" basis of His body's light and levitation, or lack of weight. He was seen by His worst enemy, and by His best friends and apostles, under various circumstances, and He was able to adjust His place and appearance to accord with *their spiritual condition!*

THE WOMEN

When the Galilean women came to the tomb, they brought spices and attars, to prevent His body from decay. Yet King David's prediction concerning Christ stated most emphatically, "Nor wilt Thou be giving Thy Benign One to be acquainted with decay..."

(Acts 2:27, Ps. 16:10). No doubt these women meant well, but the fact remains that they lacked the *faith* that David had. There was no need for such measures as these in Christ's case. He was the Antitype of the sacrifices, the only One that was really flawless (Lv. 1:3).

As a result, when they went to the tomb, they *did not find the body* (Lu. 24:3). They would not have looked for a corruptible corpse had they *believed* (Jn. 20:9). The Jesus they looked for was not there. Even Mary, who was heartbroken, did not recognize Him. She supposed that He was the gardener (Jn. 20:15). He appeared even more humble than before His death.

CHRIST'S TWO ASCENSIONS

Christ, our Lord, Who will call us to Himself when we ascend to the air, has already ascended *twice* into the very presence of His Father. His first ascension was a private one, soon after His resurrection, *before* the forty days which preceded His public ascension from the mount of Olives. This suggests that it corresponds to His coming for us (Jn. 20:17, 1 Thess. 4:14-18). He said to Mary, "Do *not touch* Me, for not as yet have I ascended to My Father." (Jn. 20:17). He avoided all contact with His Jewish disciples until later, after His *literal* body had ascended to the Father. So, also, He will ascend with His *spiritual* joint body, the ecclesia, before He will make contact with the nation (body) of Israel.

Bethany, the "humble home" of Mary and Martha, on the far side of the mount of Olives, was the scene of His second ascension. Once again, as before His first ascension, He *separates* Himself from them by an interval before He is carried into heaven. Does not this suggest the present celestial interval, during which the ministry of Paul, whose name means "interval", is preached?

Not only did Israel, as a nation, reject the risen

Christ during the Acts period, but at first even His *own disciples* failed to recognize Him. To them He said, "O foolish and tardy of heart to be *believing* on all which the prophets speak." (Lu. 24:25). So these appearances to His own disciples may foreshadow Israel's national rejection of their Messiah later on. For us, this background is especially helpful if we *contrast* it with His latest and most glorious appearance to Saul of Tarsus, His worst enemy, outside the land, which introduced the present administration of celestial grace and glory. To the foremost of sinners His celestial body beamed above the brightness of the sun, so that it *blinded* the eyes of his *flesh*, yet *illuminated* his *spirit* so that he could not fail to recognize Him (Ac. 9:3).

LUKE'S ACCOUNT

As Luke's account presents Christ as the Man, His lineage is traced back to Adam (Lu. 3:23-38). The first man, Adam, became a living soul; the last Adam a vivifying spirit. The first man was out of the earth, soilish; the second Man is the Lord out of heaven. Such as the soilish one is, such are those also who are soilish, and such as the Celestial One, such are those who are celestial (1 Cor. 15:47-49). That is why we trace the appearances in Luke, as these reveal the shortcomings of His disciples after His resurrection and prepare for the transition in the book of Acts, which bridges the divine operations across Israel's failure, to the present grace.

In the Scriptures there is much spiritual harmony which may not be apparent to soulish eyesight. As, in music, the melody is often accompanied by harmonious chords, so also it is with the pictures suggested to the eye of the spirit. This seems to be the case with the two disciples who met the Lord on the way to Emmaus. One of the men, Cleopas (*Kleopas* LOCK-VIEWER), is mentioned by name, as it expresses his spiritual condition

perfectly, and agrees with the foreknowledge of God, as revealed in Isaiah's prophecy. Their lack of faith seems emphasized by the fact that they were *leaving* Jerusalem, the *spiritual* center of the land. They *descended sixty* stadia—six is one short of seven, so suggests *human* effort. They were going to Emmaus, which may mean SPEW-IMPEL-SWINE, which certainly would seem an undesirable destination to a spiritual Israelite. In contrast, Jerusalem means Tenancy-of-welfare. The actions of Jesus may also have significance, for He joined them and acted as though He were going further, down to the *sea*, which usually suggests the *nations*.

SIGHT, SOUND, ACT

The mere fact that the apostles not only *lacked faith* in the witness of the women, but in the words of Christ Himself and in the Scriptures, made it impossible for them to *recognize* Him by *sight*. Even the *sound* of His voice as He expounded the Scriptures concerning Himself, of which they thought He was ignorant, even this did not reveal Him to them. But when He blessed the bread and broke it, He acted in a manner which identified Him, for this memorial typified all that they had been talking about. Then their eyes were opened and they recognized Him. But at that moment He vanished (Lu. 24:9-31).

FOOLISHNESS

What could have been more foolish than to hear God's Word and then neglect or reject it? This was especially true of Israel, for they alone had His revelation before the crucifixion. Yet this is even more applicable to His own disciples and apostles, who had believed *some* of the revelations concerning Him as their Messiah, especially those concerning His kingdom glories, in which they hoped to share. Yet they were tardy of heart to be believing *all* which the prophets speak (Lu. 24:25).

The disciples of Jesus were hearty believers in His

coming kingdom and the glories that they will share with Him in His reign over the other nations. This faith was based on Moses and the prophets. But even if they, like Peter, recognized Him as their Messiah, and ardently believed in His terrestrial glories as foretold in the prophets, they did *not* believe those passages which foretold His *suffering* and *humiliation* and *death*. Even though their whole sacrificial system was based on the shedding of the blood of the slaughtered victims, and they had been reminded of this just before at the memorial meal, when He *broke* the bread, and spoke of His *shed* blood, they did not understand.

Moreover, they not only ignored the witness of the very prophets who had foretold His future glories, but He Himself had added His testimony during the closing days of His ministry, when it was evident that the nation would not accept Him as their Messiah. Now there was no further need for *faith* in His *crucifixion*, for all Scripture concerning it had been minutely fulfilled. Not only had He been roused the third day, but now He Himself was actually with them. Their eyes saw Him, and their ears heard Him, but they did not *believe* what God had foretold, so they did not recognize their Messiah, even after He had fulfilled every prediction that had been made.

TARDY OF HEART

The heart is a fine figure of the *intensity* of soulish sensations. Literally, when the heart stops entirely, there is no further feeling or energy in terrestrial bodies. Figuratively, in the scene before us their hearts were *tardy* and *cold*, but later, as Christ was interpreting to them the Scriptures which concerned Himself, especially His suffering and glory, their faith in Him *warmed* their hearts so that they seemed to *burn* within them (Lu. 24:32).

Even after Jesus had interpreted the Scriptures con-

cerning Himself, and broken the bread which figured His broken body, and they had reported this to the eleven, and He Himself stood in their midst, they did *not believe*, but began to *reason* in their hearts.

The Creator and Consummator of all, Who operates the universe in accord with the counsel of His own will, has made all this known in His Word. What can be more "reasonable" than to *believe Him*? And what more *un*reasonable than to disbelieve?

HUMAN REASONING

Human *reasoning* is based on the sensations of a soulish body. As no such body of *blood* and flesh could appear and disappear as Jesus had done, they drew a negative conclusion, based upon their ignorance and the limitations of their soulish bodies, and deduced that He was a *spirit*, and so had no material, physical form, but was a phantasm, which spiritists call "materialization." Therefore He said, "Wherefore are *reasonings* coming upon your hearts?" May we never "reason" from our ignorance of spiritual things!

SPIRITS

A spirit has no material form, but may dwell in a terrestrial body and control it (Mt. 8:16). A whole legion of them indwelt the demoniac of Gergesene (Lu. 8:26-33). When they left him they entered a whole herd of swine; but they were unable to control them, but, on the contrary, the swine acted as intermediaries to bring them into the abyss.

NOT A SPIRIT

Now, however, that it was necessary to impress them with the truth, He presents them with facts that their soulish reason could apprehend. He appeals, not only to their eyes, which may easily be deceived by refraction, distortion or illusion, but also to their sense of touch,

in order to convince them that His body actually was flesh and bones which they could feel with their fingers. More convincing still, they could actually feel the wounds made by the nails in His hands and His feet. The eyes of their soulish body convinced them and the touch of the finger tips confirmed it, yet their emotions were too overwhelmed with joy, so that they were unable to act. So He gave them a final, conclusive demonstration that He was not a spirit by eating part of a broiled fish before them.

HIS BLOODLESS BODY

After Christ's crucifixion, a soldier pierced His side and let out the *blood* (Jn. 19:34). In resurrection, His body had no *blood.* When some of His disciples thought that He was a spirit, He told them that "a spirit has not *flesh and bones* according as you behold Me having" (Lu. 24:39). He did not include blood, for it had been shed. When the sacrifices under the law were slain, their blood was drained from their bodies to *avoid suffering.* But the blood of the Great Sacrifice was not removed until the last, *after* the suffering was all over. A body of flesh and *blood,* which we now have, is a soulish body. It will be roused a spiritual body (1 Cor. 15:44). This will make it possible for us to rise to meet Him in the air, and to go everywhere in space, among the celestials.

BLESSING AND BREAKING

After they failed to see Him with their *eyes,* and their *ears* did not understand, even after He interpreted to them in all the Scriptures that which concerns Himself, He revealed Himself to them by *blessing and breaking bread.* This memorial He had given them in order to *remind* them of Him (Lu. 22:19). This sacred symbolism had evidently not been fully understood until after its fulfillment, but then they realized, by the much

lower sensation of feeling and tasting, that they recognized Him.

THE BROKEN BODY

Jesus knew what was in humanity (Jn. 2:25), so He did not trust even His disciples to remember the supreme Sacrifice which He offered for them, His own broken body. So He instituted this memorial *action* as a substantial and recurrent reminder of His humanity and sacrificial sufferings for mankind. The men to whom He had appeared had known Him in person before, but had *not* recognized Him by His *appearance*, or by His *voice*, or by His teaching concerning Himself, but when He *broke* the memorial bread which reminded them of His broken *body*, then they recognized Him. It took a symbolic substance along with an action, to remind them of His identity.

NOT AN ORDINANCE

The Lord's dinner is not an "*ordinance*," as this is popularly called, because Christ blotted out the "handwriting of *ordinances* that was against us, which was contrary to us, and took it out of the way, nailing it to His cross," (Col. 2:14, A.V.). A Concordant version shows that this is the word which was used of the *decrees* of the *apostles* and *elders* made for the saints among the nations (Ac. 16:4). These are now abrogated. Paul, the apostle to the nations, accepted this memorial from the Lord Himself and gave it over to the Corinthians and it is still the most helpful means of bringing His sacrifice to our remembrance while we are still limited by the sensations of our mortal, soilish bodies. But it is only till He comes, for then we will no longer need a reminder, for we will have Himself.

TERRESTRIAL BODIES

Our mortal, soulish bodies of blood and flesh cannot vanish at will. In order to hide the nakedness of their

bodies, Adam and Eve sewed fig leaves together and made girdle skirts (Gn. 3:7), but later, Ieue made them tunics of skin (Gn. 3:21). Ever since this, clothing and housing, to the spiritual eye, has been an outward sign of *in*ward *corruption* and *mortality*, despite the beauty or the value of this external apparel. It seems clear, however, that Adam and Eve had a covering of some kind before they sinned, or they would not have noticed the change. As their loss was due to their mortality, their first covering was the result of their undiminished *life* or *vitality*. But even then, they could not vanish from sight, as in the case of a spiritual body.

CONCLUSION

In the appearances of our Lord in resurrection, His body had the remarkable ability to conform to the *spiritual* mission in which He was engaged. It was not a spirit, or a body with a spirit, but one with the characteristics of spirit. Like a spirit, it could be invisible; it could move about unhindered by material obstructions, and could move with the rapidity of thought. It is no wonder, then, that Paul, who had seen the risen Christ in His glorious spiritual body on the Damascus road, longed to be with Christ, with his own spiritual body, for it, rather, is much better (Phil. 1:23). May we, likewise, await with eagerness, our Lord's return, when such a body will be the blessed portion of all the saints of this spiritual, celestial administration. A.E.K.

VERSIONS FOR LIBRARIES

The Concordant Bible Class in Berkeley, California, is presenting copies of the International Edition of the Concordant Version to the public libraries of all the cities in California. This is one of the very best ways of making the Version known, hence we are bringing it to the attention of readers in other parts of the country. For those who also wish to participate in this program, all that is necessary is to ascertain the correct name and mailing address of each library to which you wish to contribute. We will gladly mail the books direct from here. E.O.K.

JACOB'S RETURN

JACOB'S HISTORY from the time he was exiled from the land to Padan Aram, to the time of his return to Beth-Al, may be a foreshadowing of the course of Israel from its going down to Egypt to its return and conquest. The points of agreement are the two exiles, in which they multiplied greatly, yet were in hard bondage; the sudden escape and pursuit by Laban and Pharaoh, the wilderness sojourn and the living in booths; the destruction of Shechem and the conquest of the Canaanites; the return to Beth-Al and the worship of Al in the future. This may help us to see why some seemingly needless things occur, such as the massacre of the Shechemites. This was only a preview of the outcasting of the Canaanites.

GOD'S TIME

When Alueim's time had come for Jacob to return to his father Isaac, He influenced all the parties concerned, except Laban, in his favor, and Laban's sons are jealous, for Jacob had taken what they deemed to be theirs. Even Laban is disgruntled. And they had good grounds. Then Ieue Himself gives Jacob orders to return. Jacob's wives, with undue partiality, are indignant at the treatment he had received. Then Jacob has a dream, and the Al of Beth-Al reappears to him and bids him return to the land of his kindred. All hearts are prepared, so that Jacob is not hindered in the least. Yet he still insists on stealing away secretly! Nothing is said of his deceptive tricks. Jacob is justi-

fied for failings, however reprehensible personally, which are in accord with God's purpose.

So Jacob is "stealing" away without Laban's knowledge, and stealing Laban's heart (Gn. 31:20), and Rachel even stole his household gods!

THE RETURN ROUTE

It will help us to locate Padan, Syria, if we note carefully the incidents which mark his return. First he crossed "the stream." This can hardly be any other than the Euphrates. Its upper reaches could probably be forded. It is interesting to note that this stream forms the boundary of the land given to Abram (Gen. 15:18), so that, as soon as he crossed it, he was in the land of promise. As he was running away, he reached mount Gilead, in northern Palestine proper, in ten days. As the western stretches of the rivers there run in deep gorges, he would keep well to the east until he came to the Jabbok (32:22). Thence he went to Succoth (33:17), and across the Jordan, to Shechem (33:19), in Canaan. After the affair of Dinah, he dwelt for a while at Beth-Al (35:1). Later, passing by Bethlehem, he came back to Isaac, his father, at Mamre, or Hebron, where he buried him. Thence, later, he left the land for Egypt.

LABAN'S PURSUIT

Humanly speaking, Laban and all his brethren could easily have caused Jacob much trouble, even if Jacob did have three days' start. And, indeed, Laban caught up with Jacob in seven days, for he had no women or cattle to slow down his speed. So Alueim, in the last night, intervenes in a dream with a threat, warning him, "Beware, you, lest you be speaking with Jacob from good unto evil!" Both of them pitch their tents in mount Gilead (25). As Laban is not allowed to harm Jacob, he can only eulogize himself and take credit for not doing evil. Only one charge is he able to press,

and that is that Jacob had stolen his gods, or subjectors.

LABAN'S GODS

Laban speaks of two sets of subjectors, or gods. The Alueim of Jacob's father, Isaac, spoke to him, warning him not to harm Jacob (31:29). Now he claims that Jacob has stolen his own alueim. In both cases it is plural. In such an important matter, this should not be concealed in a true translation. Laban evidently had more than one "god" or subjector. Later these are called household gods, or *th rph im* or RELAXERS. This stem *rph* with an *a* added, would mean *heal*, so we may infer that they affected the health of their worshipers. They seem to have been shaped like a human (1 Sa. 19:13-16). They might be either a carving in wood or a molten image of metal, such as the Danites took from the house of Micah, for their own priest (Jd. 17:18). Under the circumstances, this was a very serious matter, so Jacob threatened the offender with death.

RACHEL'S GODS

Rachel had stolen her father's gods. We never read of them again, but they probably were among the foreign alueim which Jacob buried under the terebinth which was at Shechem (Gn. 35:4). We know that she was so determined and desperate that she traded for Reuben's mandrakes in order to conceive a son, but without results. Is she now trying another method to make sure that a second son will be "added" (Joseph)? When Laban sought the gods, she had an opportunity to get rid of them. Instead of that she tries another trick, in order to keep them. Poor Rachel! Ieue does answer her prayer by giving her another son, but, to her he became *Ben oni*, a son of *sighing*, whom Jacob named Benjamin, Son-of-my-*right*, and it cost her her life.

As Laban was such a smart man, it is not easy to see

why he wanted these gods back. They evidently were no match for Jacob's. They had not brought him riches or security, while Jacob's Subjectors had given him both health and wealth, and had kept Laban from harming him. And now they did not even seem to know that he was hunting for them, although Laban probably rummaged through everything in the tent, even the women's private sections. Why did not they do like the Alueim of Jacob, and cry out when he came so near to them? Rachel's lying excuse was too much for them! How could she hide and harbor such unsatisfactory symbols? This should reveal to us the heart of Rachel and the cause of her disappointments. She lacked faith in Ieue Alueim!

JACOB'S DEFENSE

The failure of Laban to find his gods gave Jacob a splendid opportunity to give him a piece of his mind, by elaborating on his heavy hardships while in Laban's service. He probably was an excellent shepherd and kept up the appearances of outward righteousness. But he confessed none of the devious devices which had practically robbed his father-in-law of most of his possessions. Yet he did acknowledge his faith in the Alueim of his father, Whom he calls the Awe of Isaac, and the Alueim of Abraham, and confesses that he would have been robbed of all that he had gained apart from His care and protection, which had been manifested to Laban by the warning he had received the night before.

LABAN'S LAME REJOINDER

Laban is powerfully impressed, even though he seeks to save face by claiming all as his property. So he proposes a covenant. But there was no one there to witness it. The Septuagint adds here the words of Jacob: "And saying is he to him, 'Behold! No one is with us. Behold! Alueim is Witness between me and you.'" In order to have some durable memento of the transaction, Jacob

set up a stone, as he had done at Beth-Al, more than twenty years before. Stones are abundant in Palestine, and are the most durable natural objects obtainable. I found plenty of stones at Beth-Al thousands of years later. In order to include all his brethren in this covenant, they, too, gathered stones and made a mound.

GALEED—JEGAR-SADUTHA

After both parties had piled up a mound, they used it as a table, in order to have fellowship in eating and drinking, which, in itself, was a certification of peace. This mound was to be the visible evidence of the peace pact between them. They both called the mound a Mound-of-Witness or Testimony (*Gl-od* Galeed in Hebrew, *Igr shed u tha* Jegar Sahadutha in Syriac). Thus they were mutually satisfied to be rid of each other. Therefore Laban added another name *Mtzphe* Mizpah, meaning Watch; with the explanation, "Watching is Ieue between me and you, for we are concealed, each man, from his associate." Laban evidently had more confidence in Jacob's God than in Jacob himself. In the course of time, Galeed, or Gilead, was used of a large district east of the Jordan.

JACOB'S PLIGHT

We now approach the greatest crisis in Jacob's career. Ieue had been with him during his absence from the land, but this had not solved the problem which had led him to leave it. The danger from the anger of Laban and his retainers was by no means so great as that from Esau, who had planned to kill him before he left. Then Esau was only a single, but powerful enemy. Now he was not alone, but had four hundred of his own men with him. Moreover, he lived in a barren land, so that Jacob's great wealth would be most acceptable booty, which would be all his if Jacob were out of the way. Legally and naturally, Esau was the firstborn and Jacob

was only an interloper whom Ieue had blessed far beyond what he had expected. Yet Jacob had not learned to *trust Ieue* to fulfill His promise.

MAHAINAIM

In the midst of Jacob's deep distress, he had a vision of *Mchnim* GRACES, camps, Mahanaim. In Hebrew the name camp is formed from the stem *chn* which means GRACE. Here this seems the key to the situation. Jacob had deliberately taken advantage of his brother's hunger and robbed him of his birthright. Then, when Isaac was blessing his sons, he once again stole what Isaac intended for Esau. Why shouldn't his brother treat him as he deserves? Then it is that Jacob has the vision of the camps of Alueim. And coming on him are messengers. This would remind him of the promises made at Beth-Al (28:18), when he left the land. But now the heavenly hosts accompany him. He is not alone. He has a much greater host on his side than Esau could possibly raise against him.

MESSENGERS TO ESAU

But Jacob still insists on using his own devices, in order to blunt the wrath of his brother against him. So he sends some messengers to Esau to tell him of his good fortune, and seek his favor. His whole attitude is changed. He is not seeking to get aught *from* his brother, but to win his friendship by *giving* to him. This was immeasurably better than his previous tricks, but it still lacks that confidence in his Alueim which His previous gracious dealings should have inspired. He goes to the opposite extreme by calling Esau "my lord," and seeking grace from him, when Ieue had already given him the lordship and the grace. And he sends presents after he had put the matter in the hands of Alueim, Who does not need such expedients. So he uses various fatalistic devices to save what he could. First he divides his people into two camps, and resigned

himelf to lose one, if he could only save the other. Then he sends munifent present offerings. But at last he falls back upon His God.

JACOB'S PRAYER

Yet now, at last, the Circumventer is not satisfied with his circumvention, and he is cast upon the Alue of Abram and Isaac, Who had led him ever since he had met Him at Beth-Al. The vast improvement in his fortunes since then, enables him to plead for the sand seed, which had been promised.

JACOB'S PRESENT FOR ESAU

Jacob had much the same idea that prevails today in Christendom, that prayer is not prevailing unless accompanied by corresponding effort. So he proceeds to send Esau a tremendous *present* offering. He hopes that his brother will take it as a *kphr*, a SHELTER, usually called an "atonement," which will protect him from the fury of Esau (32:20).

As a final intervention, he even takes his whole family across the watercourse, so that he will be the last one to meet his brother. Alas! Still how feeble was his faith! How little had he learned to rely on Ieue! Now, however, he had exhausted all his tricks, and had lost confidence in all his devices. Not till now was he in a position to appreciate what Ieue had given him, or what was in store for him and his seed, based alone on His love.

JACOB WRESTLES

Hitherto, as we have seen, Jacob continually wrestles with Alueim for blessing. He refuses to accept it as a present. Now that he reaches the crest of his career, he must be shown that his own efforts are of no avail. All this is vividly portrayed by a wrestling match. A man wrestles with him, but does not throw him. So it was with Jacob during the darkness of his past career.

Now that there is to be a great change, as the sun is rising, the man simply touches his thigh, so that *he can wrestle no longer!* So will it be with Jacob in the future (32:24-25). How hard is it for us to learn the same lesson, that it is God Who is operating in us to will as well as to work for the sake of His delight (Ph. 2:13). May many who read these lines find the blessing of complete dependence on God! *Do not wrestle with God for the blessings He wishes to bestow upon you!*

JACOB'S NAME

In order to conform to the spiritual lesson, there must be no more wrestling after the darkness is past. Those who live in the light of God's grace, never wrestle. Jacob was no longer in shape to wrestle, but he could hold on. So he held fast to the Wrestler, in order to get His blessing. This blessing was conveyed by changing Jacob's name. Poor fellow, his name, *I oqb* HEEL (Gn. 25:36), given him because he grabbed his brother's heel when he was being born, so was partly firstborn also, was a lasting disgrace, for it was used, as in American slang, for one who overreaches or circumvents another, just as he had done to his brother and his father-in-law. He had been well named. But *henceforth his character would be the opposite*, so his name must be changed.

ISRAEL

Now that Jacob is converted from a heel to the opposite, he needs a new name with a converse implication. So he is given the name *I shr-Al,* which we render Upright-with-Subjector. But, as scholars give other interpretations, we will mention some of them. One, "Wrestler-with-God," fits well his *previous* life, but not the final phase which Israel is now entering. Others make it "Prince-with-God," which is more in accord with the facts. The stem *shr* has many branches. By itself it is used for *chief*. But with an *i* prefixed it is

much used for *right*, or *upright*.. Its meaning is clearly seen in the words of Elihu to Job (33:3): "The uprightness (*ishr*) of my heart are my sayings." Here we have this branch *I shr* prefixed to *Al* Subjector. The grand truth is this: In *himself*, as to the *flesh*, and in his *life* hitherto, Jacob was a *heel*, and deserved his derogatory name. But now, in the divine prevision, all his faults are prophetic of Al's dealing with the nation, and all are needed to effect His loving purpose. Therefore he, like Abraham and Isaac, and all believers, has the *righteousness-of-the-Subjector*.

PRINCE WITH POWER

The A.V. reads quite contrary to our exposition, for it says, "as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:28). This we render, "Upright are you with Alueim and with mortals, and are prevailing." This corresponds with the marvelous facts. Notwithstanding Jacob's conduct, Al always justifies his doings. But he certainly was not as a prince with God, nor did he prevail in the wrestling match. God did not obey him in anything. He was forced to go as God had planned. The Hebrew has no *as* or *power*, and his "power" with God in the wrestling left him too lame to finish the match. Henceforth he knows his own lameness and wrestles no more.

PENIEL

Jacob's spiritual encounters with the Deity made a powerful impression on him, and hallowed the spot ever after. At the commencement of his banishment from the land he named it Beth-Al, as the *house* or dwelling of Al, to which He descended on occasion. Now he had *seen* the Deity on the bank of the Jabbok (Wrestle), so he calls the spot *Phn u-Al* FACE- or Presence-of-Subjector. It is generally understood that no human could see Him and live (Ex. 33:20). On this occasion however,

instead of being put to death, Jacob had been richly blessed. Yet his *flesh* was at least crippled. His spiritual progress had been very lame and halting hitherto. Now this was transferred to his *flesh*. Jacob had an *un*-righteousness of his *own*, but now Israel has the righteousness of the Subjector, not his own.

THE TOUCH DIVINE

Jacob, no doubt, was a robust wrestler. It would have taken a strong hold and heavy heave to put him in the dust. Instead, the divine wrestler allowed him to hold his own until the dawn. Then He merely *touched* his thigh and lamed him for life. This gives us a condensed review of his career. He had been striving to get what God had promised, but failed to enjoy it. Now he could no longer contend, so could accept his blessings in thankfulness from the hand of his Subjector. Now he was ready to meet his brother, not physically, with a numb thigh, but spiritually, with God as his helper. "Blessed is the man who has the God of Jacob for his Helper" (Ps. 146:5).

MEETING ESAU

Jacob makes many preparations to influence his brother Esau in his favor, under the false impression that he still harbors a grudge, and never imagining that the Alueim who dealt with him had changed his brother also. Esau meanwhile had prospered, and seems to have gained many allies. Later he leaves Canaan for Edom, and becomes a separate nation. Now however, instead of seizing all of Jacob's wealth, he refuses even his formal gift at first (which might have indicated enmity), and proposes to go with Jacob and *protect* him, instead of *robbing* him of all that he has.

JACOB AT SUCCOTH

Jacob was now in the land, out of the clutches of

Laban and free from fear of Esau, so he is not driven, and gives his herds a rest. From what he said to Esau, the weather was warm and a single intensive drive could do damage. As he went westward and needed water, he probably went along the watercourse of the Jabbok, where there would be many oleanders, from which temporary booths could easily be made. Here he also built a house.

JACOB CAMPING AT SHECHEM

Jacob still had some lessons to learn, or, perhaps, to teach us, by his mistakes. Although he knew that he was in the land of accursed Canaan, he not only camped before the city, but he *acquired*, that is, bought and paid for, the field where he stretched his tent. Abraham, indeed, had bought a tomb, but that was done in faith, believing that the whole land would be his in resurrection. Here Jacob, the shrewd bargainer, pays for a piece of property which had been given to him! Later, indeed, he seems to have given it to Joseph (Gen. 48:22). According to later revelation it had a spring (Jn. 4:5-6). He even erected an altar there, and, in faith, called on the Subjector of the subjectors of Israel (Al-alei-Ishr-Al). This seems to express his faith that Ieue is the Subjector Who subjects those to whom he was subject at that time, that is the Canaanites.

DINAH AND SHECHEM, THE CANAANITE

In the days of the patriarchs, two lines of the descendants of Ham occupied the land; the Philistines and the Canaanites. The latter were under a curse because of their ancestor's behavior when Noah was drunk. They came into the land promised to Abraham, and it was the duty of the Israelites to exterminate them. Without in the least excusing the conduct of Simeon and Levi, it is clear that their actions were a part of God's plan. To understand this we must view it as an example of the

lust of the flesh. Abraham admonished his servant that he should not take a wife of the Canaanites (24:3), but when they did have carnal connection they always fell under the *curse*, wherever they were in the line of *blessing*. The Canaanites stand for the lusts of the flesh which we are to crucify (Gal. 5:24).

SIMEON AND LEVI

The proposition of Shechem, that they intermarry and become one people, uniting the accursed fleshly seed of Canaan with the spiritual, blessed seed of Abraham, was altogether contrary to God's plan. As Paul tells the Galatians, "the flesh is lusting *against* the spirit, yet the spirit against the flesh ... these are *opposing one another*" (Gal. 5:17). It is the function of circumcised Israel to cut off the deeds of the flesh. Little did the Canaanites realize the meaning of circumcision. In their case it led to the literal cutting off of the flesh. When Israel *heard* (Simeon) it was *obligated* (Levi) to exterminate them.

LEAVING SHECHEM

When Jacob met Ieue at Beth-Al, He gave him the land on which he lay, and promised to be with him and keep him on the way and restore him to that ground (Gn. 28:13-15). After the massacre of the Shechemites, Jacob feels himself in danger once more, so the Alueim tells him to go to Beth-Al, and dwell there, and set up his altar there. The whole incident had a very beneficient effect upon his spirit, so, first of all, he bid his household hand over all their foreign subjectors, such as Rachel stole from her father, including the pendants in their ears, and buried them under the terebinth (*ale* imprecation) at Shechem. This act probably put a curse on their idols and other objects of veneration. As the dismay of Alueim was put upon the surrounding cities, these did not dare to molest them.

BETH-AL

Although Beth-Al was also in the land of Canaan, it had been given to Jacob by the real Owner, when He met him on his outward journey. So here was the place to build an altar. He had named it Beth-Al (House-of-Subjector) when here before, so now he makes it personal, Subjector-of-the-house-of-the-Subjector (*Al-beth-Al*).

Deborah, Rebecca's wet-nurse, symbol of her flesh, was entombed in Beth-Al, under the oak. Beth-Al is a place to remember, hence Jacob erected two stone monuments there, and poured upon them a libation to express his joy and oil to show the illumination he received. The only two occasions where the patriarchs raised such a memorial were at Beth-Al (Gen. 28:18, 35:14).

JACOB-ISRAEL

Jacob's name had been changed to Israel at Peniel, yet he had not fully apprehended its meaning, so, now that he is back at Beth-Al, this is repeated. Its importance can hardly be exaggerated, yet its full force seems practically unknown. Since he was at Beth-Al he has cheated his father-in-law out of most of his possessions by his *un*righteous tricks; he has confirmed his *un*righteous place as firstborn of Isaac, instead of Esau; he has drawn down the hatred of the Canaanites by the massacre of the Shechemites. Who, of humanity, would dub him righteous? His mother? His father? His brother? His father-in-law? The Canaanites? *No one but Al.* But this righteousness was not his. It was not based on what he was or did, but upon his place in the plans of the Subjector, and illustrates *His* righteousness, *not* Jacob's.

THE SUBJECTOR WHO SUFFICES

All three of the patriarchs were taught by experience that Al suffices. So, Abraham, when he is 99 years old,

is first to hear this title (Gen. 17:1), which was the basis of the covenant. Isaac appealed to Alueim Who Suffices, when he was about to send Jacob away (Gen. 28:3). Now that Al has shown Jacob His sufficiency in many trying situations, He assumes this title, the *Al-shdi* (Subjector-Who-Suffices), and goes on to say, "Be fruitful and increase. A nation and an assembly of nations shall come from you, and kings from your loins shall fare forth. And the land which I gave to Abraham and to Isaac, to you am I giving it. Yours it is, and to your seed after you am I giving the land" (Gen. 35:11-12).

LESSON FOR THE PRESENT ADMINISTRATION

For us, in the present administration of God's grace, the career of Jacob-Israel illustrates the first part of Paul's epistle to the Romans, especially *justification* (Ro. 3:21-4:25) and *sovereignty* (8:28-39). Christendom, even Protestants who speak of justification by faith, almost all fail to grasp its full import, and as a result cannot even grasp the elementary illustrations of it in the life of Jacob. It would be well for all of us if, in spirit, we would go to Beth-Al, and let the great truths of justification and divine sufficiency fill our spirits. I made a special trip there in person, to help my dull apprehension to realize the great, but elementary truths embodied in the life and experience of Jacob-Israel.

RACHEL—BENJAMIN

Rachel, in contrast with Leah, was beloved, though barren. In the flesh, although well-favored, she has a life-long trial, for she was disappointed until she bore Joseph. Yet now that her greatest wish to add another son is fulfilled, she calls him *Bn-auni,* Son-of-my-NEGATION, or -lawlessness, or -virility. Balak said, "Not look do I for *lawlessness* in Jacob (Nu. 23:21). Jacob calls Reuben, the beginning of *auni,* my virility (Gn. 49:3),

as he was the oldest and his firstborn, so it hardly seems a fitting name for his last son, and the lack of virility of his mother. The Septuagint reads *odun ês* PAIN or *pang* (Ac. 2:24) which may represent the Hebrew *anch* SIGH, which might easily be mistaken for it in Hebrew letters. So we have adopted it. She called her child, "Son-of-my-*sighing*," but Jacob changed it to "Son-of-my-right."

BENJAMIN

Benjamin, who completes the number of the twelve tribes of Israel, was especially beloved for his mother's sake. The tribe which sprang from him is particularly noted as the one which remained true to the house of David, and was incorporated in Judah, not in ten-tribed Israel, which was deported from the land. So it was present when Messiah came. Saul of Tarsus, who became Paul, belonged to the tribe of Benjamin (Ro. 11:1). There seems to be a suggestive parallel, for, when Paul came upon the scene, the nation which was his physical forbear, was in great affliction, and passed from the scene soon thereafter.

EPHRATH

There seems to be special significance to the place of Rachel's tomb. It was on the way from Beth-Al to Bethlehem (House-of-Bread) in a district called Ephratah, which suggests the idea of fruitfulness. She never did arrive at fruitfulness before her death, as Leah had. From Beth-Al to Bethlehem the road would take them through the territory occupied by the tribe of Benjamin. The tomb of Rachel is in the boundary of Benjamin (1 Sa. 10:2). There is a chapel there now which is not far off to the right of the road from Jerusalem to Bethlehem. So it seems that she was placed in a location which was within the borders of the tribe which she bore in Benjamin. He was the only one of the twelve who was born in the land of promise.

REUBEN, FIRSTBORN OF THE FLESH

Reuben (See-son) was Jacob's firstborn. In the eon before the flood, he would have inherited the highest place, and Jacob's headship. No place would have been found for Judah in the chronology of Christ. Reuben probably was looked upon as the leader of Jacob's sons, as he was a man of great physical vigor, which led him to excesses. But once more the lesson is repeated in a different way, as Ishmael and Esau were rejected, so the physical birthright of Reuben is ignored, and the scepter is given to Judah.

ISAAC'S DEATH

Abram dwelt among the oaks of Mamre in Hebron after parting from Lot (Gen. 13:14-18). He and Isaac sojourned there. Thither Jacob now returned. And Isaac lived to be 180 years old. We read that he was "*satisfied* with days." He was the son of *promise*, and he lived long enough to see much that had been promised fulfilled. Both of his two sons had large families and possessions, which were a token of the greater blessings yet to come. We see no such fulfillments in our lifetime, but, as our promises are spiritual and are appropriated by faith, our satisfaction should be much greater and exultation much higher, even as heaven is greater and higher than the earth.

ESAU AND THE EDOMITES

Not first the spiritual, but the soulish, thereupon the spiritual (1 Cor. 15:46). This is true, not only of the first Adam and the Last, but also of the first and later born of Isaac: Esau and Jacob. We have had much of Jacob's history in the annals of Isaac, until he died. Now, however, we are given the short genealogical annals of Esau, before we are shown the annals recorded by Jacob. Esau's annals are presented in two parts: The first, while he is in Canaan with Isaac; and another, after he is separated from him, in Edom, a land of his

own. As a nation, the Edomites continued to carry on the spiritual contrast with Israel, that first appeared in Jacob and Esau. The name "Edom" (Red) was a continual reminder of the soulishness of their ancestor.

CANAANITE WIVES

In contrast to Jacob, who, like Isaac, believed the record concerning the curse of Canaan, and went to great lengths to avoid mixing the seed of promise with that of the curse, Esau, being soulish and sensual, even though he knew that they were evil in the eyes of his parents, took wives from the Canaanites, as well as from Ishmael (Gn. 38:8). He, like Lot, became so rich in cattle and goods that he had to part with Jacob, his brother, so went eastward to the country south of the Dead Sea, called mount Seir, or, later, Edom.

While Israel was in slavery in Egypt, the seed of Esau was developing freely in its mountainous home, with many sheiks and kings.

EDOM IN HISTORY

Esau and the Edomites take but little place in further revelation except as a foil for his brother, while Jacob, or rather Israel, occupies by far the largest space in God's plans for the earth.

THE HERODS AND CHRIST

The greatest of the Edomites, the Herodian dynasty, appeared upon the scene in opposition to the greatest of Israel's sons. When Jesus, the Christ, was born, Herod the great, king of the Jews at that time, sought to destroy Him as a Boy by massacring all the boys who were in Bethlehem (Mt. 2:3-18). His son, Herod Antipas, the tetrarch of Galilee, who had John, the Baptist, beheaded, scorned and scoffed at Him when He appeared before him, just before His crucifixion (Lu. 23:8-11). Herod Agrippa, king of Palestine, assassinated James,

John's brother, and apprehended Peter, who escaped; and was smitten by a messenger of the Lord because he did not give glory to God, and became the food of worms (Ac. 12:1-23). Such is the inglorious fate of the Edomites.

THE EDOMITES

The estrangement between Edom and Israel found its first expression more than four hundred years after Jacob and Esau's first encounters, when Moses was leading the Israelites to the promised land. As the people were afraid to go directly into the land, Moses was leading them round about, east of the Dead Sea. The direct route was through the territory of Edom. But the king of Edom refused to give them passage, so that they had to go a long way around (Nu. 20:19-21). This needlessly cruel act embittered the sons of Israel against the Edomites. The prophets predicted that Edom would become a desolation (Jr. 49:17), and a desertion (Ez. 25:13), even as it is today. A.E.K.

ROBERT LEE SPEIR

Brother Speir, age 70, of 23 No. Davis Road, Lake Worth, Florida, died in the Spear Hospital, Denver, Colorado, Monday, March 16, 1959.

Brother Speir attended the meetings in Lake Worth for 27 years, and was well founded in the truth of God and enjoyed its marvelous unfoldings. He continued this appreciation of the knowledge he had, in imparting the truth to acquaintances he made at the hospital during his short stay there. He leaves his wife Hazel, and a son "Bobby" who is a valiant student of the Scriptures. Two brothers and five sisters also survive him.

We are all happy to know among so many other things, that "Human destiny is not settled by death, but by God," as Brother Knoch has written.

The funeral service was held on March 21. Brother Loudy gave a most consoling expression of faith, the faith of our Lord and Saviour Christ Jesus, and how it relates to us, in the wonderful unfolding of God's Word, for a lasting remembrance.

We all shall miss our brother, just for a while.

BENJAMIN G. ROEBER

GOD'S PURPOSE ACCOMPLISHED IN CHRIST

"God, our Saviour, *and* the Lord Jesus Christ, our Expectation." (1 Tim. 1:1, Tit. 1:2)

"THERE IS NO OTHER GOD EXCEPT ONE. For even if so be that there are those being termed gods... many gods and many lords, nevertheless *to us* there is *one* God, the Father, out of Whom all* is, and we *through* Him. *But not in all is there this knowledge.*" (1 Cor. 8:6-7).

"For there is one God *and* one Mediator of God and mankind, a Man, Christ Jesus, Who is giving Himself a correspondent Ransom *for all,* (the testimony in its own eras...)" (1 Tim. 2:5-6).

The Sacred Scriptures plainly state that God, our Saviour, through our Lord Jesus Christ, the Mediator and Ransom for all:

...JUSTIFIES ALL MANKIND because of "...His one righteous act for all mankind for life's justifying." (for justification of life—Acquittal). (Rom. 5:18).

...SAVES ALL MANKIND because "God our Saviour *wills* (will have) *all mankind* to be saved and come into a realization of the truth." (1 Tim. 2:4).

Salvation is vested in "the living God Who is the Saviour of *all mankind,* especially of those who believe." (1 Tim. 4:10-11). "These things be charging and teaching." (v. 11).

Christ is the *Head* of every man (1 Cor. 11:3).

*Superior dot(·) indicates that "all" is preceded by the definite article "the" in the Greek text, as shown in the C.V.

Christ is the *Head* of the ecclesia, His body (Eph. 5:23, Col. 1:18).

Christ is the *Head* of every Sovereignty and Authority (Col. 2:10).

Christ is the *Head* over all (Eph. 1:22).

Christ is the *Head* both of the heavens as well as the earth (Eph. 1:10).

All (the heavens and the earth—the universe) is to be *headed up* (gathered together) in the Christ in the administration of the complement of the eras. (Eph. 1:10).

Headship involves authority and ability to supervise and control the activities of subordinate members, as the brain controls and directs the members of the body.

Christ's headship and saviourhood protects, shields, fends and delivers mankind to safety as a shepherd his sheep. "Thy people will be *willing* in the day of Thy power" (Psa. 110:3).

... VIVIFIES ALL MANKIND because "Christ, the last Adam, is a vivifying Spirit" (life-giving Spirit) 1 Cor. 15:45), and possesses an indissoluble life beyond the reach of death (Heb. 7:16).

"As *in Adam* all are dying, thus also *in Christ* all shall be vivified (quickened, made alive). (1 Cor. 15:22).

God vivifies "*the all*" (the heavens and the earth—the universe). (1 Tim. 6:13). The order of the vivification of all mankind is revealed: "Yet each in his own class:"

1. "Christ the Firstfruit." (1 Cor. 15:23). At the time of His resurrection He became the Last Adam, a vivifying Spirit (1 Cor. 15:45).

2. "Thereupon those who are Christ's in His presence." (We receive our vivification at our resurrection when He comes in the air to snatch us away). (1 Cor. 15:23).

3. "Thereafter comes the consummation whenever He

may be giving up the kingdom to His God and Father ..." (1 Cor. 15:24). "The last enemy to be abolished is death" (v. 26). The consummation is the end of the harvest of the eons, the jubilee when all captives are set free. The second death is the captivity for all those still *in Adam*, dead, not yet being *in Christ*.

God's purpose is that 'all (the heavens and the earth) will be *headed up* in the Christ, in the complement of the eras (Eph. 1:10). Then, at the conclusion of the eons, Christ repudiates (divorces) sin by putting it away (Hb. 9:26). He abolishes death, the last enemy (2 Tim. 1:10, 1 Cor. 15:26), and God vivifies 'all (giving life to all mankind and the universe itself, which includes the non-elect messengers (angels), that He may become everything to everyone, viz: All in all (1 Cor. 15:22, 28, 1 Tim. 6:13).

...RECONCILES 'ALL TO HIMSELF because "In Him is 'all created, that in the heavens and that on the earth, the visible and the invisible... 'all is created through Him and for Him, and He is before all, and 'all has its cohesion (subsistence) *in Him.*" (Col. 1:16-17). Creation was in Him and handed over to Him as Mediator in view of the alienation and enmity between creation and God, that would operate in due time (Jn. 3:35; 13:3: 1 Pt. 1:20).

"For there is one God and one Mediator... a Ransom for *all*" (1 Tim. 2:5-6). "... and through Him to reconcile *'all* to Him (making peace through the blood of His cross) through Him, whether those on the earth or those in the heavens." (Col. 1:20).

The same *'all* that was created through Him and for Him, and which will "delight to dwell" in Him, is to be reconciled to Him so that all may be having peace with God, the Father, preparatory to His becoming All in all.

...IN CHRIST 'ALL IN ALL IS BEING COMPLETED because

as the Lamb of God He takes away the sin of the world (Jn. 1:29). At the cross, in His death, He stripped off the sovereignties and authorities, the spiritual forces of wickedness, and in His ascension to glory, when He "passed through the heavens," He made a bold show of them, exposing them to public disgrace, in His triumph over them (Col. 2:15).

The sovereignty of the earth belongs to His people, Israel. The sovereignty of the heavens belongs to the ecclesia which is His body. The two operating together in their respective spheres will bring the entire universe under the administration of Christ. The ecclesia, His body, is the complement which will fill the universe: Had Israel believed, this ecclesia could not have been formed to manifest the multifarious wisdom of God to the celestial beings (Eph. 1:22-23; 3:10).

Christ *repudiates sin* at the conclusion of the eons (Hb 9:26). He *abolishes* him who has the might of death, that is *the Adversary* (Hb. 2:14-15). He *abolishes death*, the last enemy (2 Tim. 1:10, 1 Cor. 15:26). In Him, together with the ecclesia, His body, all in all is being completed (Eph. 1:23).

"He filleth immensity with His presence." "Behold, the heaven, the heaven of heavens cannot contain Him."

...SUBJECTS ALL MANKIND because "He must be reigning *until* He should be placing all His enemies under His feet. The last enemy to be destroyed is death. For He *subjects all* under His feet." (1 Cor. 15:25-26). The last enemy must be the second death. It is the only death remaining; the first death was long before destroyed, at the close of the thousand year reign, by being cast into the lake of fire, which is the second death (Rv. 20:13-14).

The object of Christ's mediatorial rule is to put down all insubordination and rebellion against God's righteousness. This is accomplished when "He subjects all

enemies under His feet,'' at the consummation when reigning and rule comes to an end. Christ does not rule *forever,* but only ''*until*'' He subjects all (1 Cor. 15:25). This truth has been hidden from some because of mistranslations in Luke 1:33 and Rv. 11:15 in the common versions. He reigns for ''the eons'' and ''for the eons of the eons.''

Then Christ will have finished His mediatorial work for His Father, ''whenever He may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and all power.'' (1 Cor. 15:24). At that time all mankind will have been vivified, trained, disciplined, justified, saved and subjected and given up to God, His Father.

''My *Word* that goeth out of My mouth, it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper, whereunto I sent it.'' (Isa. 55:11). Christ, the *Word* of God, was sent forth; He came out from God; and in the consummation will have accomplished all the work given Him to do; He will return to the Father, bringing with Him an estranged creation now reconciled and subjected, with every knee bowing, celestial, terrestrial, and subterranean and every tongue acclaiming that Jesus Christ is Lord, for the glory of God, the Father (Phil. 2:9-11).

Because of the absence of death, life—the quickening power and gift of God for all mankind—will be everywhere, existing in abundance, and springing into action for all who were in death.

''Swallowed up was death by Victory.
Where, O Death, is your victory?
Where, O Death, is your sting?''
(1 Corinthians 15:54-55, Romans 5:18)

—Charles Lamb

FORMOSA

Many of our readers will remember the missionary work among the Chinese in Hopei, North China, which was conducted by Bro. and Sister Abraham Heidal for over thirty years. Since this avenue has been closed, the Heidals have been living in Tacoma, Washington. However, they have been privileged to continue their work among the Chinese people through the medium of tape recordings which are broadcast in Formosa. They had considered giving these up, but the radio station urged them to continue, stating that the broadcasts were well liked, so they have agreed to do so for another year. There is also a local work in Taipei, Formosa, and we were privileged to see a picture of the adult Bible Class there, under the leadership of native missionaries. Bro. Heidal speaks Chinese (Mandarin) fluently, and was recently privileged to minister to the crew of the M.V. "Hai-Min", a Chinese merchant ship which called at Tacoma. Pray for this work.

PHILIPPINES

Bro. W. L. Rodriguez writes that he is receiving numerous calls from other islands in the southern Philippines, where he is well known as an evangelist and teacher. Although we endeavor to supply him with literature in English, many cannot read this and so are anxious to hear him in their native tongue. He gets out as much literature in the native dialect as he is able. Please remember this work also before the throne of grace.

HOPI INDIAN

Bro. Fred A. Johnson's work continues in northern Arizona. All missionaries who give out the truth will receive persecution and have the usual means of support withdrawn, hence we urge our readers to support them in prayers, that the Lord will continue to give them strength and wisdom to defend the truth at all costs. Bro. Johnson conducts meetings in various villages in Hopiland, including Oraibi and Hotevilla, and states that the interest continues to grow.

GOOD NEWS FOR TODAY

Do not forget that we still have a good supply of the Concordant Version of Paul's Inspired Letter to the Romans, with notes, and with an appropriate Introduction, making this suitable for use as a "gospel" tract. There is no charge for these. Let us know how many copies you can use. Also ready is a new tract to use in introducing the above booklet, entitled "Good News from God's Word." (Price: 50c per 100).

CONCORDANCE

(EDITOR'S NOTE: Although many of our readers are quite familiar with the method of translation used in producing the Concordant Version, yet there are many others who may still not be clear on the differences between it and other versions. This article deals more particularly with the problems of turning the literal standards into idiomatic renderings suitable to each particular language into which the version has been translated.)

CONCORD DENOTES HARMONY; and, applied to a version, *agreement within itself.* Most versions, unfortunately, conform to *outside influences*, especially to the theology of their translators or their sponsors, and are adjusted to concur with their teaching. An alphabetical arrangement of the words and forms showing how each has been translated will decide whether a version is concordant or discordant within itself, and whether the concord is internal and divine, or mixed with a variety of externals and human beliefs. Such an alphabetical list is usually called a *concordance.*

This internal alignment should be mainly a harmony of *thought*, not of *sound.* As the same meaning must be expressed in various languages, it may be euphonious, or even elegant, in one, but ordinary, or even harsh, in another. One word which has caused the workers on the idiom of the German version some trouble is *poi ê ma* DO-effect, achievement (Rom. 1:20, Eph. 2:10, "His *achievement* are we."). This is most pleasing and effective in English, but, in German, the literal "Machwerk" (Make-work) designates an inferior production, so

it cannot well be used. We have changed it to "Tatwerk" (Deed-work) which conveys the idea fairly well, but is unusual and sounds somewhat strange.

ZUSPRECHEN = ENTREAT, CONSOLE

Sometimes, however, German can express the Greek with one word where the English requires two. For *para-kal e ō* BESIDE-CALL, one expression will suffice in German: zu-sprechen (toward-speak). In English we must use two: console and entreat. This we would rather avoid. We do our best to show our readers these shortcomings in our system, so that they may never be a stumbling block to their apprehension of God's message.

From this example it will be seen that the concordant method may become a suitable and successful channel of God's mind in any language, but it is by no means a fit instrument for fashioning a literary classic, to serve the sensuous satisfaction of soulish sinners.

The object of a Concordant Version is not to produce a literary masterpiece, but to bring the student into closest possible connection with the inspired text in his mother tongue. When the words and grammar are translated uniformly, with exclusive renderings, as in the English sublinear translation found under the Concordant Greek Text, it can be quite exact, but hardly readable. To make it so and still cling close to the Greek Original, unlike any other version we know, we use light face type for additions, heavy face for emphasis, and add superior signs to indicate unavoidable departures from the Greek, and to be able to come as near as feasible to the sense of the inspired Originals.

The usual version of the Sacred Scriptures is vitally vitiated by the environment of the translator. The compiler of the Concordant Version lives in a land whose physical features are remarkably like those of Palestine. From a western seacoast the land rises to foothills and mountains, so that the rivers are short and usually dry.

He wondered why they did not translate the Hebrew *nchl* watercourse, instead of brook, flood, river, stream, and valley. To prepare for translating the Hebrew Concordant Version, he went nearly half way round the world, and spent the larger part of a year studying Palestine's physical features on the spot.

Similarly, when the Compiler found that the later, widely used, highly praised and well advertised German version had adapted its vocabulary to the popular traditions of the church, and he himself was not sufficiently expert in German, he left his own land for seven years in order to supervise the work on a German Concordant Version, but put the formation of the vocabulary into the hands of those well versed in their mother tongue. But in a concordant version, *truth* takes *precedence* over literary form, and exactitude and uniformity are essential in order to *exclude* human tradition, which has largely vitiated religious idiom.

We cannot blame Luther for trying to make a version in the language the people could understand. But he was still so largely bound by traditions, that he read them into the sacred text and was sure that they expressed what he thought must be the truth, as it agreed with his grasp of it. So he made a bible, in accord with his limited understanding. The English Authorized Version seems, to a large extent, to be based on Luther's, to agree with the theology of the times.

Recognizing the shortcomings of these official versions, many private translations have been made, based partly on a better knowledge of the Originals than Luther had, or to agree with modern speech, or to confirm the teaching of certain sects. One of the most wide-spread versions in Germany for the last quarter century became so popular because its expressions agreed with the language of the church.

At various times Concordant Versions, or parts, have

been considered, in Swedish, Danish, Dutch, Italian, Hopi and Navaho Indian, and, just now, in Spanish, but in no case has the Compiler interfered with the idiom of a language with which he is not fully familiar. Practically all translators know either English or German, so have sufficient apparatus to enable them to form a SUBLINEAR, and from there on they cannot go far astray.

As the compiler of the Concordant Version was, at first, a member of the so-called "Brethren," his translation might have been similar to that of John Darby, or that of the Brethren in Germany, now called the "Elberfeld" version, so-called because of the place where it was published. But the small knowledge of the Original which he then possessed was enough to show him that this method was not ideal or even safe.

CONCORDANT VOCABULARY

He had already satisfactorily and finally settled the meaning of some key words and grammatical forms by studying the contexts of *all* their occurrences. This was so helpful and enlightening, that he decided to make a permanent card index, arrange all for ready reference, and revise and adjust until each STEM and word had its nearest constant equivalent, so that he had a concordant VOCABULARY. This distinguishes the Concordant Version from all others, and enables it to be in accord with *God's revelation*, not in agreement with human interpretation.

On many occasions those employed in making the final version were tempted to use the accepted phraseology of the Authorized Version, not that it was really better, but because it had become dear to the hearts of the saints, and would be welcomed by them. But they chose the unpopular path of close adherence to the original, and internal concordance, which would please God and those of His saints whose hearts prefer spiritual

accord with His revelation, to outward elegance of speech. Those who love truth more than literary excellence, will soon accommodate themselves to the divine diction, and revel in the *truth*, even if the sound does not tickle their ears.

The most helpful material aid to Bible study is a concordance, showing the occurrences of all the words. If it simply lists them in alphabetical order, it helps to find passages. Much better than this is an *analytical* concordance, such as Young's, which separates them according to the word for which they stand in the original. Still better are the critical lexicons and concordances of Wilson (Hebrew) and Bullinger (Greek), in which each word in the Original is followed by all of its different renderings in the Authorized Version, and each is defined and distinguished from the other. The compiler of the Concordant Version interleaved them and received much profit from their use.

But the most helpful Concordances, in English, were Wigram's great works. In these every word in the Original, arranged in alphabetical order, is followed by the Authorized Version English rendering. They have reverse indexes. They were the principal tools used in compiling the English and German Concordant Versions. The Concordant Vocabulary was formed as follows: All of the occurrences of a word, or family of words, were carefully examined in order to fix their nearest equivalent. These were entered in a card index in alphabetical order, so that no word could be used for more than one of the Original. In this way an exclusive, constant vocabulary was formed, quite independent of personal bias, or the theological leanings of the compilers.

The basis of the Concordant Version is threefold: (1). A complete Lexicon and Concordance, in English and German, giving an etimological analysis and idiomatic meaning of every word in the Greek Original, sep-

arated into families and indicating the occurrences of every grammatical form. This is for students. (2). A larger edition of this, quoting a long line for each occurrence, was typewritten, for translators only. The German equivalent of this was probably destroyed in the war. (3). The popular form is found in our Keyword Concordances, both in English and German, in which each word is given in alphabetical order, accompanied by the Greek, and the keyword is quoted, in order to identify the passage, followed by the location of the word in the Concordant Version.

THE ENGLISH SUBLINEAR

A readable *version* in any language cannot be as exact as a translator, or a student who wishes to consult the Original, needs. Therefore the Concordant Greek Text gives the readings of the oldest and best manuscripts, on the line or above it. Below the line it gives an exact literal translation, precisely as in the Greek, with no attempt to make it readable English. With this the student knows just how any word is translated throughout, and the exact grammar. Other "interlinears" vary their renderings to suit the translator's ideas, while in this one every translation and grammatical form is constant throughout, thus excluding the varying ideas of the translators. It is based on the analytical concordance.

We trust that this brief description of the manner in which the work was done on the Concordant Version, as well as the word tools that were assembled in order to translate it and verify its findings, will prove helpful to those who are interested in bringing it to the attention of others. We covet your prayers for those who are engaged in the work of producing a similar translation of the Hebrew Scriptures. May God use these humble efforts to bring comfort and peace and joy to His saints. What a privilege to revel in His Word in something like its pristine purity! A.E.K.

LAW AND EONIAN LIFE

TO UNDERSTAND the relation of law to the question of life we must put ourselves back into the time when Moses spoke to Israel. Our minds must first be freed from the influence of later revelation. Unless we do this we shall be unable to apprehend the correct position. Law could not promise life, for it is not able to vivify, and so it is evident that law must confine itself to the life which its subjects already possess. The usual idea that the Scriptures always refer to a future life should be thoroughly removed from our minds. In this way we shall be able to correctly estimate the statements of Moses, and see exactly what he sets before Israel as being God's message to them. We must adapt ourselves to the context which surrounded all the speeches made, under Ieue's instructions, by the great leader of Israel.

Whilst we should not expect the law to refer in specific terms to eonian life, yet law as a factor in matters which culminate in the evangel must logically have it in the background, and for this reason we ought not to make rigid conclusions likely to preclude understanding.

Because of its inherent nature, law could not be a means to eonian life; law must assume life in its subjects, so that they possess the ability to heed and do its demands. So long as law is fulfilled, life would be continued, for there would be no grounds by which law could bring them into judging. In this regard God becomes the life of those fulfilling the law.

The law was given to bring into view the inability of those who were its subjects. With this revealed, and death in prospect as a result, we have a prepared situation into which the question of eonian life may be brought, but not as the outcome of law, since the inability to fulfill law definitely precludes life. If life is to be, then it must be on other grounds than the law. And the saints of the Hebrew Scriptures perceived their own inadequacy, yet whilst rejoicing in the righteous nature of law, they found their blessings entirely in God's promise and saw resurrection as the entrance to life for the eon (Dan. 12:2).

Eonian life is particularly a doctrine with which the Greek Scriptures are concerned. As the subject becomes matured in our minds we shall see that eonian life is for faith. But the faith is not in every instance concerned with the same facts or words of God, for eonian life is announced at various stages of God's revelation, and this requires us to exercise discrimination. It has, however, features which are common to all its connections; it is always a gift from God to enable the recipients to enter and enjoy the special sphere of blessing to which they belong.

In the writings of the apostle Paul great stress is laid on the connection between righteousness and eonian life. It is not that righteousness is absent from the ministry of the Lord Jesus, but rather that the evangel given through Paul is entirely based on the death and resurrection of the Lord Jesus, which are the factors providing God's righteousness through which His grace reigns for eonian life. In the main, though not exclusively, this message is addressed to the nations who, prior to this, had followed their own ways. The ministry of the Lord Jesus was to His own nation and was prior to His death, and His references to eonian life were related to belief into Him, that He was what He claimed to be,

God's Son. To believe Him was a true token of righteousness (Mt. 10:40, 41).

The question of some of those who inquired of our Lord shows that they understood eonian life to be attained by the doing of the law. They asked to be told what particular precept would ensure it. Their understanding was, in a sense, inaccurate, but our Lord did not correct them. He admitted their question because the actual doing of law would logically merit life. On the other hand the specific teaching of the Lord was that eonian life was a gift, the outcome of believing into Him. It was a new message and really contrasted strikingly with the idea of those who enquired what they should do in order to obtain eonian life.

That the Lord Jesus was the One Who first proclaimed eonian life is apparent from the words of Peter in reply to the Lord's query; Lord, to whom shall we go? Thou hast the declarations of eonian life (Jn. 6:68). It would seem that we have in John 5:39 the figure admission; Be searching the Scriptures, are the words of the Lord. This was because they were *supposing* that in them they had eonian life. But the Lord observes; those are they which are testifying concerning Me, and not willing are you to come to Me that you may have life. The point of the matter is that eonian life is in the Scriptures solely because they testify of Christ. It is not in the law (as such), and the real teaching of the Lord Jesus regarding eonian life is that it is a matter outside the scope or capacity of law.

John's gospel makes by far the most frequent reference to eonian life. It is the alternative to perishing (3:15, 16); it is a present, though incompleted possession, due to belief in the Son, the immediate value being that God's indignation does not remain upon the possessor of eonian life (3:36, 5:24); it is completed by the resurrection (6:40, 54).

John's first epistle also has several important observations thereon. Eonian life is the promise made by the Son to those who believe the Father's testimony concerning the Son (1:2, 2:25, 5:11). They remain in the Son, and in Him is that life; in fact, the significance of having eonian life is to be in His hand, from which no one shall snatch them (Jn. 10:28).

When we consider eonian life as an issue from God's judging (Rom. 2) we discover remarkable simplicity. God pays eonian life to those whose acts accord with it: there is correspondence between God's payment and the actions of those who receive the payment. The features of eonian life and the actions which warrant it are the same. The qualities of the one are also characteristic of the other; endurance in good acts is described as seeking for glory, honor and incorruption. God gives back the value of endurance in good acts; this value is eonian life, and eonian life is glory, honor and incorruption.

It becomes plain that as we examine God's revelation of His ways to deliver humanity from the thraldom of sin, we must recognize there is advancement. God, in seeking to teach Israel the way of life, gives them His law, the keeping of which would have as its accompaniment the lengthening of life. But that law discovered to them no inherent glory, and those truly exercised thereby relied on God's mercy and promises to the fathers, dimly seeing an eon in which God would establish His saints in the Kingdom, raising them from the dead for such a blessing. The Prophet like unto Moses proclaimed that Kingdom and made eonian life a specific feature related to hearing and heeding Him. To the nations comes the message providing the long-sought righteousness, a righteousness through faith in the death of Christ, and showing eonian life as the consummation of that righteousness. E.H.C.

SPIRITUAL LOVE

(FIRST IN A SERIES)

"PITIFUL COMPASSIONS, kindness, humility, meekness, patience, bearing with one another, dealing graciously among yourselves . . . .*Now over all these put on love, which is the tie of maturity.*"

Fellow young believers, we might prophesy, perceive secrets and all knowledge, have all faith, and give away all our possessions and still be *nothing* in the eyes of God. Why? Because we must first have love. Let us make a few brief studies into the love which God reveals and identifies as the *tie* of *maturity.*

We may have heard that puppy love, marital love, parental love, infatuation, passion, affection and lust are all *kinds* of love. Love, little understood, is used to punctuate the tea-time conversation: I "love" your hat, I "love" those pastries, etc. These misconceptions can only be corrected by a close consideration of God's careful, consistent usage in His inspired Word.

First, we should note that God does not teach us various *kinds* of love. The same kind of love that we are exhorted to "pursue" in the thirteenth chapter of First Corinthians, is the one He displays. It is mature love and stands apart from (and in spite of) the many legendary kinds of love, falsely so-called. Note that in this chapter a contrast is being drawn between God's love and that which man calls love.

> Love *is* patient, *is* kind. Love is *not* jealous. Love is *not* bragging, is *not* puffed up, is *not* indecent, is *not* self-seeking, is *not* incensed, is *not* taking account of evil, is *not* rejoicing in injustice, yet *is* rejoicing together with the truth, *is* foregoing all, *is* believing all, *is* expecting all, *is* enduring all.

Another contrast is that love is not based upon the attributes of the beloved. As we will note in a later study, love exists as unchanged as God, Who is love. Fondness is in contrast to love in that it changes in degree as its object changes.

A third distinction is that spiritual love is full of purpose. We all know the passage, "For thus God loves the world . . ." How does God express His vast love? He loves us so much that He *gives His only begotten Son!* As we see the love of

God, we see sacrifice and suffering, but for a purpose—so that it might be true that: (Ro. 5:19)

> Through the disobedience of the one man (Adam), the many were constituted sinners, thus also, through the obedience of the One (Jesus), the many shall be constituted just.

Rather than physical gifts which are of temporary value, God in love will give us discipline. He will allow us to be tried and afflicted as we have need. The imperfections of this life will make clear to us the perfection of the Creator and the spiritual life. To the physically infirm apostle Paul, He said, "Sufficient for you is my grace" (2 Cor. 12:9); the splinter in the flesh he must bear. One must be mature, looking far beyond the here-and-now, to see that love promotes the permanent welfare of its object, not his temporary pleasure. But see the following passages: (Ro. 5:3, Ph. 1:29)

> We may be glorying also in afflictions, having perceived that affliction is producing endurance, yet endurance testedness, yet testedness expectation.

> For to you it is graciously granted, for Christ's sake, not only to be believing on Him, but to be suffering for His sake also.

It is undeniable; God in His merciful love floods our lives with spiritual blessings (Eph. 1:3), and this is a fourth distinction. Although nonsense to the unbeliever, these spiritual blessings are ours to walk in joyfully and thankfully since His spirit makes them very real to us. The blessings stem from His mercy, giving us the earnest of the indescribable glory that will be ours at Christ's return. They are a foretaste to satisfy the longing within our hearts for that day when we will be with our Lord in bodies of incorruption.

Reflecting on the contrasts mentioned in preceding paragraphs, we should now have a clear view of the vast difference between the never-lapsing love of God, and the so-called "love" professed by mankind. God's love rejoices together with the truth, foregoes all, believes all, expects all, endures all. Abundantly rich in mercy, love brings us life (Eph. 2:4); mighty in purpose, it designates some beforehand for the place of a son (Eph. 1:5). And in view of the forthcoming glory we become enjoyers of the allotment of Christ (Eph. 1:14) (having the earnest of the spirit and the earnest of the enjoyment of eonian life today), making us able to glorify our Father and please Him. May we always please Him by manifesting the spirit and mind of Christ, and the love of God in our lives. Let us be praying mutually for one another that God will fill our hearts and apprehensions with so much of His love, that our human, soulish "love" will be displaced altogether. (2 Thess. 1:11-12)

> For which we are always praying also concerning you, that our God should be counting you worthy of the calling, and should be fulfilling every delight of goodness and work

of faith in power, so that the name of our Lord Jesus may be glorified in you, and you in Him, in accord with the grace of our God and the Lord Jesus Christ.

To walk worthily of the calling—this is reason enough for each of us to thoroughly understand true love. Spiritual love makes our life meaningful in the eyes of Him Who has prepared good works beforehand that we might be walking in them.

—CONTRIBUTED

QUESTIONS AND ANSWERS

QUESTION: Christ promised that if we would seek first the kingdom of God, then wealth and houses and all such things should be given to us. I find that most of those who believe in Christ are poor. Has He failed to keep His promise?

ANSWER: No, Christ never made a promise that will not be kept. But we must investigate carefully to see to whom Christ gave such a promise.

In the four gospels Christ is talking to and teaching the "lost sheep of the house of Israel." Read carefully the commission to the twelve disciples (Mt. 10:5-10, 15:21-27). Christ in His earthly life was commissioned only, and taught only for the house of Israel. Whatever promises He made were made to them.

The gentiles were without God at that time (Eph. 2:12). Until the house of Israel rejected their Lord, and Paul was called and sent to the gentiles, they could be blessed only through the Israelites (Acts 13:1-3, Gal. 2:7-10).

So we must look to Paul, the apostle to the nations, for our promises in effect today. We will find that they are all celestial and far beyond anything promised to the children of Israel. Today it is our blessed *privilege* to serve and suffer for Christ's sake. (Phil. 1:29).

Let us endeavor to corrcetly cut the Word of Truth and not "misappropriate" for ourselves the things promised to God's earthly people (2 Tim. 2:15). When we do that we rob God's post office, His earthly people, and impoverish ourselves.

QUESTION: In 1 Corinthians 9:24 is the one who wins the prize Christ?

ANSWER: The Scripture referred to reads: "Are you not aware that those racing in the stadium, are indeed all racing, yet one is obtaining the prize? Thus be racing that you may be grasping it."

No, this does not refer to Christ, nor does it have anything to do with salvation. That is a free gift to all who believe on Christ the Saviour, but rewards are for those who race according to His rules.

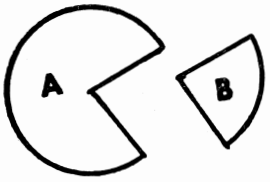
The rest of the chapter goes on with this same thought.

It concerns service. Just as those athletes must train and obey the rules laid down for their training, and must race according to the rules; so we must at the present time know and obey the rules for service, in order to serve acceptably; otherwise, no matter how strenuously we may work, we are wasting our time. Our work will be destroyed (1 Cor. 3:12-15). We must correctly cut the word of truth and not introduce law into the present age of grace (2 Tim. 2:15). We must keep a pattern of sound words (2 Tim. 1:13). We must also bring our bodies into subjection, to conform to God's high calling in Christ Jesus.

The choosing and the calling are His but the striving to conform to that high calling, which He reveals in the first few verses of Ephesians, is ours. All who obey the rules and strive according to the rules given us by Paul, the dispenser for this administration, will receive rewards. Since there is no condemnation for us who believe, it is evident that it is our work which is judged here. See Romans 8:1 and 2 Corinthians 5:10.

Questions for this department may be sent direct to Mrs. Norma Geiger, 1831 East Alder, Walla Walla, Washington.

WHAT IS A *COMPLEMENT*?



PROBLEM:

What is the *complement* of piece "A"? That's right, piece "B".

DEFINITION:

COMPLEMENT: That which fills up or completes.

Ephesians 1:20-23 speaks about Christ's body, the *complement* by which the "all in all" is being completed. What is the "all in all"? The answer to that is found in 1 Corinthians 15:22-28. You may name any authority except God Himself and be sure that at the conclusion of God's plan of the eons, that authority will have been nullified, for Christ shall be reigning until God places all His enemies under Christ's feet. When all may be subjected to Christ, then the Son Himself also shall be subjected to Him that God may be All in all.

And, as Ephesians 1:22-23 states, we, the ecclesia or church (literally the OUT-CALLED), are said to be Christ's body, the *complement* by which the "all in all" is being completed.

See Colossians 1:18-20, too!

It is not how much we KNOW *that counts, but what we* BELIEVE.

UNSEARCHABLE RICHES FOR JULY, 1959
BEING THE FOURTH NUMBER OF VOLUME FIFTY

RESURRECTION REASSURANCES

OUR SOULISH, TERRESTRIAL bodies, in this era of God's grace, are *sown* in death like a seed, and go to *corruption, infirmity* and *dishonor*. But, when *roused* and *raised* and *vivified*, they become *incorruptible, powerful* and *glorious*, for they will be *spiritual* and *celestial* (1 Cor. 15:42-46).

LIFE OUT OF DEATH

In every succeeding *year* of our lives, God illustrates for us anew the great truth of *vivification*, of *life* out of *death*. Winter's chill brings *death* and *dissolution* to the seeds that have been sown in the soil, but the summer's warmth gives them a new life, and transforms the dying kernel into a *living* plant with a form and flower far surpassing that of the death-doomed seed. Thus will it be when our *mortal* bodies are made *alive* by His *spirit* when He calls us to Himself (1 Thess. 4:13-18).

THE FIRSTFRUIT

Not only does the *spring* reveal God's *vivifying* power, but the successive *harvest* periods suggest that this does not take place all at once, but by stages, as it was in Israel. Christ, the Firstfruit, already has immortality. At the period of His presence, we will be the first group He will *vivify*. When He has finished His work, at the consummation, God will be All in all (1 Cor. 15:20-28). As the Firstfruit has been roused and raised and vivified, and we have a record of His appearances in His spiritual, celestial body, let us revel

in these revelations, for we will be like Him when we see Him as He is.

By the continual recurrence of *daylight* and *darkness,* God gives His saints a repeated reminder of their *rousing* and *rising* when Christ calls them to Himself. When a sound *wakes* us after a night's *sleep,* this should remind us of His *call* which will *rouse* the *dead.* And when we *rise* from our couch at the call of our daily duty, it should be in anticipation of that trumpet blast which will *raise* the bodies of the dead in Christ to meet Him in the air. Thus it is that He rehearses in His world what He reveals in His Word—His power and His plan to *rouse* and *raise* the dead. A.E.K.

HERMAN W. MARTIN

One of our most faithful friends has finished the earthly portion of his work. Bro. Herman W. Martin, of Minneapolis, Minnesota, became interested in the truths which are revealed by a concordant study of the Scriptures many years ago. He wrote the series of articles on Acts which appeared in this magazine, beginning in volume XIV. He has been the leader of the Concordant Ecclesia in Minneapolis for many, many years. An earnest Bible student all his life, he has been interested always not only in the more advanced truths, but was still preaching at rescue missions according to a letter which he wrote us just a few days before his death. We understand that he served at the Union City Mission for more than fifty years.

His death occurred on June 7, from a heart attack. He was 76. Funeral services were at the Hillman Hunt Chapel with interment at the Hillside Cemetery. He is survived by his wife, Eva, two daughters and four grandchildren, as well as a brother and sister. Bro. Martin served as a postal worker for over fifty years, beginning as a carrier and advancing to the position of superintendent of two different post office stations in the Minneapolis area, a position which he held for two decades, up until his retirement several years ago. In spite of his many duties in connection with his work, he always found time for the service of his Lord, and, in addition to the activities already mentioned, he also was a teacher of a Bible Class held at the Trinity Methodist Church.

We had the joy of knowing Bro. Martin personally, and have listened many times to his quiet but forceful presentation of the truth. He was one of the finest examples of a true and dedicated believer I have ever known. E.O.K.

"IEUE" IN THE GREEK SCRIPTURES

QUESTION: Why was not the name Ieue (Jehovah, Yahweh) used in the Greek Scriptures?

ANSWER: The Name does appear, in a variety of forms. As Ieue is a *time* name, Will-be-ing-was, it cannot be used except in connection with the terrestrial sphere, where the motion of the earth with respect to the celestial luminaries marks off the days and years. That calendar is used in connection with God's earthly nation, Israel, up to the crucifixion of Christ. But even during the short time of His ministry the sacred name was adapted to correspond. His name, Jesus, *I e u shua* Will-be-ing-Saviour, contains three-fourths of the Name, and the other part expresses His mission to Israel after taking the form of humanity.

When Israel crucified their Saviour, the terrestrial clock stopped. There are no dates in the Scriptures after that. Paul, when he revealed the coming of the Lord to the air and our celestial destiny, gave no dates. In fact he expected the Lord to come in his lifetime, and wrote "*we,* the living, who are surviving to the presence of the Lord..." (1 Thess. 4:15). If he, to whom the truth of this present secret administration was revealed, did not know the date, how conceited must we be if we attempt to deduce it from a revelation that is not concerned with our celestial calling! After this interval is past, and Israel is once more in view, then the clock will be started again, and the prophetic dates will be literally and accurately fulfilled. But not now.

THE FUTURE NAMES

Not till John received the Unveiling of Jesus Christ do we find the Name used again (Rev. 1:8). Then it reappears in a different form. Instead of Will-be-ing-

was, the future and the emphasis are transposed, and His title becomes *is* and *was,* because then He is actually *coming,* and the book deals largely with this fact. But, when He has come, the future *is coming* is dropped, and His correct name is Who *art* and *wast* (11:17, 16:5), for He will be present.

THE NAME TODAY

For us, today, the will-be-ing [*i-e-u-*] is found in His name *Je*sus, our *Saviour.* But the past, *-was,* is not included, because, in the *past* Ieue was *not* the God of the alien nations. It is only ignorance of these facts that prompts some to use the name Ieue, or the corrupt forms Yahweh, or Jehovah, in connection with our secret, celestial calling. Some have even dared to alter the inspired text. This was done by some ancient copyists, but they only inserted the Hebrew in quotations taken from the ancient text. One version has injected it in such places, and used it as part of the name of their sect, little realizing that this exposes their ignorance of present truth to all mature spiritual believers.

IEUE, YAHWEH, JEHOVAH

Modern Hebrew texts have been sadly defaced by medieval Jews, who added the so-called "vowel points", and thus practically eradicated the inspired vowels, and substituted their own inventions in their place. Even now, when the much older "Dead sea" scrolls expose their malpractice, their dupes, who have an honest desire to please the Lord, are led to fanatically insist on inserting consonants and using vowels which are not in the inspired text. May our gracious Lord open their eyes to the meaning and usage of His time name!

A.E.K.

A THOROUGH STUDY of the subject of the Divine Names and Titles appeared in volume XLV of UNSEARCHABLE RICHES, and may be had from the publishers for one dollar.

JOSEPH AND HIS BRETHREN

JOSEPH is one of the most marvelous types of Christ in the Hebrew Scriptures. Jacob's affection for him, the hatred of his brethren, his intended death and suffering, his exaltation to be the saviour of the world, all find their true meaning and find fulfillment in the life, death and glorification of Jesus Christ, God's Beloved, Who was rejected by the Jews and crucified, yet was exalted to God's right hand to be their Saviour and King. While in preceding sonships, Christ was represented by Isaac as the son of *promise*, and Jacob, or Israel, as the one *chosen*, yet in this one Joseph gives us a picture of His *suffering* and *glory*. Let us remember this throughout the story of his career, so that we will find the full benefit of this unique revelation.

JACOB'S FAMILY AFFECTIONS

Jacob seems to have divided his affections very unevenly among the members of his family. This gave rise to much partiality and disaffection. It began with his special love for Rachel, which was continued toward her sons Joseph and Benjamin. His marriage to Leah against his wish and will, made matters worse, for the two sisters were very jealous of each other. Rachel's barrenness aggravated the situation, and, when she finally did present Jacob with a child, the fruit of his full affection for her, this son seems to have taken so large a place in his heart, that all the others became jealous before long. The fact that Dan and Naphtali,

sons of Bilhah, with Gad and Asher, sons of Zilpah, the two maids, seem to have grazed a flock separate from the sons of Leah, indicates that they also were treated differently than Jacob's other sons.

GOD'S LOVE VARIED

Is it not so in the spiritual realm also? God loves the whole world, yet he has not treated all alike, by any means. First of all, the Son of His love, like Joseph, was and is the principal object of His affections. "The Father is loving the Son" are the words of the Son Himself (Jn. 3:35). In a sense Jacob's love of Joseph began with his love of Rachel, so preceded, as well as excelled, his love for the others' sons. But God's love extends to all, and so includes us, who have been given His spirit and who reciprocate His affection. He also loves all the rest, and will eventually bless all through His Beloved, just as Joseph expressed his affection, even for those who hated him, by saving them from the famine and providing for them, even though he was exalted far above them.

THE HATRED OF HIS BRETHREN

Further evidence of dissention in the family was the evil muttering of those sons with whom Joseph grazed the flock. The versions call this an "evil report," as if something was amiss with the flock. But it seems to refer to their *muttering* against him. This stem (*br*), is used for the name of a *bear*. The context goes on to tell us why they muttered. This late comer had monopolized Jacob's affection, and was receiving far more attention and distinction than any other one. In fact, they went so far as to hate him. And was it not so with his great Antitype? The mere fact that His Father loved and distinguished Him, led His own people to hate Him gratuitously (Jn. 15:25).

In the Orient, the clothing is expressive of standing

and rank. Jacob's sons probably dressed alike, unless the oldest, the firstborn, wore some distinctive mark. But Joseph was younger than they, and, so far as is recorded, had *done* nothing to merit such partiality. But Jacob, to express his love for the son of his beloved wife, made him a distinctive tunic. Others translate: "a coat of many colors" (A.V.), "a long robe with sleeves" (R.S.V.), "a garment reaching far down," etc. The Hebrew is *kthn th* TUNIC, such as was made for Adam and Eve in Eden, and *shs im* LIMITINGS. In earliest days the styles did not change, and those in the same station in life would wear the same kind of clothing. But Jacob made a distinctive tunic for Joseph *limited* to him alone. This distinguished him from the rest, which they resented.

CHRIST'S DISTINCTIVE CLOTHING

Is not this confirmed by the spiritual counterpart? Not, however, in His outward appearance, in His clothing, was Christ distinguished from His brethren, but in His spiritual words and actions. These were, like the robes, worn by the chief priest, for glory and beauty. And the fact that He was distinguished in this way made His brethren hate Him all the more. He was able to wear the white garments which were worn in entering the divine presence, and ask His hearers, "Who of you is exposing Me concerning sin?" In His words and deeds the purple is seen in Matthew, as the King, the crimson in Luke, as the Son of Mankind, the amethyst in John, as the Son of God. He, indeed, had "a coat of many colors." It is possible, though not certain, that Joseph was distinguished in this way, but we are not distinctly told so.

JOSEPH'S DREAMS

Joseph has been criticised for telling his dreams to his family. In ordinary circumstances, it might have

been unwise, if not offensive. But we should always remember that *faith justifies* all actions. Joseph believed these revelations to be of God, so had a right to speak. Nay, it would have been wrong if he had not spoken. This is seen more clearly in the Antitype. He, also, was blamed because of His supposed pretentions, and denounced because He claimed to be the Messiah. When He stood before the chief priest, and was exorcised to tell whether he was the Christ, the Son of God, He replied, "*You* say it! Moreover, I am saying to you, Henceforth you shall be seeing the Son of Mankind sitting at the right hand of power and coming on the clouds of heaven." Then they said that He is a blasphemer, liable to death (Mt. 26:62-67). Joseph was quite correct in making known his dreams. Even his brethren acknowledged this after they were fulfilled. So will Israel acknowledge Christ in that day!

As in the likeness of the star, soil, and sand seed in the promise to Abraham, so Joseph related two different dreams of much the same import, one located on earth and the other in the heavens. These, however, do not relate to his *seed*, although Ephraim and Manasseh, the tribes descended from him, were more numerous than any other. They relate to his *rank*, the honor that would be his in the future. These dreams were literally fulfilled. The time came when they all actually prostrated to him when he was lord over all the land of Egypt. So will it be in the Antitype also. The sons of Israel hated their Saviour and did not believe His predictions concerning His own exaltation and glory in the kingdom. But all that He said of His future eminence will be fulfilled, even as Joseph's dreams turned out to be true.

SHECHEM

When Jacob was returning from Padan Aram, he stopped at Shechem, and acquired a portion of a field

from the sons of Hamor, the father of Shechem, for a hundred coins. And he set up an altar there (Gn. 33:18-20). Later on, two of his sons murdered all the males, and took all their women and animals. Moreover, Jacob had dug a well there and gave the freehold to Joseph (Jn. 4:3-12). This may account for their going to such a distance with their flocks. They probably used the Shechemites' grazing ground and the water from the well. But Joseph remained behind, as his father's pet. So he was sent to the sons of Leah, to inquire as to their welfare. Jacob evidently no longer went with the flocks, but was concerned about them and his sons. So he sent Joseph as his mediator.

WELL-WISHING VS. HATRED

Here is another delightful touch, in the contrast between the disposition of Joseph and that of his brothers. His sole concern was their welfare. Indeed, he represented the fatherly affection of Israel, and was intent upon being a blessing to them. But his brothers were not at all influenced by unselfish service for their sakes, but hated him with a murderous malevolence based only on envy and selfishness. Perhaps this had been further inflamed by their father's gift of the freehold at Shechem, where they had been just before.

GRATUITOUS HATRED

How closely does this compare with the Antitype! He, also, was sent by His Father for the welfare of His brethren, the sons of Israel. He also had been given a well of water for their eonian satisfaction, and they alike refused the water He offered them, but instead chose to place their dependance on the law, for their satisfaction. His rule over them had likewise been foretold, in the sacred scrolls. So they, like their ancestors, hated Him gratuitously (Jn. 15:25). They had every reason to love Him, yet, by the divine alchemy,

their very hatred will magnify His love all the more, as was seen when Joseph met his brothers later, in Egypt.

TYPICAL DEATH

A type cannot be precisely the same as the antitype, or it would not even be a type. Yet there are nuances, even in the differences, which are suggestive. The brothers as a whole, at Dothan, were determined to put Joseph to death. But one, Reuben, the firstborn, was not with them in it. So it was when Christ came. The nation, as a whole, demanded His death, but some, called "the ecclesia of the firstborn" (Hb. 12:23), His apostles and faithful followers, had no part in this dreadful deed. So it was that Joseph was not put to death, but buried in a cistern. Jacob refused to be comforted, when he heard of it and said, "descending am I to my son, to the unseen, mourning" (37:35). So Joseph was practically dead to them until he was glorified in Egypt. So is Christ to His brethren today.

THE EVIDENCE OF DEATH

Although Joseph did not die, he was robbed of his distinctive tunic and a goat was slain and the blood used to provide evidence for his death. In the type, the death of this goat is very suggestive. The great Antitype was not put to death merely as the object of His jealous brethren's hatred. He suffered, as a sacrificial victim, for others. By applying the blood of the goat to the tunic, the distinctive honors of Joseph are associated with his suffering and supposed death, and the benefits which would come to them all, even to his father, Israel, for the cross of Christ brings blessing to all, not only to the hateful nation, but to the whole world, including even God Himself.

THE SALE OF JOSEPH

Hitherto Joseph had led an exceptionally fortunate

life. His mother and his father were excessively fond of him, and showed it in their partiality to him. In this he was like the beloved Son of the Father, in the glory which He had before the world was (Jn. 17:5). But now his sufferings begin. His own brothers commence them. From the highest station in life he descends to the lowest, a slave. The price of a slave was thirty shekels of silver (Ex. 21:32), and that is probably what he brought in Egypt. But the caravan was at some expense taking him there, so they paid only twenty. Judah was the brother who suggested this sordid transaction. Another Judas, Iscariot, sold the great Antitype for thirty pieces of silver in His day.

ISHMAELITES AND MIDIANITES

Ishmaelites, being descendants of Hagar, the Egyptian maid (Gen. 16:1), were partly Egyptian, as well as circumcised descendants of Abraham, so they were really quite closely related to Jacob's family, in flesh. Midianites also were relatives, as Midian was a son of Abraham by Keturah (Gn. 25:2). It seems that the two, being so nearly related, often intermingled, living east of the Jordan as a rule. In this case there seems to have been a caravan with both, and the Ishmaelites bought Joseph, but the Midianites sold him. Perhaps the priests and elders of a later day were the antitypes of these descendants of Abraham according to the flesh (Mt. 26:15), for they paid the price of a slave for the betrayal of the Antitype of Joseph.

THE CISTERN

Cisterns were, and still are, quite common in the land of Palestine. Most of the country is high, so that the winter rains run off to the Jordan on one side, or to the sea on the other. Therefore the winter supply must be stored for summer use. Without help or means of some sort, it is practically impossible to climb out

of these cisterns, so the prospect must have seemed very dark to Joseph, and the sale to the caravan a welcome change. But to Reuben, who must have been absent when he was sold, it was a severe shock, because he had hoped to save him, for he, as the firstborn, was answerable for his safety.

JACOB'S MOURNING

When Jacob was shown the bloody tunic of his beloved son, he was filled with fearful sorrow and was inconsolable. He gave up all hope of ever seeing him again this side of the tomb. It cast a dark shadow over his days for about a decade, until Joseph was revealed to them all as their saviour from the famine and as the ruler of Egypt. In similar fashion did the early disciples mourn the death of Christ, for they had hoped that He would redeem Israel. But the nation which was guilty of His death will not see Him again until He appears in glory, not as the Saviour and Ruler of Egypt, but of all nations, especially His own people Israel.

THE LEWD INTERLUDE

The introduction of Reuben's sin with his father's wife and Judah's lustful experiences may seem an unnecessary interruption in the story of Joseph and his brothers. On the contrary, it is essential as a contrast to the conduct of Joseph, and gives us the key to the sojourn in Egypt and the wilderness journey. We may think the simple and natural way to possess Palestine would be to continue to live there and so gradually take over the land of promise. But Ieue Alueim had a much higher aim than that, which could only be attained by exposing the family's carnality, which demanded the discipline of Egyptian slavery and the humbling experiences of the wilderness.

The immediate object of the record of Judah's carnality, and the execution of his two sons, was to expose the

fleshly and deathly character of association with the descendants of Canaan, and, at the same time show the contrast in the conduct of Joseph. The hand of Ieue Alueim was very clearly exhibited in both cases. Judah's sons were doomed to death by the immediate hand of Alueim, bringing sorrow and disgrace on the people of promise. Joseph was miraculously elevated to the highest place on earth, bringing glory and happiness to his people and salvation to the other nations.

NO CANAANITE

The sojourn in Egypt seems to have stopped the marriages with the Canaanites. Joseph seems to have hindered them from further admixture with outsiders by settling them in the land of Goshen, where they could graze their flocks and, at the same time, keep them from admixture even with Egyptians, who were of the seed of Ham, though not of accursed Canaan, because, "an abhorrence is every grazier of a flock to Egyptians" (Gen. 46:34). Judging from the objection to the Ethiopian woman Moses had married, the sons of Israel did not mix much with other races when in Egypt (Nu. 12:1).

JUDAH

*Judah and *Pharez, his son, were in the messianic line, being ancestors of the royal line of the house of David and of the Messiah according to the flesh. As their history is of special interest to us, and *Judah is given a long section in the annals of Jacob (Gn. 38), we put a star in front of their names. We have seen how reluctant Abram and Jacob were to take wives for their sons, Isaac and Jacob, from the accursed Canaanites living in the land. But Jacob does not seem to have been so particular with his twelve sons. That they married is clear, as each one increased to a tribe in Israel. Very little is said of their wives, except in the case of *Judah and Joseph, who was given an Egyptian

woman named Asenath, a daughter of Potiphera, who was a priest.

JUDAH AND THE CANAANITES

*Judah seems to have separated from his brothers and made friends with an Adullamite named Hirah (HEATER), through whom he became acquainted with the daughter of a Canaanite named Shua (Futility), and married her. Simeon also did this (Gn. 46:10). But we do not seem to be given the names of the Canaanite women, as if they were blotted out of the scroll (Rv. 3:5) on account of the curse (Gn. 9:25). His first son his wife named Er (*Or* Denuded). The next one she named Onan (*Aunn* NEGATED). The third one she named Shelah (*Shle* EASE). She lived in Chezib (*Kzib* LIAR) at that time.

THAMAR

As was to be expected of a union of a blessed son of Abraham and a cursed Canaanite, Judah's firstborn son, Er (*Or*, Denuded), when married to Thamar (*Thamar* PALM), was so evil in the eyes of Ieue, that He put him to death. And so with the second son, Onan (*Aunn* NEGATED), who would not take his brother's place. Finally Canaanite trickery combined with his own soulish desires, makes *Judah himself the father of *Pharez (*Phrtz* BREACH) by his own daughter-in-law. This should help us to see the wisdom of Abraham and Isaac in refusing to allow their sons to marry Canaanites.

A CONTRAST IN CONDUCT

What a contrast this is to the conduct of Joseph, who was much more severly tempted, yet retained his chastity when all alone in the land of Egpyt! Yet this very fact re-emphasizes the wisdom of giving the account of Judah's soulish sinfulness at this point. Rather than a distracting digression, it creates a candid contrast to the correct character of Joseph's conduct. A.E.K.

SPIRITUAL FOOD

AS A SPIRITUAL body will be ours when we rise, or are roused, to meet our Lord in the air, in place of our present soulish, or soilish mortal frame, it should be of intense interest to us to more fully apprehend the great difference between the two. Most of us, especially those whose vital powers are failing, will gladly glory in the greatest of all miracles which seems about to occur, and which will be the climax of God's eonian dealings with humanity.

Let us search the Scriptures and see who made most use of the adjective spirit*ual* to describe the objects under consideration. There seems to have been so little need for such a descriptive term in Israel, that the Hebrew language has no special form for that which has the qualities of spirit. The only occurrence of this term in the Authorized Version is in Hosea (9:7), where the margin has it "man of the spirit." There he is reputed to be "mad," so this passage will hardly help us to recognize real spirituality.

In the Greek Scriptures matters are much the same, as far as the Circumcision saints are concerned. Only Peter uses it, and only twice, when he writes to the Dispersion. They could no longer offer literal sacrifices in a literal temple in Jerusalem. To them he reveals that they themselves are now being built up a *spiritual house,* and a holy priesthood, to offer up *spiritual sacrifices,* most acceptable to God through Jesus Christ

(1 Pt. 2:5). This word was never used of them before. Even the apostle John does *not* use it until he calls their great city [Jerusalem?] Sodom and Egypt (Rv. 11:8).

PAUL'S MINISTRY MOST SPIRITUAL

Paul's epistles to the *nations* are so overwhelmingly spiritual, that this alone sets them far above all the rest, which had a soulish background. In all the Greek Scriptures there are 27 (3 x 3 x 3) occurrences. The numeral 3 suggests the three Subjectors, as one in spirit, and 27 the *full*ness of the Deity, for He is spirit. Of these, Paul uses it 25 (5 x 5) times. As five is the symbol for grace, its square raises Paul's usage to the greatest grace. The only other two occur in Peter's epistles to the dispersion, and suggest that their literal temple and sacrifices have been displaced by spiritual worship during their dispersion among the nations (1 Pt. 2:5).

THE DIVINE DWELLING

Perhaps the plainest explanation and application of the word *spiritual* is found in its usage by Peter, which we have previously alluded to. Israel had been given marvelous representations of God's dwelling place, and of His service, consisting of material substances which could be seen and heard and handled by even the most *un*spiritual soul. Only those who had been enlightened by the spirit of God, like Peter, who had recognized Christ as the Son of the living God, notwithstanding His outward appearance, were included in the spiritual house, and Christ alone was the all-sufficient Sacrifice. Flesh and blood—a soulish body—could not accomplish this (Mt. 16:17).

SPIRITUAL WORDS

The bodies we have inherited from Adam are equipped to *sense* the world about us. But these sensations have a higher usage when they are figuratively employed to

explain the spiritual sphere which is beyond the range of their perceptions. The greatest of all Teachers compared spiritual power to a blast of wind, which we can hear, but know not whence it comes or whither it goes (Jn. 3:8). Again, He reminded His hearers that, as Adam's body, formed from the soil of the ground, had no life until the breath was imparted, so "The *spirit* is that which is vivifying. The flesh is not benefitting anything." (Jn. 6:63).

When Peter, after the physical temple in Jerusalem had been destroyed and the sacrifices discontinued, saw that the real temple is composed of living stones, built up into a *spiritual house*, with a holy priesthood to offer up *spiritual sacrifices,* he seems to have achieved the highest spiritual attainment of any of the Circumcision. His statement is in accord with our Lord's words to the Samaritan woman: "God is spirit, and those who are worshiping Him *must* be worshiping *in spirit* and in *truth* (Jn. 4:24).

PAUL'S PERSONAL SPIRIT

In startling contrast to this is the usage of the stem of this word (BLOW) in connection with Saul-Paul, our apostle. We meet him first *breathing out* (IN-BLOWING) threatening and murder against the disciples of the Lord (Ac. 9:1). The spirit (BLOW-effect) within him came out as a *blast*, even as Jesus told Nicodemus (Jn. 3:8). But it came from the foremost of sinners in the form of words, bringing death and destruction. Yet it pleased God to commit to such a one the most spiritual of His messages of *grace.*

IN PAUL'S MINISTRY

Paul, as well as Peter, uses God's previous physical revelation to illustrate spiritual realities. He likened our mortal body to a seed, which when dying, produced a vivifying plant. It is sown a soulish body, yet is

roused a spiritual body (1 Cor. 15:44). He had used the same figure before of the conduct of the Corinthians in connection with his service among them. He had sown spiritual seed and was entitled to spiritual fruit, of much greater value than any literal fruit could possibly be. Yet, as the evangel of Christ was one of pure grace, he did not use this right, lest it hinder the evangel (1 Cor. 9:11-15).

ISRAEL'S SPIRITUAL THINGS

Although the saints among the nations do not participate in Israel's *physical* blessings on the earth, they are greatly indebted to them for some of the *spiritual* things which they enjoy with them now (Ro. 15:27). In Jerusalem, we could not have entered the outer court of the temple. It was dangerous to even approach it by going into the court specially provided for aliens by Herod. But *now* that they have a *spiritual* house and *spiritual* sacrifices, we cannot be excluded from His presence (1 Pt. 2:5).

SALVATION VS. WALK

Israel, as a nation, was *saved* at the miraculous passage of the "Red" (or Terminal) sea (Ex. 14:13), after the blood of the passover lamb had saved the firstborn from the hand of Ieue when He passed through the land (Ex. 12). This was the theme of the song which they sang as they began their journey to the promised land. In the wilderness, on the contrary, it is a record of failure in their "walk," or conduct, so that nearly all of the men who came out of Egypt left their bodies as corpses on the way.

Marvels in the physical world were often used to impress spiritual blessings upon Israel according to the flesh, but, even then, they did not understand, because they lacked God's spirit. *Words* are enough to reveal even the highest spiritual blessings to those who have

God's spirit. We are given a *record* of His wonders in His Word, and those who have His spirit not only *believe* this record, but realize that He Who sent the manna in the desert to Israel, is the One Who provides us with a daily ration of *spiritual sustenance* now.

SPIRITUAL SUSTENANCE

After their salvation from Egypt Israel failed to enter the promised land for lack of faith in their Subjector. Yet how could they live there *without food* or water? What could they do? They were absolutely dependent on God for sustenance in the physical realm. We have a similar experience in the spiritual sphere. There is nothing in the world to sustain the spiritual life except the food and drink that we receive *from above* through His Word.

LIFE-SUPPORTING MANNA

The miraculous manna, which Paul called "spiritual food," sustained the life of the Israelites for forty years. It did not grow in the ground. It had no roots in the soil, or branches or leaves or blossoms or fruit, as their food in the promised land. Like "the breath of the living" which was blown into Adam's nostrils (Gn. 2:7), it provided *life apart from the soil,* like that which will be ours after our bodies are changed to *spiritual* ones like our Lord's, when we are with Him in our celestial realm in the air *above* the earth, under the leadership of our "Moses," Christ Jesus.

MANNA

6 **And now our soul is dry. Nothing at all, barring the**
7 **manna, is before our eyes. And the manna, as a slashed seed is it, and its sparkle is as the sparkle of a pearl.**
8 **To and fro the people go and pick it up, and they grind it with a mill stone, or crush it with a crusher, and they cook it in a kettle, and they make of it ember cakes. And its taste comes to be as the taste of a cake with fresh**
9 **oil. And at the descent of the night mist on the camp at night, descending is the manna upon it.**

GRAIN OF THE HEAVENS

In Psalm 78 we are given an extended commentary, reminding Israel of Ieue's marvels during their wilderness journey from Egypt to the promised land. There we read (v. 23-24):

23 And instructing is He the skies above,
And the doors of the heavens He opens,
24 And raining is He on them manna to eat,
And grain of the heavens He gives them.

In the land, the *grain* of the *soil* came from the earth *beneath*, and was due to some extent, to their own efforts. Even then, their labors were in vain if He withheld the *rain*. But, in the wilderness, they were entirely dependent, day by day, upon their food from above. What a picture of our own spiritual sustenance:

25 The bread of the sturdy is eaten by man.
Provision sends He to them to surfeiting.

THE MEANING OF "MANNA"

Two of the early Hebrew scholars (Kimchi and Ibn Ezra) taught that the word "manna" means a *gift*, or *present*. One of the greatest of modern authorities, however, claims that these men were misled by the noun *mne* assignment, from the stem COUNT, and that it is plain from Scripture that it was strange to the Israelites, so they had no name for it, and, as the Semitic dialects, also, have no name for it, they retain the biblical one in their versions. Therefore it is natural to look for an extra-Semitic etymology. From the spiritual viewpoint, the early Hebrew interpretation is very appropriate.

In Hebrew, a natural language, some of the sounds and their visible symbols seem to signify and cover a broad general idea. The letter *m*, when before a stem or sentence, is usually translated FROM. The second letter, *n*, is sometimes used to indicate the *passive*. Would this not be the most likely thought to use in the

mind of a Hebrew when first seeing the manna? He had raised his food in Egypt by his own efforts. Now he had not *done* anything. He had been *passive.* So he exclaimed *m^{u}n* FROM-passive. So it is a figure of our reception of spiritual food. It was a gratuity or GIVE-GUSH. Spiritually speaking, we already are on this diet in this secret administration.

PHYSICAL CHARACTERISTICS

Not only was manna called "the *grain* of the *heavens*" (Ps. 78:24), but the Scriptures use quite a few earthly terms to describe its appearance, each of which probably will help us to get a fuller grasp of its spiritual significance, if we compare each with its usage elsewhere in the Scriptures. To put these descriptive terms all in a single sentence, the manna not only came down like *rain,* but it looked like a *white, slashed seed,* which *sparkled* like a *pearl,* and the *grain,* which they *ground, crushed, cooked,* or baked as pancakes, as *bread* for *food* to eat, *tasted* like their usual flat cakes with *honey* or with *fresh oil.* Let us consider the spiritual implications of these physical characteristics.

LIFE THROUGH DEATH

Grain of the *earth* was not only the first form of life on the readjusted earth (Gn. 1:11), but its *seed* is the earliest and most abundant illustration given to us of life, or rather, of *vivification,* that is, *life out of death* (1 Cor. 15:36). Before Adam sinned, he needed no seed food, so was given the *fruit* of trees, for he was not mortal, or dying, until after he had the knowledge of evil. Then his diet was changed to the herbage of the field, and his *bread* was made of *seeds.* This keeps us alive, until the lesson of evil is learned. This method of life out of death was indicated immediately after sin and death came on the scene.

The manna was *spiritual* food and, even as the rock

which provided them with water, was typical of *Christ* (1 Cor. 10:3-4). And, even, as the *smiting* of the rock prefigured the *suffering* of His shameful *death,* so the slashed manna seed foretold His celestial body. Christ had died by means of a slash in His body, and thus shed the blood of His terrestrial frame. Thus He literally *poured out* His soul (which was in His blood Lv. 17:14), His side was slashed, and His sufferings at an end.

"CORIANDER"

The Hebrew stem *gd* RAID, or *slash,* is usually translated "coriander." But manna was *not* the seed of a plant growing in the desert! It would, indeed, be miraculous, even if it *grew* there. But in sufficient quantity to supply the nation wherever they went for forty years... ! This plant is said to have "furrowed" kernels (Fuerst-Davidson). Moreover, as the Hebrew word for FURROW is *thlm,* not *gd,* we seek to avoid confusion by using the word *slash* to describe the *seeds.* But a slashed seed indicates a *dying* seed. Paul tells us that "What you are sowing is not vivifying if it should not be dying" (Ex. 16:31, Nu. 11:7, 1 Cor. 15:36).

FOOD IN THE LAND

In contrast, Israel is likened to the *trees* found in the land, especially the *fig,* the *olive* and the *vine,* when it is in fellowship with Ieue, and brings forth spiritual fruit for Him. But, when the fig tree bore no fruit, Christ caused it to wither, or even had it hewn down (Lu. 13:6-9). Our Lord, during His ministry, also compared the nation to an inferior kind of fig, which is called a *fig mulberry,* into which Zaccheus climbed, in order to see Jesus. But he was called down (Lu. 19:4). On another occasion Christ described Israel as a *black mulberry,* and intimated that it would be *uprooted* and planted in the *sea,* as it is today.

Wild fig trees or "sycamores" were abundant in

Israel (1 Ki. 10:27). The prophet Amos protested: "No prophet am I, and no son of a prophet am I, for a herder am I, and a *puncturer of sycamore figs.*" (Amos 7:14). These figs are indigestible and unwholesome, so must be *punctured* before they can mature. Is not this an appropriate picture of the state of Israel? It suggests that they will not be acceptable to Ieue until they have been through the painful puncturing of the great tribulation of the future.

SLASH, NOT PIERCE

When revising the account of our Lord's crucifixion, I found that His side was not "pierced" with a full-length "spear," but *slashed* with a short *lance head* (Jn. 19:34). Thomas could hardly have thrust his whole hand into His side if the opening were no larger than a spear head (Jn. 20:25). Rather, it was *slashed* open by the soldier in order to drain out the blood, even as the blood was poured out at the foot of the altar (Lv. 1:15) in order to prevent further suffering.

WHITE MANNA

White seems to signify spiritual purity and power especially in a judicial or political sense. It will characterize the great white throne on which Christ will sit to *judge* those who have *not rinsed* their robes in the blood of the Lambkin (Rv. 20:11, 7:14). It will also distinguish the horses on which He will come as the great Conqueror when He commences His terrestrial kingdom (Rv. 6:2). In Palestine a *white horse* was still the symbol of secular authority when I was there, for a policeman, mounted on a white horse, was stationed in the center of Jerusalem. In Tiberias, when some young people threatened to annoy us as we were gathering our "lilies," the appearance of a white horse and rider in the distance was enough to subdue them (Rv. 6:2, 19:11).

WHITE IN LEPROSY

But the *basic* significance of the Hebrew word WHITE is really revealed in the law of leprosy. This is, perhaps, the sign of sin and mortality, so Messiah's ministry to Israel began with the healing of a leper, as His testimony to the priests (Mt. 8:2-4). In Leviticus (13:12) we read, "Yet, if the leprosy is budding *freely* in the skin, and the leprosy covers *all* the skin of the one with the contagion, from his head unto his feet, to all appearances in the eyes of the priest, then the priest sees, and behold! The leprosy covers *all* the skin of his flesh. Then the priest pronounces the contagion *clean. All* of it has turned *white. Clean* is he." (Lv. 13:12-13).

This great truth, that the only cure for the leprosy of sin, in God's sight, is death and resurrection, or rather, *crucifixion* followed by *vivification*, the basis for glorification, is most fully developed by our apostle, Paul. In fact, even as he was the foremost of sinners to begin with, so he is not only pronounced *clean*, but *justified* and glorified.

THE LAND = MANNA

When Israel dwelt in the land, no manna fell from heaven to support their physical frames, but the same spiritual lesson was presented to their eyes on a much greater and grander scale, and using the same colors as the manna. The *white* snowflake on mount Lebanon, which can be seen from every height in Palestine, sinks down into the deepest *slash* in the earth's surface on its tortuous trench to the sea of death, but is raised up to heavenly heights and reappears in the rainbow of promise, sparkling with all the colors of the spectrum.

The most conspicuous sight on the northern horizon of the promised land is the *white* snow which covers the summit of mount Lebanon (WHITEness). To "the sight of the eyes" (?), our soulish sensations, it may

suggest unsoiled purity, much the same as a new-born mortal appears to be an unspoiled innocent. But the lesson of the leper should help us here, as well as the white garments of the chief priest. Snow is the mantle of death. Every winter, when the sun withdraws its warmth, the life-giving rain drops are frozen into the death-dealing snowflakes, wherever they fall.

THE DOWNWARD SLASH

Not only is the *whiteness*, or *mortality*, of the manna suggested by the *snow*, but the *course* of the melted snow is *down* the Jordan (Descender), in its tortuous descent into the deepest spot on the surface of the earth, picturing the character of the *soul*ish or *sense*-able course of humanity. It rushes toward one side until the bank turns it back to the other, and is *constant only* in its tendency to go *down,* until it sinks into the sea of death.

PEARL—RESURRECTION

But death is not the end of the *white,* or mortal snow, or the soulish waters of the *slash,* after they have reached the depths of *death.* The same sun which melted the snow and sent it *down* through the Jordan *slash* will raise it on high into the empyrean, in the form of a cloud, in which God reveals the glories of *resurrection,* thus transforming the cold, white snow into a glorious bow, *glistening* with all the colors in creation. Every drop in it not only bears blessing to the earth, but it reveals the varied glories of our God.

SPIRITUALLY WHITE

It may help us to grasp the spiritual import of the word "white" in divine revelation, if we first consider the impression that it makes upon our souls, or senses. When Jesus was transformed, His *face shone* as the *sun* itself, but His *garments* became *white* as the *light* (Mt. 17:2), for they reflected His *earthly* course.

White reflects *all* colors, so may really be a *light amber* color, rather than the bluish tint which it is usually supposed to be.

When Christ gave His apostles this glimpse of His glory on the Mount of Transfiguration, His *garments* reflected the spiritual aspect of His mission. In the *Kingdom* account, on a high mountain, He was transformed, His *face* shone as the *sun*, yet His garments became *white* as *light* (Mt. 17:2). As the *Servant* they became *glistening* as *snow* (Mk. 9:3). As the *Second Man*, His vesture became *glittering white*, and He spoke of His *exodus* (Lu. 9:29). Here we have the mortality of Christ prefigured in His *white* garments. The glory here is that of the great *Sacrifice*. As the Son of God, John's account makes no mention of this.

Each *cold white flake* on Lebanon, with its marvelous symmetry, after descending into death, will *rise again* to reflect a glory much greater than it had before. As a *warm pearly globule*, it will be a part of the heavenly rainbow, which refracts the light of earth's celestial luminary into all the colors of the spectrum. Its mission is to remind mankind of God's promise that judgment by water is past and glories lie before (Gn. 9:8-11). The same great truth was indicated by the manna, for it looked like a sparkling pearl, which, by its globular form, reflected all the colors of which it was composed.

SPARKLING PEARLS

The pearl seems to be the most precious of gems, according to the Scriptures. A merchant, seeking ideal pearls, sold all that he had in order to buy one very precious pearl (Mt. 13:46). After giving a list of precious stones in the foundation and the wall of the future Jerusalem, we are told that each portal was one pearl (Rv. 21:21). The manna was white in color (Ex. 16:31), so really reflected all the colors of the

rainbow, and so should have reminded them of the covenant of Noah, and the Seed of the woman, Who will fulfill all of God's promises.

REFLECTED AND REFRACTED

The many-colored splendor of the rainbow and the pearl are not due to anything in them, or to the colors of their surface, but only to their shape and sheen. They not only *reflect* the light of heaven, like a mirror, but *refract* it into the infinite variety of colors, and tints of which light is composed. God is light and His chosen are the white mirrors by which He reveals His varied glories.

ABOVE THE BRIGHTNESS

Bright as these glories are, they prefigure terrestrial glories, and cannot reach the same brilliance as our celestial blessings. The very first manifestation indicative of our superior station, was *above* the brighteness of the sun—the brightest, by far, that earth will ever know (Ac. 26:13). And this experience was the portion of the foremost of sinners, not the supreme of all saints. The apostles of the kingdom saw His terrestrial glory at the close of their period of preparation, but Paul was given His blinding celestial calling before He had even met Him.

SPIRITUAL FOOD PREPARATION

The grain of the heavens, like the grain of the land, was not swallowed down whole, but was first *ground* or *crushed,* and then cooked or baked before eating. Is not this, like the sign of the slash, another indication of Christ's sufferings? He Himself said, "Not Moses has given you the bread out of heaven, but My Father is giving you Bread out of heaven, the true, for the Bread of God is He Who is descending out of heaven and giving His life to the world." (Jn. 6:32-33). In Israel each day usually began with the grinding of the

grain, and the breakfast usually consisted of flat cakes made of the grain thus ground.

DANIEL'S SEED FOOD

It seems that Daniel had grasped this truth, for, when the king had prescribed dainties such as he himself ate, Daniel did not want them, but asked for *seed* food (A.V. pulse) and water (Dn. 1:12). This was much better for him than the rich dainties of the royal kitchen. After Israel entered the land this remained their staple diet, for grain could be kept indefinitely. Long before this, Joseph heaped up *cereals* in order to provide food for the seven years of famine (Gn. 41:35).

THE NIGHT MIST

The manna, although it is *like* a seed, did *not* fall upon the ground and enter the *soil,* but fell upon another heavenly gift, the night mist (Zech. 8:12). Especially in hot weather, when the air absorbs much moisture, the cool nights distill much of it, so that the surface of the earth is covered with a cloak of translucent sheen which kept the manna from contact with the defilements of the desert. So it is today. It is only for those who are spiritual, not for the soulish and soilish, for they have not the heavenly refreshment of the life-giving water which is given only by Christ (Jn. 4:13-15).

THE QUAIL

31 And a wind journeys from Ieue and is shearing quail from the sea, and abandoning them over the camp, as about the way of a day thus, and as about the way of a day thus, around the camp, and as about two cubits over
32 the surface of the earth. And rising are the people all that day and all the night, and all the morrow day, and are gathering the quail. The least anyone gathers is ten homers.

And they are slaying theirs, spreading out around the
33 camp. The flesh, it is still between their teeth, ere it is finished.

Then the anger of Ieue is hot among the people, and Ieue is smiting among the people a very great smiting.
34 **And calling is He the name of that place Kibroth-Hattaavah, for there they entomb the people, the lusters.**

In order to further emphasize the *spiritual* picture provided by the manna, the people were first fed with *quail* (Ex. 16:12, Nu. 11:31). Unlike the manna, the quail were a well-known fowl with a soilish and soulish body. They *could* have flown into the wilderness at any time, but ordinarily would not go there in great numbers, for they, like the sons of Israel, would find scant sustenance in the wilderness of "Sin," or Thorn-bush. But the method of sending them was most suggestive of God's spirit, for it was a *wind*, or *blast*, which is the divine symbol for spirit. But it was in response to their *lack* of spirituality.

Israel's lack of spirituality was further revealed by their *acts* and *excesses*. They slaughtered the quail for about sixty hours till each one had about ten times as much meat as a day's ration of manna. But, before they could masticate even a mouthful, it brought on a great plague, so that that place was called Kibroth-hatta-avah (*Qbr uth chth a u e* TOMBS-of-dismayed-lusters). Instead of extending their lives, the flesh food, the special form of nourishment for a soulish, soilish body, given to humanity for this eon after the deluge (Gn. 9:3), became the means of their loathsome death.

DEATH-DEALING QUAIL FLESH

There is a vast difference between God's way in providing the quail, and that used in sending the manna. The quail already lived, and not only were ready to eat, but had wings that could bring them into the wilderness from afar. That they came at His call and flew round the camp low enough for the soulish Israelites to kill them was, indeed, a miracle beyond their power, but they came only once and surfeited their eaters, and

so *killed* the most soulish of the people. They brought *death,* rather than *life.*

SPIRITUAL DRINK—ROCK

Even as the wilderness sands are the most unlikely soil in which to grow food in a single day, so a rock is the last place in which to find fresh water for a multitude such as Israel was. Just as a single stroke upon a solid stone could satisfy the souls of a multitude, so the Antitype, the Rock Christ Jesus, when smitten on Calvary, will satisfy the spiritual thirst of untold billions of Adam's sons.

The garden of Eden, which provided the luxuries for Adam and Eve before they sinned, was watered by a river consisting of four streams. Similarly, the Nile divides into many mouths. These deltas were the most fertile areas with which the sons of Israel were acquainted. Indeed, they had lived there for four hundred years and had water enough to waste.

Now, however, they were on their way to a land "flowing with milk and honey...", not like the land of Egypt, from which they had come, where they sowed their seed, and watered it with their feet like a vegetable garden, but the land which they were about to possess is a land of hills and valleys, which depends almost entirely on rain from the heavens for its moisture.

According to this, spiritual drink may be defined as that which is *subject* to the immediate control of Alueim, the Subjector. It comes directly from above, in the form of rain, or may be stored beneath the surface and emerge in springs.

In the land conquered by the twelve tribes there is not a single year-round river which runs into the sea! The only stream which flows at all times, the Jordan (Descender), true to its name, descends below sea level not far from its source, and winds its way down to the sea of death. Because of its low elevation, it has always

been difficult to make use of its water for irrigation, hence most of it continues its downward way, leaving much of the land on either side "high and dry", and in rainless seasons, parched and desolate.

Such was the land hitherto. But what a change will take place in the day of the Lord! They will be days of heaven on earth, for Christ will be present as Chief Priest as well as King. Then the water which will come forth from the eastward facade of the temple, fresh from Ieue's dwelling place on earth, will obliterate the slash of the Jordan and the death dealing sea with its waters, and replace them by the living water fresh from the holy of holies.

THE LAW SPIRITUAL

As the law given by Ieue through Moses on Sinai was *spiritual* (Ro. 7:14), and Israel was fleshly, they broke its principal precept before they even received it. After this they were sheltered from its curse by the propitiatory. Had Israel, also, been spiritual, they would have fulfilled its just requirements. But then it would have been unnecessary and useless, for one who has God's spirit will slave in newness of spirit, not in oldness of the leter (Ro. 7:6). A.E.K.

CARD OF THANKS

As many of our friends already know, Alberta Knoch, wife of Associate Editor Ernest O. Knoch, suffered a severe heart attack with other complications April 28. She is recovering slowly and is ever thankful for the prayers of the saints everywhere. Your helpful letters and cards have meant so much to her, and, since she is unable to answer each individually she wishes to take this means of thanking you.

PAUL'S EPISTLES WITH NOTES

A very small quantity of partially complete unbound Concordant Versions (the 1930 edition with notes and Greek Text) were left over after the last few complete versions were bound. From these we've gleaned 125 sets of Paul's epistles, and bound them as a separate book. They are $3.00 each, while they last.

INDIAN MISSIONARY REPORT

A staunch witness for the truth of universal reconciliation continues to be made among the Hopi Indians by Bro. Fred A. Johnson and his associates in Oraibi, Arizona and other Indian villages in the area. Bro. Johnson asks that the readers of the magazine aid them, not so much with their money (which is also needed), but "prayer we would value from them more than anything else that they can do for us, because we are facing opposition here in our work for the Lord. Not only heathen religious leaders are against our teaching among their children . . . but white missionaries on the reservations are also against us because we teach the truth that they cannot see, but against which they are all prejudiced."

MISSIONARY CONTACTING MOSLEMS

A report from our Brother W. L. Rodriguez, of the Philippine Islands says, in part: "I have been praying asking our heavenly Father in Christ Jesus to help me to live the life of Jesus Christ for a light to the surrounding native Moslem people. I have a burden for their salvation. . . . The native Moslems are enemies of the Christians, and they would rob and kill them. But to me with the message on reconciliation based on the love of God to all mankind, they have become very friendly. I wish you, with those who are with you, would remember me in your prayers as I labor for the salvation of the Moslem people in the Philippines. I am planning to write in their dialect and in the Arabic alphabet two or three tracts on reconciliation, the love of God, and on the sin of sectarianism for the Moslem people in this section of the Island of Mindanao."

We wish we had room to publish longer extracts from these faithful missionaries who are laboring under difficulties quite unknown to the ordinary missionaries sponsored by various sects. Because of their unflinching stand for the truth, these fearless brethren must stand alone, without regular support from any source. Therefore we beseech your prayers for them, and others like them, that they will find encouragment in our glorious God Who is *able* to do superabundantly above all that we are requesting or apprehending (Eph. 3:20). Those who wish to participate with these brethren by means of financial assistance may do so through the Concern at any time. D.E.K.

GENESIS IN GERMAN

"In a Beginning", commonly called Genesis, is now available in German and may be ordered from the Saugus office, as well as the Swiss office. Price fifty cents, postpaid. We still have an ample supply of the English Concordant Version of this book also, at the same price.

MELCHIZEDEK

MELCHIZEDEK is the most mysterious character in Holy Writ. Without any introduction or explanation, he appears upon the scene in Genesis, blesses Abram, accepts tithes, and then disappears. He is once mentioned in the Psalms, then reappears, with an explanation, in the middle of the epistle to the Hebrews. But very little seems to be known of the part he plays in God's plan. Why is so little said about him at first? He seems to have no vital part in pre-Pauline revelation, neither is he mentioned by Paul. His place seems to be confined to Hebrews with a celestial calling. He was a royal, justifying *priest.*

THE ORDER OF AARON

In contrast to this, the Aaronic priesthood plays an important part in Israel's history nationally so long as the earthly sanctuary of Ieue Alueim was in their midst. A whole tribe was selected to serve in the tabernacle and the temple, and the whole book of Leviticus was written to prescribe the *order* of their ministry. Only Aaron's sons could be priests, to offer on the altars, and, of these, only the chief priest could go into the holy of holies. This was in accord with the *order of Aaron.*

RULE AND RELIGION

There was a deep gulf between rule and religion in Israel. Moses was not succeeeded by one of his sons, but by Joshua, of another tribe. Not until the kingdom

was given to David, was the succession strictly confined to his line. Even the Messiah could not come of any other seed. He must be a Son of David. And so He was, and His genealogy is given to confirm it (Mt. 1:6-16). The king must be in the line of the *flesh.* Jesus was a physical descendant of Israel's greatest king through his mother Mary, and in the line of succession through his foster-father Joseph. This is in harmony with His royal office, for it related Him to His physical relatives, the sons of Israel.

AARON'S IMPERFECT PRIESTHOOD

But the priesthood is a very different matter. It linked the people to their Alueim, *in spirit.* They really should have been sons of Alueim, as was indicated by their garments. They should never have died (Hb. 7:23). Aaron (Most-PROMINENT) had to have helpers and successors, all because of the infirmity of his *flesh.* Hence *he falls far short of the ideal,* as a type of the priesthood of Christ. This is why we are given a better type, long before Aaron, *which does not suffer from these deficiencies.*

A DIFFERENT KIND OF TYPE

No other human being can be enough like the Son of God to portray the peerless excellencies which enable Him to mediate between the Subjector and humanity. To picture the Son of God it was necessary to bring a prototype upon the stage, and *leave out of his description* any reference to *father* or *mother,* or any *genealogy,* with no note of his birth or his death, for only the Son of God had none of these in His capacity as priest of the Supreme (Hb. 7:2-3). This is done by the introduction of Melchizedek into the life of Abram, long before the Levitical priesthood was instituted.

After the confederate kings from the east had conquered the kings of the country near Abram, and had

captured Lot, his brother's son, Abram, characterized as the *Hebrew* (PASSER), pursued them and defeated them, and restored Lot and the people and their goods. The king of Sodom met him in the vale of Shaveh (Compensator), with the intention of compensating him for his efforts (Gn. 14:1-17). Then there is an interruption. Before the king of Sodom speaks, Melchizedek intervenes. The record of his dealing with Abram is so important to our theme that we quote it in full as follows (Gen. 14:18-20):

18 **And Melchizedek, king of Salem, [c]brings forth bread**
19 **and wine. And he is a priest for the Al Supreme. And blessing is he [7]Abram,[n] and is saying, "Blest is Abram [t]by**
20 **the Al Supreme, Owner of the heavens and the earth. And blest is the Al Supreme, Who awards your foes into your [7A]hands.[c]" And giving is he to him tithes from all.**

The situation is undoubtedly prophetic of the time when Christ, the Son of God, will be the real Melchizedek, the Royal-justifier Who will rule in Peace (Salem) after earth's kings have been defeated. In contrast to the insurgent kings, who *robbed* them of their sustenance and the source of their joy, Melchizedek gave Abram bread and wine, symbols of welfare and happiness. But the main point lies in his *priesthood.* This is the very first time that such a character appears on the pages of revelation, long before the Aaronic priesthood was established. Moreover, he was a *combination of both* king and priest, which was not only unknown in Israel, but forbidden.

CHRIST NO PRIEST IN ISRAEL

But the remarkable thing is that Christ never takes this position in connection with His reign in Israel, according to the prophets. Ezekiel tells us much about worship in the kingdom during His millennial reign. Yet there is not only a magnificient temple, but a restored priesthood, in which He has no place, not being

a son of Levi. Thereafter, however, in the new heavens and the new earth, there is no temple, whatever, for God tabernacles with mankind, and priesthood is no longer needed (Rv. 21:3, 22). From this it is evident that He will never officiate as priest in the nation of Israel. He is of a *higher order,* and, with the star seed and the faith righteous (Gn. 15:5-6), is associated with the *celestial* calling.

A PRIEST-KING

To repeat, in Israel priesthood was never combined with kingship. Only the sons of Aaron could officiate as priests of Ieue. This rule was very strict. When King Uzziah (STRONG-will-be) went into the temple of Ieue to fume the incense on the golden altar, he was stricken with leprosy in his forehead, so he was forcibly expelled from the holy place. He remained a leper to the day of his death (2 Chr. 26:16-21). Apart from Christ, there can be no Priest-King in Israel. This alone should show that Melchizedek is a type of Him, but on a higher plane and at a later period than is possible in the millennial kingdom on the earth.

THE AL SUPREME

As Al denotes the Subjector, Alue the To-subjector, and Alue-im the To-subjectors, Al alone is the *supreme* Subjector (Gn. 14:18). This is emphasized here by repetition because, while the ordinary priest in Israel was subject to his superiors, such as Aaron in the first place, this priest has no subjector except Al Himself. He is a Chief Priest who needs no inferiors. He blessed Abram by the Al, in His two characters, as the *Owner* of the heavens and the earth, and as the One Who *awarded* Abram's foes into his hands. So will Alue, the To-subjector, act as the immediate representative of the Supreme Subjector, until all are subject.

Christ, as the *Son* of God, is not confined to the

functions of the Aaronic priesthood, but combines with it that of King. This was prefigured by Melchizedek even before the tabernacle priesthood was established. Moreover, His sphere is not confined to a single nation, but includes all. It is not limited to the terrestrial realm, but includes the celestial. This truth, and this type was given to Abram (not Abra*ham*) before the nation of Israel was in view. It was never embodied in Israel's ritual, so finds no place in the tabernacle or temple service. Hence it was very hard for the Hebrews to believe (Hb. 5:1-11).

THE WAY

In order to be King of Israel according to the flesh, Messiah had to have a clear genealogy to show that He was a Son of David. This is given to the nation in Matthew's account. In contrast to this, in John's account, which opens up the Way into the presence of God, corresponding to the priestly access into the holy of holies, He is presented as the Way (Jn. 14:6). But in this He has no physical lineage, and needs none, for He was associated with God in the very beginning (Jn. 1:1).

The only other mention of Melchizedek in the Hebrew Scriptures occurs in a psalm of David, the *king* from whom Christ inherited His *royal* rights. His priestly office, however, He did *not* inherit from Aaron, as He was far more than a temporary link between the sinner and God, as Aaron and his posterity. He was the Sin Offering Himself, Who offered Himself once for all, so that there is no need for its continual repetition. In this title His rule is clearly expressed by the title King, but his priesthood is only implied, for He does not effect a temporary cleansing from sin but brings *just*ification from it.

THE KING-JUSTIFIER

Melchi-ken (KING-priest) would have been Melchi-

zedek's name if the Son of God, Whom he typified, were to be an ordinary priest, as the line of Aaron was in Israel. But long before this priesthood was in view, at the time when Abram's faith was reckoned for *right*-eousness, when he was promised a *star* seed, then it was that he was blessed by a King who was also a Justifier (Gn. 15:5-6). Not only that, but he lived in Salem, which means Peace. What a clear illustration of the great truth that, "Being *justified* by *faith*, we may be having *peace* toward God." (Ro. 5:1)! Here we have the earliest intimation of the spiritual blessings of the celestial calling.

SALEM, WELFARE

It seems to be generally taken for granted that Salem refers to Jeru*salem* (Tenancy-of-Peace, or Welfare). But it seems to have been called Jebus (TRAMPLER) in the days of the Judges (19:10-11), and became noted for a terrible injustice that caused the war between Benjamin and Israel. There is no record of a city of this name at that time, and Jebus, being a Canaanite city, was hardly a fitting location for such a king. As the significance does not depend on such facts, it has no value in our study.

THE KINGS OF THE EAST

The contrast between Melchizedek and the other kings may help us much in grasping the significance of this title. The kings of the east were most *un*righteous and *un*-peaceful. And so will all the nations be until Christ is accorded His rightful place. Perhaps this gives us a pre-view of human rule throughout this eon, until the nations are not only defeated by the seed of Abraham but permanent peace and justice is assured in the new heaven and earth (Rv. 21:1).

THE VARIOUS SEEDS

Abra[ha]m was promised a threefold seed, numerous

as the *soil* of the land (Gn. 13:16), and as the *stars* of the heavens (15:5), and as the sea-shore *sand* (22:17). The soil suggests his physical descendants in the *land*, the stars the *celestial* destiny of a selection chosen for their faith, and the sea-shore sand suggests those who become a blessing to the other nations. The promise of the star seed comes right after Abram's meeting with Melchizedek, and is followed by the first annunciation of the great foundation truth for the present: "And Abram believes in Alueim, and reckoning it is He to him for *righteousness*" (Gn. 15:6).

ABRAM AND ABRAHAM

It is helpful always to distinguish what is associated with Abram from his later course as Abra*ha*m, with whom the *national* covenant was made (Gn. 17:6). It is helpful to note that the Melchizedek priesthood is not connected with the throng of nations (Gn. 17:5) but soon after his meeting with Melchizedek. The throng of nations are not promised until after Ishmael is born (Gn. 16:16, 17:5).

These two forms of his name are carefully distinguished in the Hebrew text, but *not* in the later Greek Scriptures, by the manuscripts that have come down to us. The two Greek forms Abram and Abra*a*m are generally distinguished in the Septuagint also. But, strange to say, in the later Greek, where we would most expect it, there is only the longer form Abra*a*m, corresponding to the Hebrew Abr*e*m, FATHER-HIGH-throng, Abra*ha*m, which applies to his *physical* seed, *not* to his *spiritual* progeny.

To repeat: In the Hebrew text the name was changed in Genesis 17:5, in which both forms occur. Before this it is always *Ab rm.* Thereafter it is *Ab r e m.* These are clear, and they are carried over into the Greek version as *Abram* and *Abraam.* In the later Scriptures we would expect the longer form to be used wherever

Israel in the flesh is referred to, and the shorter form, referring to Abram and his faith righteousness, wherever this is in point, especially from Romans to Hebrews, where the celestial calling is in view. But this is not the case. The difference seems to have been lost when theologians invented the idea that the church is spiritual Israel.

As this distinction seems to have been lost very early in Christendom, we have sought to find variant readings in early manuscripts which might have preserved the shorter form, but have found none. As the difference in pronouncing the two forms in Greek is *very* slight, consisting only in the lengthening of the letter *a*, it may have been lost in reading. We have considered marking the distinction by putting a question mark (ʾ) over the second a, but this may be misunderstood and used against the version, as this is not in the original. But the context will usually give us the proper thought, so that the spiritually intelligent reader will be able to get the sense.

All of the Scriptures are *for* us, but only about one-sixth are concerned with present truth, and apply *directly* to us. When Melchizedek came on the scene, before Abram's name was changed to Abra*ha*m, blessing was still based on *faith*. This faith-righteousness is appealed to by Paul and the writer of Hebrews. Likewise, Adam is barely mentioned in the Circumcision writings (Lu. 3:38, Jude 14), but is made a basis for Paul's teaching seven times (Ro. 5:14, 14, 1 Cor. 15:22, 45, 45, 1 Ti. 2:13:14). Abram—Abraham was the turning point. His life of faith is the example for us as well as the Circumcision, but after his name was changed we are no longer included. This is the reason why we have published the Concordant Version of Genesis first. This, with the later truths in Paul and Hebrews completes God's revelation concerning us.

Abraham's descendants consider him the most blessed of men, whose physical seed is the most blessed of mankind. To those of them who have not accepted Christ Jesus, the Son of God, Melchizedek is an insoluble riddle. The fact that Abraham was *inferior* because he was blessed by Melchizedek (the *better*), clearly shows that Abraham was *not* the most blessed. There must be another. The narrative gives the king a name and an action which can only apply to God's Son, so it carefully omits such points as would not illustrate His position.

Even in the earliest book in the Bible, there are obscure indications of *better* things. When we read about Abram, the forefather and most blessed of the Circumcision, who was victor over a confederation of the kings, one would think that *he* was blessed above all men in his day. Yet even he was blessed by one *better* than he, Melchizedek, of Salem, whose name suggests rule and justification and welfare, at the very height of his career. There is a higher, spiritual blessedness by faith in Christ, than there is in being a son of Abraham according to the flesh (Hb. 7:1). A.E.K.

W. F. LE FEVRE

June first marked the passing of a former member and faithful supporter of the Denver Ecclesia, W. F. LeFevre, at his home near Gentry, Arkansas, where he had moved after his retirement a number of years ago. Coronary occlusion was given as the cause. He leaves his wife Matie, a son Bill Jr., and a daughter Pat. We had the joy of knowing this brother personally, and shall always remember his enthusiastic welcome and kind hospitality. We shall be looking forward to meeting him in that morning. E.O.K.

USED POSTAGE STAMPS

Many of our readers are already cooperating with us by gathering used postage stamps, which we dispose of for cash which in turn is used to further the Lord's work. Perhaps you could help in this way. We can use any kind except the very common small size 1c, 2c, 3c and 4c stamps. Leave them on a corner of the envelope. Don't try to peel them off.

IS "FAITH-HEALING" FOR TODAY?

THE LAST DAYS of the present administration of God's grace to the nations are upon us. Paul foretold that they would be *perilous* (2 Ti. 3:1-9). Some will be withdrawing from the *faith,* giving heed to deceiving spirits and the teaching of demons (1 Ti. 4:1). In testing any doctrine or practice in these days we should concentrate on God's special revelation concerning it. There is no question that God can heal, and did heal many when Christ and His kingdom apostles were on earth. Indeed, Paul, the apostle of the nations, was one of the greatest healers of them all.

THE CASE OF PAUL

But that was *before* Paul had received the truth for this secret administration. Now our blessings are *spiritual* and *celestial,* not physical or terrestrial (Eph. 1:3). This is the basis of our faith today. How did it work out in Paul's own experience? After this we do not read of bodily healing, but of the *opposite.* Even before this, Paul was given a splinter in the flesh, a messenger of Satan, *lest he should be lifted up.* He entreated the Lord thrice, that it should withdraw from him. But the Lord said, "*Sufficient for you is My grace, for My power in infirmity is being perfected.*" *After* that Paul gloried in his infirmities, that the *power* of *Christ* should tabernacle over him (2 Cor. 12:7). *This is the truth for today.* The figure of a "thorn" by itself might refer to a spiritual wound, but this is quite impossible when it is in the *flesh.*

TIMOTHY'S FAITH

Paul, near the end of his career, rejoiced in the *unfeigned faith* of Timothy, so we should take him as the best model of the fruits of *unfeigned* faith for us now (2 Ti. 1:5). Alas! He is not. Moreover, he was warned that "the spirit is saying implicitly, that, in subsequent eras, some will be *withdrawing from the faith,* giving heed to deceiving spirits and the teaching of demons..." (1 Ti. 4:1). This should show us that the experience of Timothy was based on genuine faith, and suggest that all that is contrary to this *may* be due to faith in deceiving spirits.

TIMOTHY'S EXPERIENCE

Why did Paul tell Timothy to use a sip of wine for his stomach and his *frequent infirmities* (1 Ti. 5:23)? He certainly had genuine faith! But that is the very reason why he used the wine! God's *grace* is sufficient for us, the members of the body of Christ. We have not been promised *physical* blessings on *earth,* but *spiritual* blessings among the *celestials.*

By all means let us believe that "the vow of faith will be saving the faltering" (Ja. 5:15, c.v.). But let us also believe that this was written to *the twelve tribes* in the dispersion (Ja. 1:1), by one who was connected with the *earthly kingdom,* who was *not* sent to us, of the nations, as Paul was. The present is a *secret* administration, which was not fully revealed even to Paul until he was imprisoned.

CORRECTLY CUTTING

Paul wrote to Timothy, "Endeavor to present yourself to God *qualified, correctly cutting* the word of *truth*" (2 Ti. 2:15). Misapplied truth is the most seductive error, because it is found in the Scriptures, and therefore appeals to those who are His. This is most important in these last days, for, while we should *believe all* of God's Word, we should also *apply* it as *indicated.*

Most of it is concerned with God's purpose in regard to the earth in the future. Ours is a *celestial* calling with *spiritual* blessings. It is revealed to the mature (1 Cor. 13) in Paul's prison epistles and in Hebrews. All the rest of God's Word should be read in this light.

Those who have been healed, or who have witnessed the healing of others, or have even healed others, are inclined to imagine that all evil is of the devil and all good is of God. But such marvels are also accomplished by unbelievers, some of whom ascribe their power to *evil* spirits, of which there can be no doubt. As the spirit of God warns us explicitly that some will give heed to *deceiving* spirits and the teaching of demons (1 Ti. 4:1), we exhort all who have God's holy spirit to test such spirit manifestations by these Scriptures which apply to the *present.*

The teaching of Paul, the example of Timothy, and the presence of Luke, the beloved physician, all should show us that miraculous physical blessings are not the promised portion to us in the administration of transcendent grace. We have the much higher privilege of glorying in infirmities, that the power of Christ may be tabernacling over us (2 Cor. 12:7-10). True faith is not based on the evidence of our senses, but upon the Word of God. A.E.K.

MATHILDA S. SEYFERT

On April 3, 1959, our sister in the Lord, Mathilda S. Seyfert of the Bronx, New York, came to the end of her life's journey in her eighty-sixth year. Although she desired strongly to live unto the coming of the Lord, which she felt might be in our times, her days were suddenly ended when stricken by a heart attack.

Only her love for the Lord, Himself, surpassed her zeal for making the truth known. In her earlier years, study-classes were conducted in her home. His Word was continually in her mouth, especially the truth of Universal Reconciliation—God's plan for redeeming all mankind. The joy of her glorious Lord was her strength, and resting in Him at all times, she was supremely happy unto the final hours of her life. E.C.K.

LOVE'S POWER

(*Second of a series*)

FROM THE FIRST article of this series, we should have been made aware of the great difference between love (as identified in 1 Cor. 13:4-8) and "carnal love" (that which man calls "love"). We have now to note the *power* of that love which is poured out in our hearts.

Just as the heart must function for physical life, love must function for our spiritual life. We cannot be spiritually alive without love. That this is true is made evident if we survey the epistles of Paul and note the entreaties to which many are unable to assent. Here is but one:

> "I am entreating you, then, I the prisoner of the Lord, to walk worthily of the calling with which you were called, with all humility and meekness, with patience bearing with one another in love."

Although we are familiar with such entreaties and desire to fulfill them we may find ourselves unable! Yet we have God's mighty power. It is a matter for prayer that we may realize "*the transcendent greatness of His power for us who are believing in accord with the operation of the might of His strength, which is operative in the Christ, rousing Him from among the dead and seating Him at His right hand.*" (Eph. 1:19-20).

As has been previously implied, love causes that spiritual power to be effectual. This calls for a brief reflection on Ephesians 1:17.

> "That the God of our Lord Jesus Christ, the Father of glory, may be giving you a spirit of wisdom and revelation in the realization of Him, the *eyes* of your *heart* having been enlightened for you to perceive . . ."

The passage quoted above indicates that the "eyes" of the heart direct the heart into a perceptive understanding. If the *eyes* are figures for the real objects referred to, we might, for illustration, assume that *love* is one of the eyes. Love, we know, enlightens, directs and even motivates us. A rude comparison is that of a runaway auto which has power, but how

effectual is that power without eyes to direct it? We, like that auto, have the power—ours a power of God. And we have the "eyes." When our eyes are not functioning, entreating is warranted (Eph. 5:14).

How significant is this eye of love to our spiritual life? Christ is to dwell in our hearts through faith, that we may be rooted and grounded in *love* (Eph. 3:17). All the faith we have should be operating through *love* (Gal. 5:6).

If we seem powerless to walk in accord with His Word, surely it is selfseeking, carnal "love"—love concerned with our own gratification—that prevents His love from being manifested in our lives. His love, manifested is so enabling: Love *fulfills* the just requirement of Law (Ro. 13:10); love *builds* us up, doesn't puff us up (1 Cor. 8:1); love *secures* us (Ro. 8:39); and love is the strong tie that *unites* us (Col. 2:2).

What can enslave us to righteousness for holiness? What can direct us to Christ and make Him our All? Why the same thing that was operating in Paul and his fellow-workers (2 Cor. 5:14)—the *love of Christ* is constraining us. And how the apostle Paul magnifies the significance of love in the very familiar thirteenth chapter of First Corinthians:

1 Cor. 13:2 "...yet should have no love, I have become as resounding copper or a clanging cymbal."

1 Cor. 13:2 "...yet have no love, I am nothing."

1 Cor. 13:3 "...yet have no love, in nothing do I benefit."

1 Cor. 13:13 "Yet now are remaining faith, expectation, love—these three. Yet the greatest of these is love."

In every prayer, every thought and act, be pursuing the love of Christ. God first loved us, and through our Lord Jesus, God manifests His love for us. He pours out His love in our hearts through the holy spirit which is being given to us (Ro. 5:5). Since He first loved us and gave us His love to be that enlightening, constraining power, we may rejoice to know that He does enable us to carry out that which He has committed to us. The power is within our hearts, not far away and inaccessible; to pursue it is to seek to have the eyes of our hearts opened—for the glory of Christ, for the glory of God, the Father of us all.

Let us pray together, then, as our apostle prayed, that the God of our Lord Jesus Christ, the Father of Glory, be giving us a spirit of wisdom and revelation in the realization of Him, the eyes of our hearts having been enlightened for us to perceive the transcendent greatness of His power for us who are believing.

In conclusion, let us be reminded of two passages:

Eph. 5:1-2 "Become, then, imitators of God, as beloved children and be walking in love, according as Christ also loves you, and gives Himself up for us, an offering and a sacrifice to God, for a fragrant odor."

1 Cor. 14:1 *"Be pursuing love."*

—CONTRIBUTED

QUESTIONS AND ANSWERS

QUESTION: What are the special truths brought to us by Paul?

ANSWER: Paul says: "I am the apostle to the nations." (Ro. 11:12-13; Eph. 3:1-13). He alone writes for us and for the present time. Some of the wonderful truths that he brings to and for us are:

1. Salvation by grace through faith, apart from works. (Ro. 1:16-17; 3:22-28; Gal. 2:16; Eph. 2:8-10).

2. Justification for all through Christ's shed blood. Not merely forgiveness, but justification (not guilty). (Ro. 3:24-28; 5:1-2, 19).

3. Salvation of all (Ro. 5:12-15; 1 Cor. 15:20-28).

4. The body of Christ (1 Cor. 12:14-19). Later a joint body (Eph. 3:6-7).

5. The celestial destiny of the body of Christ (Eph. 2:5-7).

6. The calling out of the body of Christ before judgment (1 Thess. 4:15-17).

7. A conciliated God (2 Cor. 5:18-21; Rom. 5:10-15).

QUESTION: What is a conciliated God?

ANSWER: The answer may be discovered through careful consideration of the scripture 2 Corinthians 5:18 through 21. *All* is of God. He it was Who planned the estrangement. He it was Who suffered in giving His beloved Son that sin might be put away, not counted against the sinner. Read this scripture over and over. Absorb it into your very heart. God in Christ was conciliating the world to Himself. So let us be reconciled to such a gracious, loving Father! L.N.G.

CAUSES FOR REJOICING

The causes of rejoicing given in God's Word are many, but the following are the ones which Paul notes especially: salvation, service, faith, and Christ, Himself, His strength and love, His protection and care of us. Let us rejoice in the Lord.

FELLOWSHIP AT BALDWIN

The 1959 Fellowship, to be held at Baldwin, Michigan July 19 through August 2, while especially planned for young people 14 years and over, is also open to adults as well. As all believers are young in the new humanity (Col. 3:9), a cordial invitation is extended to all who are able to make it.

Ephesians two will be the chapter read each day, with emphasis on love, the greatest of all virtues. Those who have not written yet, should contact Miss Dorothy M. Johnson, Route 1, Box 470, Baldwin, Michigan, *immediately*, if you are planning to attend any part of the Fellowship.

UNITED GATHERINGS IN ENGLAND

The first of the series for 1959 was enjoyed by about 80 of the Lord's people at East Kirkby, Notts. on April 12. The morning session was a final discussion on justification, which occupied two sessions last year. Bro. Edgar Jones of Mansfield was the Chairman, and the Scriptures which were brought forward shewed that since the Cross, only those identified with Christ in His death and resurrection, and thus becoming a New Creation are at present justified, although at the consummation, all will receive justification. In the afternoon, Bro. Clayton of Sheffield gave an address on "To be conformed to the Image of His Son," shewing the walk of the believer, having the spirit of both God and Christ, being conformed to the image of Christ, and the ultimate glorification with Him. The evening session was a very interesting discourse by Bro. T. Harris of Tamworth on "Among the Celestials," shewing our present spiritual blessings with Christ among the celestials, and our future service there with Him. The day's fellowship was edifying to all.

The second United Gathering in England this year was a happy one at Manchester when a goodly company met there on May 10. Bro. B. Davies of Sheffield gave the morning address on the subject of "Thanking God." In contrast to the unthankfulness of the majority of mankind, believers realize how much they have to thank Him for through His greatest gift, Christ Jesus. Paul exhorts us to give thanks always for all things. In the afternoon, Bro. Edgar Jones of Mansfield outlined some of the many lessons for us in the two epistles of Paul to Timothy, especially the correct partitioning of the Word, and also having a pattern of sound words. The evening address on "For the laud of the glory of His grace" was given by Bro. J. Essex of Beeston, reminding us that the future glories of the Body of Christ among the celestials are to be for the shewing forth of the glories of God's grace, to His praise. H.W.J.

UNSEARCHABLE RICHES, SEPTEMBER, '59
BEING THE FIFTH NUMBER OF VOLUME FIFTY

"IN CLOUDS"

EVER ALERT to hear the last blast of our Lord's trumpet, and ready to rise to meet Him in the air, the next moment may find us in the clouds (1 Th. 4:17). This certainly does not mean that we will be "lost in a fog," as some might interpret it, for, spiritually speaking, we will be "at home with the Lord." (2 Cor. 5:8-9). To be sure just what *is* meant, let us carefully consider what God's Word reveals about the clouds elsewhere.

Even if we should hear His trumpet call while still in our present mortal, soilish bodies and attempt to reach Him on high, we would not be able to overcome the force of gravity and could not see our way through the enveloping clouds. The one indispensable necessity for our rapture is a *spiritual* body in place of our present soulish, fleshly frame. We need a body like the one our Lord received in resurrection. As even He did not attempt to ascend into space before this change, how could a mortal human hope to do so? But Paul promises us that, just as we now have soulish bodies, we will then receive spiritual ones.

SIGNIFICANCE OF CLOUDS

No clouds hid the higher heavens from the habitation of humanity before the deluge. But after that the Subjector used them to make a covenant with all mankind which is still in force. Here, for the first time in His Word, clouds are mentioned. In these clouds He

now displays the radiant rainbow by refracting the sun's rays into their beautiful colors. This continues to remind our race of His judgment in the past and of His promise for the future. Never again will He wipe all flesh from the face of the earth. But the clouds also indicate a greater estrangement between God and men than there was before that event when He appeared more often and more directly to them. The flood and its clouds even separate the ancient world or eon from this present one (2 Pt. 2:5).

THE CLOUD IN ISRAEL

When the nation of Israel was chosen to be God's special terrestrial people, through which He would reach the rest of the earth, and He wanted to dwell among them in a tabernacle, He gave them a ritual, which by no means brought them into the intimate contact with Him that Adam had in Eden, but kept them at a distance by means of holy places, shut off by walls and curtains. This had to be, in order to impress on the people's minds that sin, which had caused man to be driven out of Eden, made it impossible for a holy God to have fellowship with them before the great Sacrifice for sin was offered and thus the way into His presence was open again. And so, in such a setting, we again come into contact with clouds.

MOSES ON MOUNT SINAI

When Ieue led Israel into the wilderness in order to reveal to them how He would dwell in their midst, He did not speak to them in the plain where He had first brought them, but from a high mountain top, to be reached only by much effort, and then only by an intermediary. This high peak was covered with clouds, and we read that the function of the cloud was to *hide* His holiness from them.

"And covering the mountain is the cloud. And

tabernacling is the glory of Ieue over mount Sinai. And covering it is the cloud six days. And calling is Ieue to Moses on the seventh day from the midst of the cloud. And the appearance of the glory of Ieue is as a devouring fire on the summit of the mountain, to the eyes of the sons of Israel.

"And entering is Moses into the midst of the cloud, and is going up into the mountain, and Moses is coming to be there in the mountain forty days and forty nights." (Ex. 24:15-18).

CLOUDS HIDE

The awful solemnity of the scene on Mount Sinai is emphasized by the heavy cloud covering it, the darkness which it spread and the thunders and lightnings coming out of it, as we read in Exodus 19:16 and Hebrews 12:18. There Ieue gave Moses the law, and the cloud hid His righteousness that was expressed by it. And there He instructed Moses further as to the entire tabernacle ritual that was to teach Israel His holiness, which demanded that He must keep at a distance from the sinner. Anyone who even saw the tablets of the law exposed was doomed to die. Anyone who approached Ieue at variance with His own strict rules was killed on the spot.

THE COLUMN OF CLOUD

"And Ieue is going before them by day in a column of cloud to guide them in the way, and by night a column of fire to give light to them, to go by day and night. Not removing is the cloud by day nor the column of fire by night from before all the people." (Ex. 13:21-22).

Ieue guided his earthly people through the wilderness by means of a cloud column in the daytime and a pillar of fire after dark. The direction that they were to travel was never in doubt. Yet His actual presence was veiled from view, to shield them from His righteous-

ness. While, during the day, the Israelites attempted to do the works of the law, Ieue's presence was clouded. Yet at night, when no one can work (Jn. 9:4), His presence produced Divine light.

ABOVE THE TABERNACLE

> "And on the day the tabernacle is set up, the cloud covers the tabernacle, the tent of testimony. And in the evening it is coming to be on the tabernacle as the presence of fire by night." (Nu. 9:15).

Although Ieue Himself guided Israel through the wilderness and met Moses on Mount Sinai, He was never seen, because of the cloud by which He surrounded Himself. This should help us to see its function in our case after we have our celestial bodies and ascend into the air to meet our Lord. Mortal eyes will not be able to see us. As we will be like the One Who met Saul on the way to Damascus, they would only be blinded if they did gaze upon us.

In the tabernacle and the temple the principal feature was the means of separating a holy God from a sinful humanity. Various walls or curtains were arranged to provide barriers between the two. The cloud which rested on the tabernacle in the wilderness served as a still further obscuration. It also pictured the celestial realm that rises above the three terrestrial heavens which were typified by the two divisions of the tabernacle and its court (Hb. 9:23).

VOICE FROM THE CLOUD

When Christ took Peter and John and James up into the mountain to pray, and was transfigured before them, Peter, not being aware of what he was saying, suggested that they erect three tabernacles on the mountain, one for Moses, one for Elijah, and one for Jesus. "Now at his saying these things, a cloud came and overshadowed them. Now they were afraid at their entering into the

cloud. And a voice came out of the cloud saying, 'This is My Son, the Chosen. Him be hearing.' " (Lu. 9:34-36). The disciple's inept suggestion that Moses and Elijah were of the same class as the Messiah altered the scene from radiant brilliance to cloudy gloom, and God's voice came out of the cloud to indicate Whom He had chosen.

CLOUDS OVER THE CRUCIFIXION

While Christ hung in agony on the cross, rejected by men and forsaken by His God because of the sin He bore, Luke's account tells us that darkness came over the whole land from the sixth hour till the ninth hour at the defaulting of the sun. We are not told what caused this darkness, but, in all probability, it was the result of a vast layer of clouds, separating the suffering Son from His Father on high.

A CLOUD TAKES CHRIST UP

When our Lord left the disciples, after His forty day sojourn with them, He was lifted up and a cloud took Him up from their eyes (Acts 1:9). And though they continued to look intently into heaven, the cloud obscured their vision so that they could see Him no longer. The function of the cloud is very evident in this passage. It "took Him up *from their eyes.*" And had He not clouded His glory during His brief stay with them after His resurrection, they would not have been able to look on Him at all.

NO CLOUDS

In contrast to this last appearance of Christ, as He vanished in clouds before the Circumcision apostles, was His blinding advent to Saul, who later was known as Paul, the apostle commissioned to the nations. No clouds shielded him from Christ's glory, which was above the brilliance of the sun at midday (Acts 26:13), and which resulted in his blindness for the next three days. This

appearance, apart from clouds, was in keeping with God's greater revelations to our apostle, who was given the evangel of God's conciliation to mankind through the blood of Christ's cross. Paul was even taken into the third heaven, far *above* the mountain top where Peter, James and John saw Christ transfigured, and even above the clouds that overshadowed them there (2 Cor. 12:3).

FACE TO FACE

Because of Paul's message of God's conciliation to mankind, both those who were once near (but separated by a cloud) and those who were far off, now have access, through our Lord Jesus Christ, into the very presence of God. God no longer dwells in a man-made temple, but His spirit homes in human hearts, in close communion with each believer. Those things which were out of an instalment have now been discarded. With Paul's perfection epistles maturity has been reached. Where, at the time first Corinthians was written, they observed by means of a mirror, in an enigma, yet now it is possible to view face to face and recognize according as we are recognized also (1 Cor. 13:12). In spirit we are face to face with God, our Father, *right now!* There are no clouds in between.

THE SON OF MANKIND

When the *terrestrial* kingdom is taken over by the Son of Mankind, He will come on the clouds of heaven accompanied by many messengers (Mt. 24:30, 26:64). John tells us that, "Lo! He is coming with clouds, and every eye shall be seeing Him" (Rv. 1:7). The fact that He comes to set up His terrestrial kingdom *with clouds* perhaps explains why those who look upon Him will not be blinded as Paul was on the Damascus road. Just as we may look today at the *sun* through the clouds which envelop the earth and not be blinded, so also may they look upon the *Son* in that day, coming with clouds about Him.

A DAY OF CLOUDS

The "day" of Ieue will be a day of clouds and a time of doom for the nations (Ez. 30:3). In the commencement of this day, clouds will form the principal background, especially in the preparatory period before Christ descends to the earth.

> "And I perceived, and lo! a white cloud, and on the cloud One sitting like a son of mankind, having a golden wreath on His head, and a sharp sickle in His hand. And another messenger came out of the temple crying with a loud voice to Him Who is sitting on the cloud, "Send in Thy sickle and reap! for the harvest of the earth is dried." (Rv.14:14-15)

THE DAY OF INDIGNATION

The cloudiest era in the earth's history is the judgment period which lies between the present administration of grace and the coming Kingdom on earth. The Thessalonians evidently dreaded this period, which is brought before us in detail in the Unveiling, for they supposed that the clouds were already gathering. So Paul assures them that the clouds of divine judgment will not come until after our Lord Himself has descended to snatch us away before He pours His fury on the earth.

In grace we will be changed and *ascend* to meet Him in the air. But, when the harvest of earth's iniquity is ripe, He *descends* to its surface and reaps. In these introductory acts we may see the vast difference between our celestial calling and that which brings Him down with His holy messengers to prepare the earth for the terrestrial kingdom. Which "kingdom" is to be preferred? While some have striven for a place in the 144,000, and found themselves too late, God's grace has prepared for them a much better portion far above them in the celestial kingdom.

THE RESCUER

When our Lord returns to call us above, He does not come in the character of a Saviour from *sin,* but as a *Rescuer* from *coming indignation* (1 Th. 1:10). He comes as the *Chief Messenger* with the trumpet of God (the *Placer*), Who has power to put all in their proper place in every era. He is about to put mankind, Israel and the nations, on the surface of the earth, not only in the lands He has apportioned to them, but also in their subjection to Him, through Israel. But those who have been reconciled to God through the sacrifice of Christ cannot be left in or on the scene of His judgments, so Christ comes to rescue them before these commence.

THE COMMANDER'S SHOUT

When Jesus came to Bethany, the humble home of Lazarus, He called Himself the Resurrection and the Life. Then He *clamored* with a loud voice, "Lazarus! Hither! Out!" And Lazarus came forth *bound,* feet and hands, with the binding sheets, and his countenance bound about with a handkerchief. Even after he came out he had to be loosed in order that he might go (Jn. 11:38-44). What a contrast when our Lord descends from heaven to call us above, when He *shouts* as a *Commander,* with the voice of the Chief Messenger and using the trumpet of the Subjector.

When we hear our Lord's trumpet call, not only will our bodies be changed from soilish to celestial in order to rescue us from God's indignation, but the very character of the proceeding shows that the grace of the present has *already* given place to wrath, and we have left the administration of conciliation, or peace, and have entered into the next one, the day of wrath. This rescue, however, is not brought about by the faith in Christ's sacrifice in weakness, but by the operation of His glorious power as *Lord.*

AT HOME

Those who are soulish are inclined to be "at home" in their fleshly bodies, but those who are spiritual would much rather be away from this home, out of this body, and be at home with the Lord (2 Cor. 5:7-8). This is emphatically true of those whose present home is old and decrepit, and no longer capable of active service for the Lord. For them a spiritual body will be a real home, rather than a hindrance.

SNATCHED AWAY IN CLOUDS

At the end of this present administration, as Christ returns to snatch away His own to meet Him in the air, we are given spiritual, celestial bodies which cannot be held to the earth's surface by the force of gravity. Christ shouts a command and the dead in Christ rise first. God's trumpet sounds! The living who are surviving are snatched away together at the same time to meet the Lord in the air. And thus shall we always be *together* with the Lord. Although we are snatched away in clouds, these clouds will not separate us from our blessed Lord, but from the earth below. As the administration of grace concludes, clouds gather and darkness closes in on the earth, foreshadowing God's impending indignation. But just then we hear our Commander's shout, and pass through the clouds and into His presence, to meet Him in the air. "And thus shall we always be *together* with the Lord. So that, *console one another with these words.*" (1 Thes. 4:17-18)

A.E.K. AND ASSOCIATES

RADIO MINISTRY IN NEVADA

We have received word from Bro. Raymond Van Dyke of Grand Rapids, Michigan, that he has extended his radio ministry to include a program on concordant truth broadcast from station KELY (1230 on dial) in Ely, Nevada, every Saturday morning at 9:30 A.M.

UNITED GATHERING IN ENGLAND

A goodly number of believers spent a happy day of edification at Sheffield, England on June 14. This was the third Gathering this year in England.

Bro. B. Davies of Sheffield spoke in the morning on "Grace," in its wonderful aspects, as flowing from a loving Father to all through His Son, and especially to us, His body, at the present time.

In the afternoon, Bro. H. Noble of Beeston took the subject of Divine Service as the great privilege we have of spreading God's truth, and living it out in our daily lives, and this was again expounded in the evening meeting when Bro. M. Struthers of Manchester gave an address on "Activity in the Evangel." The general feeling of this memorable day was for us to use the grand truth with which we have been entrusted and greatly blessed, not only for our own edification and satisfaction, but to bless and gladden others, and to glorify our God and Father.

On Sunday, July 12, about 60 of the Lord's people held a happy day of rich and edifying fellowship together at Blackheath, Birmingham, England. In the morning, Bro. G. R. Bramall of Hagle took Philippians as an exhortation for conduct and disposition amongst God's saints, with its examples of Christ and Paul especially. The afternoon address was given by Bro. E. H. Clayton of Sheffield, and was on "The Blood of His Cross"; and he shewed scripturally this to be vital in God's purpose for the reconciliation of the universe to Him, and testified to His power, wisdom, and especially to His love for His creation. The evening session consisted of a talk by Bro. R. Edgington of Blackheath on that most desirable subject "Our Peace," and how it is obtained through Christ alone. The final United Gathering for the year will be D.V. on September 13, at Beeston, Nottingham. H.W.J.

DUTCH LANGUAGE LITERATURE

Those interested in obtaining a magazine which stresses the truth of universal reconciliation, in the Dutch language, should write to Bro. R. Beintema, Strevelsweg 110B, Rotterdam Z, Holland, for his magazine GENADE EN VREDE, or to Dr. A. Manussen, Prin Hendriklaan 4, Zeist, Holland.

FELLOWSHIP WANTED—CHICAGO AREA

Anyone within the Chicago area who would be interested in participating in a "Concordant Fellowship Group" is asked to contact Bro. Anthony DiSabato, 4905 Stone Circle Drive, Oaklawn, Illinois. Telephones: Daytime, GA 3-4672, evening, GA 2-5512.

JOSEPH'S CELESTIAL DREAM

JOSEPH'S TERRESTRIAL DREAM was first fulfilled in the land of Egypt when he became the typical saviour of the soil seed (Gn. 37:5), and, actually, all his brothers *did* prostrate before him when he was the saviour of the world, the ruler in Egypt.

Joseph's *celestial* dream, however, in which sun, moon and eleven stars prostrated before him, was not fulfilled in his lifetime, but remained a secret, just as did the star seed which God promised to Abram (Gn. 15:5). This secret was made known by a later Joseph (A.V.: Joses), called Barnabas. He, together with Saul of Tarsus, was severed from the soil seed and its apostles, to serve the Hebrew constellation of believers among the celestials. And, just as the great truth of justification by faith was made known to Abram by a celestial parable, his star seed, and does not exclusively apply to his physical progeny, so, it seems, a celestial picture was needed to suggest that, in the celestial realm, Joseph will *add* (as his name signifies) a constellation of his own kin to the celestial host. Moreover, this celestial kingdom seems to have first been revealed in Paul's epistles to Timothy, who was himself the best illustration given to us of a *joint* body, for his mother was of the Circumcision, while his father was a Greek (Ac. 16:1).

JOSEPH'S CONSTELLATION

For us who have a part in the secret celestial calling, the mention of the innumerable star seed, given before

the promise of a soil and sand seed to Abram, is a most personal and special part of our studies in Genesis. We shall now study this later revelation of the star seed in the celestial realm given to *Joseph* in a dream, though even he may not have been able to grasp the higher significance of it at that time.

THE CELESTIAL SECRET AND THE STARS

"And the stars" is the literal Hebrew rendering of Genesis 1:16. The temptation to follow the example of the American revisers and make this plain and understandable by translating "He *made* the stars also" was very strong. But still, how incongruous! The Alueim *created* the terrestrial heavens and the earth, yet only "made" the far greater and grander celestial luminaries! Indeed! Are they so insignificant as that?

Of course, God had created the stars also, but long before the earth, since they were already there at the time of its creation. They had celebrated its birth in song (Job 38:7), just as they did the birth of their Creator when He came to Bethlehem. While sun and moon illumine the earth and determine its days and months and years by appearing in its atmosphere, the stars have an entirely different relationship to the earth. Their story is comparatively a *secret*. "And the stars..." is only a *hint*. For man today it has hardly any other significance than to suggest that they also are a part of His creation, of which more anon.

STAR SEED

But why was the promise to Abram and the dream of Joseph made known to them by the figure of *stars?* These are outside the main subject of this book, which is limited to the heavens and the earth. All of the luminaries *seem* to be located in the atmosphere, in which alone their light can be seen by the human eye. The functions of the sun and the moon are mentioned, but

absolutely nothing is said as to this when the stars are alluded to. The revised version makes a separate sentence: "He made the stars also." This addition improves the English, but it fails to carry over the air of "mystery" which surrounds them until the celestial kindom is revealed. But since this revelation was not given before Paul's letters were written, Genesis, which is confined to and deals primarily with the heavens and the earth and their physical inhabitants, in order to include the rest of the universe, has to do so enigmatically, by simply mentioning the stars [of which more anon].

JOSEPH AND THE LEVITES

Joseph was the most fruitful of Jacob's sons (Gn. 49:22). He became the ancestor of *two* tribes of Abraham's soil seed, and thus replaced the tribe of Levi, so that this tribe had no separate territory in Israel (Gn. 49:7). Their priestly function demanded that they bridge the distance between the nation and Ieue by their service in the tabernacle or temple. These had three sacred places, representing the heavens which were created on the first day (Gn. 1:6-8) as part of the terrestrial sphere: the atmosphere (the lowest heaven), the stratosphere, and the ionosphere.

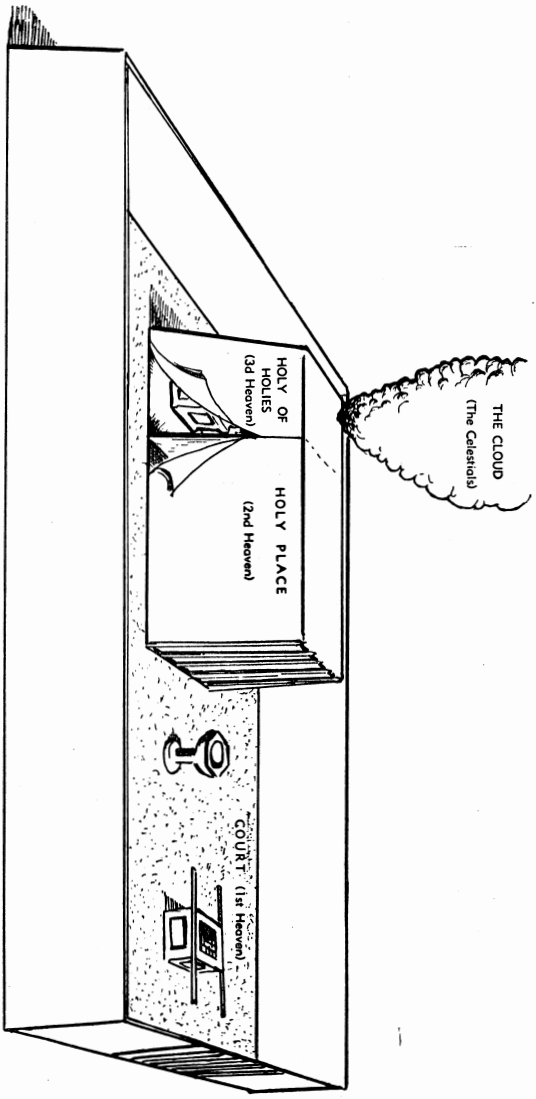
As a *type, Levi* (OBLIGATED), a most sinful tribe, did not have a soulish portion of the soil, but was given a spiritual place of service in the three heavens. Does not this remind us of Saul, the foremost of sinners? Even *before* he was assured of a place in the celestial calling, he was snatched away to the third heaven, typified by the holy of holies in the tabernacle (2 Cor. 12:2).

Saul and the Levite, Joseph, called Barnabas, were severed from the rest by the holy spirit for a mission which prepared them for a service *above* the heavens, that is, the *space* above the three PLACES.

CREATION OF THE "PLACES"

"PLACES" is the literal rendering of the *Hebrew shmim,* the word translated *heavens* in our English versions. That is, the Alueim created the PLACES and the earth (Gn. 1:1), but these heavens were limited, gaseous layers around the earth in contrast to unlimited *space.* If we keep this in mind, it may help us to avoid unscriptural ideas of "heaven," and the mass confusion which now clings to this word. When the Alueim created the earth of terrestrial substances, it was not created alone, in the midst of space, but was surrounded by three distinct "PLACES."

Celestial concepts are hard for humans to understand. The fact that mankind is practically compelled to breathe the air of the atmosphere makes it impracticable for the priests to visit the second and third heaven in their ministration, so the tabernacle service was all on the surface of the earth, and the holy places were separated from their surroundings by a high fence, with a broad gate, high walls and two curtains. Above all this, as on Sinai, was the cloud and flame, the symbol of the Divine presence, which led the Israelites through the wilderness. The location of the cloud and the flame symbolized the Divine presence in the *space* above the heavens, the ON-heavens, or celestials. With the accompanying illustration of the tabernacle in Israel, this will be even more easily visualized. The three holy *places* were definite enclosures, representing the three heavens (PLACES). *Through* the third heaven, on, or above these heavens there were no more enclosures, so it is not called a heaven or *place* but that which is ON the heavens. So, in beginning the terrestrial creation, the Alueim created the atmosphere and the two heavens above it, *not* the unbounded *space* beyond these places. We should not call this heaven, if we wish to avoid confusion, but *space,* as it lacks an outer boundary.


THE CLOUD
(The Celestials)
HOLY OF
HOLIES
(3d Heaven)
HOLY PLACE
(2nd Heaven)
COURT (1st Heaven)

JOSEPH—BARNABAS

The full significance of the story of these two men seems to have been almost totally overlooked, especially as it applies to the literal descendants of Abram in this administration of celestial blessing. The reason seems to be that the name of the later Joseph (Joses in the older version, Acts 4:36), was changed to Barnabas by the circumcision apostles, so that his connection with the star seed was ignored even after he was severed from them along with Saul-Paul, the apostle to the nations.

BARNABAS' MINISTRY

Having disposed of all his *physical possessions,* Barnabas was delegated by the ecclesia in Jerusalem to the believers in Antioch, to establish them in their *spiritual blessings.* During the great famine which occurred under Claudius, he became the delegate, with Saul (Ac. 11:30), to bring *physical blessings* to the brethren in Judea. In the estimate of the apostles in Jerusalem, Barnabas was always first (Acts 13:1, 7) as dispenser of the Word outside the land. From the time when the proconsul Sergius Paul called Barnabas and Saul to him and the latter withstands Elymas, blinding him, Saul who is also Paul, takes the lead in the work among the nations.

From now on Barnabas is subordinated to Paul, except in cases where Hebrews are concerned. In Lystra, when being given the names of Zeus and Hermes (Acts 14:12), and also when referred to as apostles, speaking to the throngs about God, the Creator of the heavens and the earth and the sea and all that is in them (compare with Acts 4:24, 25), Barnabas takes the more important position because of the Jews (Acts 14:14). While Barnabas seems to remain unharmed, Paul has to suffer even stoning for his evangel.

When reporting to the apostles in Jerusalem, con-

cerning the question of circumcision and law keeping for salvation, it is *Barnabas* and Paul, who unfold whatever signs and miracles God does among the nations through them (Acts 15:12); beloved *Barnabas* is mentioned before Paul in the letter, but when they are sent back to Antioch it is Paul who leads the group.

Both Barnabas and Paul are severed for a special work, but both fulfill separate positions in it. Paul is for the nations, yet as long as the apostles in Jerusalem have authority, he has to obey their decrees. Barnabas is also for those outside the land, but feels his "OBLIGATION" (the meaning of Levi's name) more toward the Hebrews among the nations and a ministry for them.

TWO SEVERANCES

Even as Jacob had distinguished Joseph from his brothers by a special tunic and a mediatory position, God also severed Barnabas and Saul for a special work (Acts 13:2). Out of the group of prophets and teachers in Antioch the holy spirit sent these two off to Seleucia and then to Cyprus.

After some years Paul and Barnabas returned from a missionary journey to the apostles in Jerusalem, with a decree concerning the salvation depending on circumcision for the believers among the nations, to Antioch. From there, as once before, they intended to set out, only this time to visit the established ecclesias in all the cities where they had announced the word of the Lord. Again Barnabas wanted to take along John (Acts 15:37) who is called Mark, but Paul objected to the conduct of Mark in the past and questions his worthiness for such a mission. Therefore Barnabas takes Mark along with him and sails off to Cyprus, leaving Paul to go his way. This amounts to a second "severance," one between Barnabas and Paul.

The Circumcision apostles called Joseph by the Ara-

maic name Barnabas ("Son-of-Consolation"), when he brought to them the money which he had received from the sale of a field. In this action he was true to his *real* name Joseph (ADD-er) as that was his *add*ition to the fortunes of the soil seed. Yet later, when Saul of Tarsus was severed from the rest for a special message and service among the nations, in which he took no part, he seems to have taken the same message to his Hebrew brethren (PASSers like Abram) among the nations.

We are distinctly told that the *Circumcision apostles* gave him the surname Barnabas. This seems to imply that it expresses *their* viewpoint at that time. Moreover, it is not real Hebrew, but Aramaic, such as was given Bar-Jesus (Acts 13:6) and suggests that they are captives of a foreign power. But, until he was severed from them, it fitted him quite well from their viewpoint for they never seemed to have clearly grasped the celestial calling, even for the nations, and even less for the remnant, who, like Abram, their spiritual forefather, were Hebrews (PASSers) and like Joseph, ADD-ed.

The book of Hebrews *add*s the celestial aspect to the record of Abram's seed. In it their faith adds the celestials to His kingdom and thus includes the whole universe under His sway. In this kingdom the spiritual sons of Abram, both Hebrews and nations, will form one (a joint) body and rule the empyrean: in His terrestrial kingdom only the seed of Abra*ham*, his soil seed and sand seed will rule.

CONCORDANCE OF "BARNABAS"

As a concordance of the occurrences of the name Barnabas may help the reader to pursue this study still further, we include it herewith, hoping that this, more than anything we can say, will help the student to grasp his true place in preparing for the fulfillment of Joseph's celestial dream, as recorded in the transition.

ACTS

4:36 Now Joseph, who by the apostles is surnamed "*Barnabas*"
9:27 Yet *Barnabas,* taking hold of him [Saul], led him to the apostles
11:22 And they delegate *Barnabas* to Antioch
11:30 dispatching to the elders through the hand of *Barnabas*
12:25 Now *Barnabas* and Saul return to Jerusalem
13:1 prophets and teachers, both *Barnabas* and Simeon... Saul
13:2 Sever, by all means to Me *Barnabas* and Saul
13:7 He [Sergius Paul] called to him *Barnabas* and Saul
13:43 many of the Jews... follow Paul and *Barnabas*
13:46 Being bold, both Paul and *Barnabas* say...
13:50 the Jews... rouse up persecution for Paul and *Barnabas*
14:12 they called *Barnabas* Zeus, yet Paul Hermes
14:14 On hearing this the apostles *Barnabas* and Paul
14:20 he [Paul] came out with *Barnabas* to Derbe
15:2 Now as Paul and *Barnabas*... have no slight commotion
15:2 they prescribe that Paul and *Barnabas*... go up
15:12 they heard *Barnabas* and Paul unfolding
15:22 to send to Antioch together with Paul and *Barnabas*
15:25 to send them to you with our beloved *Barnabas* and Paul
15:35 Yet Paul and *Barnabas* tarried in Antioch
15:36 Now after some days Paul said to *Barnabas*
15:37 Now *Barnabas* intended to take along... Mark.
15:39 Besides *Barnabas,* taking Mark along

FIRST CORINTHIANS

9:6 only I and *Barnabas* no right not to be working

GALATIANS

2:1 I again went up to Jerusalem with *Barnabas*

2:9 They give to me and *Barnabas* the right hand of fellowship

2:13 so that *Barnabas* also was led away with their hypocrisy

COLOSSIANS

4:10 Greeting you is... Mark, cousin of *Barnabas*

GRACE IN SERVICE

When it comes to the practical exposition of transcendent grace, Barnabas, like Paul, did not claim his right to a living without working. More than any other of the apostles, being a Levite, he had a divine claim to a tithe, so long as he served on the earth, yet he actually *gave* the circumcision apostles what money he had received from the sale of his land (1 Cor. 9:4-7).

MELCHIZEDEK AND JOSEPH

"Owner of the heavens and earth..." (Gn. 14:19)

"Owner, Thou Who makest heaven and earth and the sea and all that is in them..." (Ac. 4:25)

"...living God, Who makes heaven and the earth and the sea and all that is in them..." (Ac. 14:15)

All these prayers address God as the Owner of the terrestrial realm, without making mention of the celestial, for this was a secret, not within the scope of Genesis or Acts, nevertheless the stars have to be mentioned as part of the creation and the evangel of the *justification* by faith heralded through the severed apostles, Barnabas and Saul.

Apart from the terrestrial parable of the stooks (Gn. 37:5-7), Joseph makes mention, not only of the *stars*, but includes the sun and moon, which have quite an influence upon the terrestrial, even though they are located in space. Thus the terrestrial and the celestial

are united under the headship of one; in the dream of the stooks his stook rose and took its station; yet, among the celestials: sun, moon, and stars, he already occupies the exalted position.

Similarly, Melchizedek, without a genealogy for a king or a priest, is able to bless Abram, the Hebrew, and accept tithes from him. Furthermore, the star seed is promised to Abram, and only on the basis of his faith is it reckoned to him for righteousness. Solely on the basis of this *faith* is Melchizedek inserted at this point *before* the *terrestrial* king of Sodom meets Abram. Christ must be prefigured by a king as well as a priest, but not in connection with the terrestrial but the celestial, since only in this regard may He be recognized in this capacity from the beginning, apart from earthly genealogies.

In connection with the *celestial* calling, Christ was prefigured by Melchizedek, the King-*justifier* (Gn. 14:18). But no king in Israel, not even David, could prefigure His celestial sovereignty (Gn. 37:8). So *Joseph* in his star dream ADDS the celestial kingdom to His domain. With this in mind we may be able to see the connection between the mention of *stars* and *justification*, both of which are treated as *secrets* in God's Word.

"HEAVENS" IN THE GREEK SCRIPTURES

As we have already considered the matter of the heavens, or PLACES, in relation to the surrounding space, from the Hebrew Scriptures, it may now be well to turn our attention to the word translated "heaven" in the Greek. Here the problem seems to lie more with the difficulty of finding a proper term to express the idea of three separate PLACES in contrast to unlimited space. For these two entirely different concepts only one general term has been used.

The cure of the confusion on the subject of the heavens

and the celestials seems to lie in the literal meaning of the word in the Greek language. In contrast to the literal Hebrew "PLACES", the Greek "SEE-UPS" is very vague. Using the illustration of the tabernacle, with its holy PLACES and the cloud or flame to figure the celestial regions, the significance of the Hebrew term is quite easily visualized. In contrast to this, the Greek SEE-UPS is very general, hampered as it was by its usage among the heathen Greeks, and was almost completely unable to convey the clear idea of a succession of limited places with an unlimited region beyond it, for no one could *see* any such divisions when they did *look up*. The atmosphere, in which heavenly and celestial luminaries become visible, does not permit any discrimination as to their *actual* location in the heavens or in space; and the Greek does not make any differentiation unless clearly specified by the context.

Paul's opening words, in revealing the special truth for today, show that we are blessed with every spiritual blessing among the celestials (Eph. 1:3), and his closing words to Timothy assure us that ours is a celestial (ON-heavenly) kingdom. This knowledge seems to have been lost very early, and the temptation to "correct" the text to accord with the traditional concept of "heaven" was very great, so any contradiction should be viewed accordingly. Even before this was revealed, *Paul* speaks of the third heaven. "ON the heavens" must be beyond that, so it would correspond with *space*.

In conclusion, we have found that Joseph's celestial dream, in contrast with his terrestrial one, did not find real fulfillment in his time, but rather may have been intended to prepicture the purpose for the severance of a later Joseph, who was better known by his other name, Barnabas. Both these men seem to have ADDed to God's previous revelation an intimation of a *celestial* calling for a constellation, or star seed, of the physical descendents of faithful Abram, culminating in

the added epistle to the Hebrews, which enabled its readers to *pass* into the joint body of Ephesians three.

A.E.K. AND ASSOCIATES

1959 Fellowship Report

OUR JOY IS FILLED

With great joy and profound thanksgiving to our God and Father, we are eager to report to all our fellow believers of God's rich blessing on our recent two weeks of fellowship in Baldwin, Michigan. Truly He is able to do superexcessively above all that we are requesting or apprehending, according to the power that is operating in us. And we feel compelled to add as does the Apostle Paul: "To Him be glory in the ecclesia and in Christ Jesus for all the generations of the eon of the eons! Amen!"

It was two weeks filled with earnest study in God's precious Word, those present being blessed by lessons from those whom the Lord has made competent to teach others also. Love, which is the tie of maturity, was manifest in each one, making the fellowship edifying for all, making us grow into Him Who is the Head, Christ.

We are thanking God for each of you who joined with us in spirit, praying that God would guide us. We want to assure you that God did answer your prayers, and we are growing and being made staunch, and now join with you in prayer that we all may grasp that for which we have been grasped also by Christ Jesus.

Thus you may say with Paul: "For even if, in flesh, I am absent, nevertheless, in spirit, I am with you, rejoicing and observing your order and the stability of your faith in Christ." (Colossians 2:5).

We hope that you may be able to join us, face to face, next year at Baldwin. Yet, the Lord willing, we may be together with Him before then. A.P.K.

HIS RICHES

RICHES OF *WISDOM*—EPHESIANS 1:7-9

"In Whom we are having deliverance through His blood, the forgiveness of offenses in accord with the *riches* of His grace which He lavishes on us in *all wisdom* and prudence, making known to us the secret of His will."

RICHES OF *MERCY*—EPHESIANS 2:4

"Yet God, being *rich* in *mercy*, because of His vast love with which He loves us... vivifies us together in Christ."

RICHES OF *GRACE*—EPHESIANS 2:7

"That in the oncoming eons He should be displaying the transcendent *riches* of His *grace* in His kindness to us in Christ Jesus."

RICHES OF *GLORY*— EPHESIANS 3:16

"(I am praying) that He may be giving you, in accord with the *riches* of His *glory*, to be made staunch with power, through His spirit in the man within."

We have much to rejoice in for He is

the only *wise* God	(1 Tim. 1:17)
the God of *mercy*	(Titus 3:5)
the God of *grace*	(Rom. 6:23)
the God of *glory*	(Phil. 4:19)

A true realization of God's grace is the accomplishment most to be desired of all things.

Paul prays "that God may be giving you a spirit of wisdom and revelation in the realization of faith" (Eph. 1:17); "that your love may be superabounding in realization" (Phil. 1:9); and "that you may be filled with the realization of His will" (Col. 1:9). These three texts serve to introduce Paul's three perfection epistles and are found in Ephesians 1, Philippians 1, and Colossians 1. Their central thought is the realization of Him.

—CONTRIBUTED

PROGRESS IN THE PHILIPPINES

Reports from our Bro. W. L. Rodriguez continue to be very encouraging. There now is an active witness to the truth of universal reconciliation on the largest island, Luzon and in the province of Lanao, and considerable interest on the island of Negros and in the town of Naga. These brethren covet our prayers, and we should pray especially for those in the different areas whom God has called to lead in the different ecclesias. May God continue to bless Bro. Rodriguez and his faithful co-workers, who are working against seemingly insurmountable obstacles to preach the evangel of the God of love.

DIVINE HEADSHIP

SUBJECTION AT THE CONSUMMATION

"For He *subjects* (active) all under His feet. Now whenever He may be saying that all *is subject* (middle), it is evident that it is outside of Him Who *subjects* (active) all to Him. Now, whenever all *may be subjected* (passive) to Him, then the *Son Himself* also *shall be subjected* (passive) to Him Who *subjects* (active) all to Him, that God may be All in all." (1 Cor. 15:17-28). The mere fact that the word occurs six times in this short summary of God's ultimate, should show what a vital part *subjection* plays in God's plans. Perhaps we could condense all history into two phases: eonian *insubjection,* followed by eternal *subjection.*

The only real reason for eonian *in*subjection is the *character* of the post-eonian subjection. God can have involuntary subjection at any time. He could have *forced* His creatures to be subject to Him from the very beginning. Eonian insubjection is no aid to eternal *involuntary* subjection. *Insubjection is necessary during the eonian times in order to prepare God's creatures for voluntary, eager, loving subjection at the consummation.* The experience of evil and the humiliation of judgment will make humanity and the celestial hosts more than willing to be subject to God, when once their eyes are opened to the dire distress and destruction due to insubordination. They will not only *submit* to His will, but *love* to do His pleasure, and *exult* in His *love* as revealed in the sacrifice of His Son, even as the saints today do in feeble measure.

SUBJECT TO VANITY

It is well to remember, however, that the creation is already subject, not to God, but to *vanity*. "For to vanity *was* the creation *subjected* (passive), not voluntarily, but because of Him *Who subjects* it (active), in expectation that the creation itself, also, shall be freed from the slavery of corruption into the glorious freedom of the children of God." (Ro. 8:20-21). So it might be still clearer if we should recognize the fact that creation is *always subject*. Even when men defy God, and boast in their "unconquerable soul," they are slaves of *corruption*, and subjects of vanity. It is not normal for *creatures* to usurp the place of the Deity. If they are not subject to God they inevitably enter the service of sin. History may be condensed thus: Subjection to vanity, then to God.

INVOLUNTARY SERVITUDE

But there is a notable qualification to our subjection to vanity, expressed by the phrase "not voluntarily." This slavery is *involuntary* servitude. None of us *want* to be subject to vanity. We can never learn to love corruption. Under the law, in Israel, slavery was recognized. But *under no circumstances was involuntary servitude to be permanent*. We read that, "In case your brother is sold to you, a Hebrew or Hebrewess, and serves you six years, [a]then, in the seventh year, you are to let him go free from you. And when you are letting him go free from you, you are not to let him go empty. Very *lavishly* are you to give to him from your flock and from your threshing site and from your wine vat. As Ieue, your Alueim (Subjector) blesses you are you to give to him" (Dt. 15:12-14).

In passing, let us note that, not only is involuntary servitude limited in time, but it leads to a lavish reward at the end. Outside of Israel, apart from God's law, slavery seems to have been limitless in duration. We

have never heard of a slave loaded with presents when he left. The reason is that this, and most other matters of this kind, are parabolic, that is, they parallel God's dealings with His creatures in general. The involuntary servitude, in which we find ourselves at present, will not only end, to our great relief, but will bring a rich reward at its close. Creation will not only be set at liberty, but enjoy the glorious freedom of the children of God (Ro. 8:21).

VOLUNTARY SERVITUDE

But the law also provided for *permanent* servitude, and this is a parable of the subjection of the saints now, and of all at the consummation. If the sold servant says to his master, " 'I will not fare forth from you,' for he *loves* you and your household, for it is well for him with you, then you take an awl and put it through his ear and into the door, and he becomes your servant eonian" (Dt. 15:16). Such is the service of the saints today. We love our Master, and prefer His service to freedom, because we adore Him, and would never think of parting from Him. This is ours by the faith of God's elect. Through their ministry, Christ will reach all the rest of creation, and make known to them the evangel of His love, so that they also will gladly be subject to Him.

DELIVERANCE AND GLORY

So, also, it is with creation, for the law was a shadow of things to come. The creation will not only be delivered, in due time, from the slavery of corruption, but it will by no means go out empty. Slaves do not get wages. So we do not get anything for our submission to vanity. But, when liberty is proclaimed throughout creation, and it is released from the bondage of corruption, it will not merely be free, but partake of the glory of God's children. Let us not be depressed and distressed by the unscriptural and awful thought that involuntary servitude is the permanent and perpetual plight of

creation. Like the Hebrew slave's term, it is only until the seventh period, the divine sabbatism, when all involuntary servitude will cease.

There are many passages in most English versions of the Bible which contradict the great truth that *all* will go free, and that God will be All in *all.* The mistranslations, "forever," and "everlasting," instead of *eonian,* have made it necessary to extend involuntary subjection indefiinitely, or else there could be no "eternal damnation" (Mk. 3:29). Hence it is generally held that the subjection of all merely denotes forcible submission in torment for many. The fact that it leads to God becoming All in all, makes that most improbable, but it may be helpful to examine the passage more closely to see if it will bear such an interpretation.

It is a notable fact that, in the short passage with which we began our study (1 Cor. 15:27-28), the word *all* occurs five times, and does not distinguish between the saints and the rest. Nothing is said concerning involuntary subjection. A part of the *all* certainly are glad to be subject. Is there any ground for thinking that some are *forced* to bow the knee in the name of Jesus, "for the glory of God the Father" (Phil. 2:10-11)? With this in mind we will examine the grammar carefully, to see if that supports the popular view.

To make the matter clear to even the most unlearned, we have noted the grammatical voice after each occurrence, that is, the active *he subjects,* the passive, *he is subjected,* and the middle. The *active* is very clear. Three times we read that the Son *subjects* all. That is His highest glory. All is to be headed up in Him. In Philippians (3:21) we read of "the operation which enables Him even to subject all to Himself."

PASSIVE SUBJECTION

If all are to be forced into submission, the passive form, *be subjected,* would be used, as in Romans eight

(v. 20), where the phrase *not voluntarily* is added to express this. But the very fact that this must be added there suggests that even the passive may be voluntary, or the phrase would be redundant. This is surely confirmed by the fact that the *Son Himself shall be subjected!* Certainly this is not against His will! By no means does it class Him with the unbelievers! So, when we read, "when *all may be subjected,*" this puts them in the same class as the Son, Who will also *be subjected* (passive).

THE MIDDLE VOICE

In one case the middle voice is used: "Whenever He may be saying that *all is subject.* This is a good example of an English middle. We cannot render it "all subject them*selves,*" as has been suggested, because the *Son* subjects all (active) and all will be subjected (passive) by Him. It is not necessary to add anything, but use the substantive *be,* for that expresses just what is meant by the middle voice in this case. It is used oftener than the active and passive combined. We are to *be subject* to the superior authorities (Ro. 13:1, 5). Slaves are to *be subject* to their owners (Tit. 2:9), wives to their husbands (Eph. 5:22, Col. 3:18), Jesus *was subject* to His parents (Lu. 2:51). Not yet do we see all *subject* to mankind (Hb. 2:8). These are all in the middle voice.

CONCLUSION

From these facts two things are clear. The subjection at the consummation will embrace *all,* without distinction, and applies equally to the Son Himself as to all the rest. The eons are past, and the eonian salvation of some gives place to the eternal reconciliation of all. Judgment and destruction and death are all limited to the eons, and disappear. In no other way could God become All in all His creatures. How can we speak of Him as being *All* in the victims of eternal torment?

A.E.K.

A "MORSEL," NOT A "SOP"

What would you think if, at a dinner given in your honor, your host had deftly taken a dainty morsel of food and popped it into your mouth? That is what you must expect if you go travelling in Bible lands. At least, so it was until recent times. In the near East and especially in Palestine, the customs remained constant since the days of Abraham and our Lord. Many of these are mentioned in the early manuscripts of our Bible, but some have been lost in most of our translations, because those who made them were not well acquainted with the quaint customs of Bible lands.

A TOKEN OF HONOR

At table your host can show you no higher token of regard than to honor you with this distinguishing "morsel." The Greek word *psoomi'on* was used when speaking of it, and this usage saturated it with special sense and significance, that is, a "morsel" came to be connected with this token of regard at a banquet, just as a "toast," in contemporary life, is something more than a mere piece of browned bread, when used in some connections. We toast with words, they "morseled" with food, one whom they desired to distinguish.

THE MORSEL WENT TO JUDAS

One of the most touching and gracious acts of our Lord was to give this "morsel" to one of His disciples. Who do you suppose it was? John? He alone records

it (John 13:26). Peter? No. They hardly needed such a token. He gave it to *Judas*! And He did it just as Judas was about to sell Him to the chief priests for thirty pieces of silver! How exquisite is this gracious act! Does it not top every other token shown to His apostles? And what a tremendous contrast! The lowest infamy is met by the highest honor! What a pity that this is hid from us in almost all modern translations. The Concordant Version, by its method, *must* at least show that this is a special term, seldom used, and is by no means a "sop", as the Authorized Version has it. If that version were consistent, it would have said that love gives a *sop* to the poor, for it is the same word (1 Cor. 13:3).

HONOR OUR ENEMIES

We should follow our Lord's example. I do not mean that we ought to pop a bit of food into the mouth of a distinguished guest. He probably would neither understand nor appreciate the honor. Our Lord gave the morsel to His worst enemy. The apostle Paul uses the word "morsel" to give force to this. Quoting Proverbs 25:21, he says, "If your *enemy* should be hungering, *give him the morsel*..." He did not say "feed him," as it is usually translated. That would be a different word in Greek. It falls far short. We, of course, would consider ourselves quite virtuous if we threw him a hand-out. But God does not do that, and we should follow His example. That is the way to make friends out of enemies.

MORSELING OUT POSSESSIONS

This special term "morsel" is used only six times in the Greek. The only other occurrence is found in that exquisite eulogy of love which flashes with so many brilliant gems. It seems a shame that one of them has been tarnished by inadequate translation in the common

versions. "Though I *bestow* all my goods to feed the poor" may pass for "charity," but it falls far short of God's *love*, which we should exemplify (1 Cor. 13:3). That is probably why "the poor" are injected at this point. It is not to be found in the inspired original. Our Lord did not give Judas the morsel because he was poor. On the contrary, he carried the money for them all. The *spirit* in which a gift is given is far more vital than the gift. Its value lies in the love that accompanies it.

The rendering "morsel" has its weak points, which can only be corrected by time and familiarity. Once its message grips the heart, no one would tolerate any other translation. The depth of mercy and love it reveals is too precious to disgrace with such terms as "bestow" and "feed" and "sop." Temporarily it may be a stumbling block to those accustomed to these words. The Concordant method takes advantage of the divine contexts to give the proper nuances to the meaning of an expression whereever it occurs, so we must use morsel in the other passages also, in order to shed the light of our Lord's graciousness to Judas on the conduct of those who are His.

Much of our "charity" today is heavily discounted by the lack of love. A dainty morsel, graciously given as a personal token of regard, may meet more appreciation than a million dollars thrown to the poor. We may transform a mere "sop" (John 13:26) into a delicious "morsel" by the way in which we present it. Is not this the great lack in modern "charity" organizations? Many will not accept charity because it degrades them. Were it parcelled out in love, as a personal token of consideration and esteem, it would not only fill stomachs, but gain the responsive regard of those who receive it. Let us not grudgingly "bestow" a "sop" to "feed" the poor, but delight our enemies with a delicious "morsel"! A.E.K.

DEAD RECKONING

"What, then, shall we declare? That we may be persisting in sin that grace should be increasing?" (Ro. 6:1). Very few real believers who have glimpsed God's grace would wish to be credited with making such a selfish and soulish statement as this, but almost any candid Christian will admit that, in spite of sincere efforts to the contrary, sin still *does* persist in his life, staining his service and undermining his witness.

The only answer, Paul tells us, is to be dead to sin. He explains what he means in the sixth chapter of Romans, which we will use to guide us in this study. "We, who died to sin, how shall we still be living in it?" (Ro. 6:2).

THE DEAD NOT TEMPTED

Most will acknowledge that temptations do not trouble a *dead* man. Sin is then no longer possible. He is beyond its reach; his eyes no longer strain to see the things they should not, his ears no longer seek forbidden sounds, his hands lie limp, powerless to grasp the untouchable. His lips at last are silenced; they can utter no more falsehoods nor unkind words.

But while all this is true of a dead man, it can hardly apply to us, for we are *not* dead. The very fact that we can read these lines proves that we are very much alive. And though we desire to live for Christ, we find ourselves powerless, try as we will. Our eyes and ears may

still be lured, our tongues continue their careless conversations.

THE WRONG VIEWPOINT

Paul declares that we have the wrong perspective. Have we looked at it from God's viewpoint? Do we really realize all that took place when Christ was crucified? God's Word declares that, as believers, we have been baptised *into* Christ Jesus, and this includes being baptised into His *death*. In this baptism, we have participated in all that Christ did on the cross. He died. So did we. He was entombed. We also. And even as Christ was roused from among the dead through the glory of the Father, thus we also should be walking in *newness* of life. What a baptism this is—placing us *in* Christ! This is no mere ceremonial rite in water, but a reality in spirit. And nothing is as *real* as God's declaration.

AS GOD SEES US

We have been presented holy and flawless and unimpeachable in His sight (Col. 1:22). This is how we look from God's vantage point. And this is not simply wishful thinking on our part, but rather faithfully accepting God's declaration as He has stated it.

Here, in Paul's own words, written under inspiration, is what *we* must do: "Thus you also, be reckoning yourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord." (Ro. 6:11).

RECKON TO BE DEAD

What does it mean, to "*reckon* yourself to be dead"? To reckon something is to acknowledge, by faith, that it is so. This is what God asks us to do. Our belief must not depend on our "feelings", for we "feel" very much alive, but on God's dependable declaration that this is so. The secret is not in vainly *trying* to overcome sin. The secret is not in daily *dying* to sin. Significantly, Paul never tells us to be dy*ing* to sin. This

would be impossible in these mortal bodies. Anything that depends on our own efforts, even if it is to "die," is doomed to failure. Paul chooses his words carefully and we should observe them accurately. We are not to die, but to accept God's statement that we are *already* dead, and alive again, in Christ Jesus.

PARTICIPATION WITH CHRIST

Christ died. We can believe that. *He* was entombed. *He* rose again. But God tells us to reckon that, by baptism *into* Him, we also participated. "Now if we died together with Christ, we believe that we shall be living together with Him also." Not only at some future time—but also *right now!* He is living resurrection life, *right now!* We are invited to share this privilege with Him, in spirit, *right now!*

Christ died to Sin once and for all time. This does not only mean that He died for our individual sins, although it is true that He paid the penalty that was rightfully ours for each and every one. But Christ died to Sin (capital "S") once and for all time; Sin personified as the force within humanity's flesh which renders it unable to please God (Ro. 8:8). What a grand thought! Christ not only died for our sins (plural), but He has died to Sin (literally *the* Sin, singular) and has deposed it from its absolute monarchy over mankind, and this once and for all time! No wonder Death is lording it over Him no longer! With Sin out of the picture, Death is powerless. Now Christ is free to be living, and He is now *living to God.*

But here's the joyful news! We share His victory! *By faith* we appropriate all that is His as our own. So if we can *believe* that He died to Sin, we can reckon ourselves to be dead, also. Our spirits can rejoice in the freedom imparted to them by *faith's* acceptance of God's declaration.

In order to enjoy this resurrection life, in order to reckon ourselves to be dead, indeed, to Sin, we must *believe* what God tells us is true. Reckoning depends on *faith.*

God says we have been baptised into Christ. We are to believe it. God says that this included being baptised into His death. And by participation in this death we are now freed of our slavery to Sin and Death, so that by faith we may enjoy living to God in Christ Jesus our Lord.

We have God's Word that it has happened, and we have His spirit within testifying that it is, indeed, true.

"Let not Sin, then, be reigning in your mortal body, for you to be obeying its lusts. Nor yet be presenting your members, as implements of injustice, to Sin, but present yourselves to God, as if alive from among the dead, and your members as implements of righteousness to God." (Ro. 6:12-13).

"Now if we died together with Christ, we believe that we shall be living together with Him also, having perceived that Christ, being roused from among the dead, is no longer dying. Death is lording it over Him no longer, for in that He died, He died to Sin once [and] for all, yet in that He is living, He is living to God. Thus you also, be *reckoning* yourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord." (Ro. 6:8-11).

Now, since we *do* believe that we died together, we may also believe that we are living together with Him, living to God as He is. He has conquered Sin, and we, in Him, share *His* victory. Only ignorance or unbelief can keep us from enjoying it now!

May our God grant us the wisdom and faith necessary to grasp and believe these precious truths, that we might present ourselves to Him as if alive from among the dead and our members as implements of righteousness to Him for *His* use. —CONTRIBUTED

CHRISTIAN SOCIALISM

THE LAST DAYS of this wicked eon draw to a close. We find ourselves surrounded by saints who are constrained by human reason, rather than the Sacred Scriptures, and the reasonings of the heart have never been a faithful substitute for His Word. "Christian Socialism," a proposed "panacea" for the world's present plight, typifies this trend away from the Word of God. Basically, it heralds "Christianity" as the heavenly cure-all for the ills of humanity.

In a recent address, a young missionary to China contended that Christianity was the best weapon to fight Communism, *if* it would couple itself with industry. Although Asians are eager for Christianity, added the churchman, they want *more* than a promise of salvation.

That such statements should be made by a Christian leader is its own blatant cry for a return to the Scriptures and some re-evaluating. When we can envision Christianity as a social institution with some ethereal power to destroy the political monster, Communism, our spiritual eyes are beyond the illumination of God. Was God ever a social institution devoted to aid mankind develop economically? Was Christ ever seeking to demolish a political scheme? Was the Word of God ever a listing along with the Boy Scouts of America or the Red Cross? Plainly, Christianity was never intended to be an aspirin for the world's aches and pains.

There is much talk amid the churches about "following Christ." Needless to say, Christ dispensed the Word

of God, and the Word was not in consonance with the world.

> "I have given them Thy Word. And the world hates them, for they are not of the world, according as I am not of the world." (Jn. 17:14).

Are we to assume that Christian Socialism has found the means whereby the Word of God is not only in consonance with the world systems, but of antiseptic value? And what of Paul's assertion?

> "Beware that no one shall be despoiling you through philosophy and empty seduction, in accord with human tradition, in accord with the elements of the world, and not in accord with Christ." (Col. 2:8)

Saints must not confuse their life in Christ with some mere vocation of the world. Christ gave Himself for their sins, so that He might extricate them *out* of the present wicked eon, according to the will of God (Gal. 1:4). That God preferred the saint from the beginning for salvation implies *purpose* (2 Thess. 2:13). In Divine purpose He saves the saint and calls him with a holy calling, *not in accord with his acts, but in accord with His own purpose* (2 Tim. 1:9). Was not this the case with the conversion of Paul (Acts 9:3-15), who is a pattern for all who are about to be believing (1 Tim. 1:16). The believer is a vessel of honor, predeterminedly fashioned (Ro. 9:19-24).

> "Now God placed the members, each one of them, in the Body [of Christ] according as He wills." (1 Cor. 12:18).

Churchmen seem to have forgotten that saints are designated beforehand to be spiritual humans whose pursuits are *above,* where Christ is (Col. 3:1). Their life is not an amalgamation of the terrestrial and the celestial. Let us recognize that God has chosen us in Christ before the disruption of the world in accord

with the delight of His will (Eph. 1:4-5). What is the delight of His will? Revealed in Ephesians 1:9-12, Scripture further discloses that our lot was cast with Christ's, intimately uniting the saint with his Lord into a "complement" by which the eonian purpose of God is completed (Eph. 1:23).

In the remaining eons with Christ, we will be reconciling all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens (Col. 1:18-20).

What has the "complement of Christ" to do with fighting the "Red's" political dreams of conquest?

> "For it is not ours to wrestle with blood and flesh..." (Eph. 6:12).
>
> "For, walking in flesh, we are not warring according to the flesh. For the weapons of our warfare are not fleshly..." (2 Cor. 10:3).

In view of Scripture, the primal error of a Christian Socialist is that he views himself and his faith as an additional unit of philanthropic nature *in* and *for* the world, created by God to maintain the world's peace and economical, social, and political well-being. With Christianity misconstrued to be a terrestrial organization rather than the *out*-called of God, the church leaders may fail to see, for example, why Christianity cannot unite with industry to usurp Communism of its increasing power. Indeed, as this one missionary has gone on to say, a promise of salvation is not enough! Had Jesus ever offered a greater "hope"? Is there more to be desired of God than His salvation? The Christian gospel is the word of the cross—it is not a gospel for economic security or political victory.

No, to wrest *Christ*ianity from Christ and seek to use it in the world's perplexities is a vain attempt to close a breach that stretches from terra firma to light inaccessible. Let the Christian be *in* the world, but not *of*

the world, for the friend of the world is an enemy of God (James 4:4). It will be well to remember that those who are disposed to the terrestrial are enemies of the cross of Christ (Ph. 3:19), for our realm is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ... and His salvation is, indeed, *enough!* —CONTRIBUTED

SOME QUESTIONS AND ANSWERS

QUESTION: Why do we read "Lord Jesus Christ" in Ephesians 3:15, but only "Jesus" in Eph. 4:21?

ANSWER: The context determines what designation is used, whether His personal name or one or more of His titles, or both. From the fourth chapter to the end, the subject of Ephesians is *conduct.* It is enforced, not only by precept, but by practice. In Eph. 4:20 we read that, "You did not thus learn Christ." He has given us a marvelous example in His condescension to the death of the cross (Phil. 2:5-8). But we know much more of His conduct during His personal ministry as Jesus, the Saviour of Israel. While His mission and teaching at that time was for Israel alone, His personal *conduct* was in *harmony* with the truth for us.

THESE ARE GOD'S SONS

Another interesting and enlightening book from the pen of Bro. Warren Y. Kimball has been published recently. Entitled, "THESE ARE GOD'S SONS," Bro. Kimball's new book is his attempt to put the glorious message of Paul's high calling "in modern terms of reference." Because of his familiarity with modern scientific techniques and his knowledge of atomic physics, his book will especially appeal to those who work in or are interested in these fields. Further information about the book may be had from the author: Warren Y. Kimball, 302 Mt. Vernon Street, Dedham, Massachusetts, from whom copies may be purchased at $3.50 each.

GOD'S POWER FOR SALVATION

How MUCH EASIER it would be for many more to believe God if all the operations of God, the *Placer*, had been fitted into a single once-and-for-all administration! Had the world, for example, held still in a paradise of Eden or under the leash of Law, the spurning of today's intellectuals might be converted into energy toward more valid ends. They could abandon those misty paths of hypothetics which worldly-wise philosophers have endlessly constructed in their atheistic wit. But alas, the hour hand on God's timepiece has not stood still. And the wisdom of His unfolding plan is, in fact, used to "prove" the *impossibility* of *any* divine headship, for "surely God would not traverse from one position to another—indeed, choosing peculiar peoples!" As one contemporary historian mocks in rhyme: "How odd of God to choose the Jews!" Scientists and educators who have, disregarding conscience, handcuffed themselves to these historians and philosophers through the common assimilation of the supply of darkness are now assailing the *out-called* of God with such theories as can be devised from such erroneous "evidence" as the Piltdown man. THE THEORY OF EVOLUTION AND THE FACTS OF SCIENCE by Harry Rimmer, D.D., Sc. D., will sufficiently inform the most objective of intellectual saints that the tenability of such a highly esteemed dogma is at rock bottom.

To reply effectively to the arguments of our "modern thinkers" would require an exhaustive study of their

position and the foundation upon which they seek to stand. But let there be no mistaking this: To save an unbeliever requires *only the word of the cross.* There is a vast difference between washing away the sandy foundation of a skeptic and saving that skeptic. The former requires an artful use of man's reasoning and knowledge; the latter requires divine power of which we are merely the transmitters.

The apostle Paul who suffered inordinately—being in exceeding weariness, being flogged and stoned; in danger of robbers, his race and the other nations; the city, the wilderness, the sea; the false brethren; in toil and labor, in famine, thirst, cold and nakedness—delighted in all these for Christ's sake that he might be saving some few. Yet he revealed that the evangel is God's power for salvation (Ro. 1:16). Unflaggingly he carried the evangel, not in wisdom of word, lest the cross of Christ be made void.

To the unbelieving, the word of the cross may be sheer stupidity in contrast to their form of wisdom, but has any saint failed to note that God makes stupid the wisdom of this world? "Since, in fact, in the wisdom of God, the world through wisdom knew not God, God delights, through the stupidity of the heralding, to save those who are believing" (1 Cor. 1:21).

If the apostle had swept away the doubts of those of the nations to whom he was called with the contrived knowledge which his education provided, and established their faith on the grounds of logic or rhetoric, their faith would have been planted in thin soil indeed. The faith he sought to establish could not generate from the tenuous persuasives of human wisdom, but from the power of God (1 Cor. 2:1-5). It bears repeating that the power of God for salvation is *the word of the cross.* (1 Cor. 1:18). May every one of God's saints be faithfully alert to this fact.

God needs no human cunning and skill to call His own into the faith. His evangel is all-sufficient and any human interpolation must of necessity be a heavy hindrance. It may be well to remember that "not for all is the faith" (2 Thess. 3:2). Some, at later times in God's program may be saved by sight. The saint is God's vessel and is not to move under the presumption that he can save every soul if his efforts are wise, because even in the twentieth century salvation remains God's *free gift. God* gives the sinner repentance to come into a realization of the truth (2 Tim. 2:25); the mission of the saint is to herald the Word—God's power for salvation.

—CONTRIBUTED

REV. R. W. CLARKE

We have just received word of the death of our dear brother in the Lord, R. W. Clarke of Cincinnati and Indianapolis. Long a staunch advocate of the truths brought out by this magazine and the Concordant Version, Rev. Clarke had taught them in Bible classes and had pastored a number of Baptist churches in Indiana. We shall look forward to the privilege of meeting this dear brother in that day, a privilege we never had during his sojourn on earth. We take pleasure in publishing the accompanying meditation, of which Bro. Clarke is the author. E.O.K.

A MEDITATION
(1 Corinthians 15:22)

A wondrous thing is the Love of God,
Coming down from the eons of old,
By a soul's stern trial, by a rough road trod,
Through a night both lone and cold.
The flesh is long crumbled, the bone decayed,
And the light of the Spirit grown dim,
But the creeping mortality sin hath made,
Is the womb of life for Him.
Comforted still by the staff and rod,
A wondrous thing is the Love of God.

Fast moves the Spirit, though He wear no wings,
But the breath of God is He,
How swiftly He healeth the death-dealing springs,
With a Life that shall always be.

He silently traileth the dying soul,
With a death that, in dying, saves,
And joyously soweth the Word of Life,
O'er the mould of dead men's graves.
Saved from death by the outstreached rod,
A wondrous thing is the Love of God.

Milleniums flee and their works decay,
And civilizations die,
But the winds of the Spirit blow this way,
Though the bones be very dry.
For Death shall not triumph nor Hades prevail,
When the ultimate die shall be cast,
But the bitterest foe God's Christ to assail,
Shall confess Him as Lord at last.
Marked as sons by the chastening rod,
A wondrous thing is the Love of God.

The God of all Grace, of Love and of Light,
The Word and the Spirit of Life,
The Purpose that moves through the shadows of night,
Over fields of rebellion and strife,
No mutation or shadow of turning shall know,
One by one shall His enemies fall,
Until death shall be swallowed in Life's tidal flow,
And God shall be All in all.
The Word, the Spirit, and the blossoming Rod,
A wondrous thing is the Love of God!

Rev. R. W. Clarke

LARGER TYPEFACE

NOTE: Because we have learned that many "old-timers" who are "young" in spirit, are also reading our Young People's Department, we have decided to print it in the same large size type as the rest of the magazine, to make it easier for these older "youngsters" to read.

THE GREATNESS OF GOD

The infinitudes of His greatness appal us as we explore the reaches of interstellar space. Even the size of the sun, which is wholly visible to the eye at a glance, strains the powers of our imagination. The earth alone is so vast that mankind has not yet, after six thousand years of effort, found its way to every recess on its outer surface. In comparison with ourselves, there is no standard by which to measure, even though we are so superior in size to the minute microbes which can be seen by means of a microscope.

BEING TRUE IN LOVE

(*Third in a series*)

IT IS TRUE that love, manifested, may be in the form of any number of activities. It is therefore impossible to enumerate ways in which we saints *should* walk in spiritual love. But no matter what form of expression spiritual love takes, for the young believer it must often be a conscious activity. All too often love and its expressions are left to the emotions as if *real* love took form automatically when the emotions were sincerely stirred. This is as impossible as expecting one's self to quote Scripture without ever coming into contact with God's Word of Truth.

GOD'S LOVE

From our previous study concerning spiritual love, we may be reminded that God's love is not at all like man's "carnal love." As the spirit of God enters man's heart, it carries with it a product quite foreign to man—God's spiritual love.

> "...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 fleshly man is normally disposed to a fleshly (carnal) love. Its aim is self-seeking and its goal is primarily selfish. As new saints were brought into the body of Christ through the heralding of the apostle Paul, they needed to come into a realization of that love

and its power for them. Paul prayed that they realize it! (Eph. 1:19-20). The saints needed to be told that the love of God was in their hearts and they needed to be told that God was in them to cause them to will as well as to work (Ph. 2:13). It is therefore apparent that immature believers need to learn *about* love and *how* to effectuate it. We will learn much from briefly viewing the love of Christ.

At one with the Great God Whom the Hebrew people called their Al (Subjector), He left His celestial home. He emptied Himself of every divine vesture, taking the form of a slave. He humbled Himself, becoming obedient unto death: Even the death of the cross! (Ph. 2:8). He took on the sins of man, once, for all, thereupon revealing:

> "Even as through the disobedience of the one man [Adam], the *many* were constituted sinners, thus also, through the obedience of the One [Christ], the *many* shall be constituted *just.*" (Ro. 5:19).
>
> "As in Adam, *all* are dying, thus also, in Christ, shall *all* be vivified. Yet each in his own class..." (1 Cor. 15:22-23).

This purposeful *giving* so characteristic of divine love will continue to be the light with which we may clearly illuminate the way of active love in our daily lives. We know that, in accord with man's philosophy, people vainly seek their individual pleasures, joys and happiness. It is said that if you are not happy, the goal of life has slipped away from you. Yet the Lord shows us a path which far transcends momentary pleasure. Our love should be even as Christ's Who gives Himself up for us (Eph. 5:1-2). We, as brothers in Christ, are instructed to be mutually disposed, having mutual love, joined in soul, being mutually solicitous for one another. When one brother suffers all are sympathizing; when one is being esteemed, all are rejoicing with him. With

humility we should deem one another superior to ourselves, not each noting that which is his own but each that of the others also (Ph. 2:3-4).

"Love is not self-seeking." (1 Corinthians 13:5).

Expressing love by forgetting self and seeking the welfare of another may seem foreign to one who commonly allows love to fall where it may in his unending search for pleasure. We may well consider love to be a muscle needing exercise.

Doggedly pursuing its stringent purpose, love seeks to lead its object into a realization of Christ as Head. Paul's compassionate love for the Corinthians made him jealous, for he abhorred the possibility that someone might distract the ecclesia from their Lord. "For I betroth you to one Man," he said, "to present a chaste virgin to Christ" (2 Cor. 11:2-3). It was a jealousy *of God* that led the untiring apostle to direct the saints, in holiness and undistractedly, to Christ. Love without this purpose may only be desire in disguise; love reeking with emotion is at most pain and pleasure costumed; for He Who is love, is, to the infinite degree, precise and flawless in His eonian plan—to draw all His creatures into His vibrant presence of love. The fumbling of an emotion escaped is unknown in the Creator. Note that despite the measureless gratuity of His grace, none of it may we examine and find to be without purpose, that views directly the goal of His eons. That the Son of His love obeyed even unto the bitterness of the last hour finds its resplendent glory in the purposefulness of that sacrifice and is but one section in the eonian stepping stones of time which God had designed before the disruption of the world. Not in fanciful purpose, not in flippant reasoning, not in the asceticism of man-made ritual nor the candid devoutness of a church member is there divine love. Rather the ultimate purpose, the single reason for the world,

the flood, the cross, the indignation of God which is to come and then the judgment—herein breathes love's goal which shall not be frustrated, for in Christ has every promise been sealed. Amen. (2 Cor. 1:20).

Fellow young people, our love is not of another *kind,* is not born to grasp another goal. It is the love of God we have within us, constraining us to attain the stature of the complement of the Christ in accord with His eonian purpose (Eph. 4:13).

> "In love we should be making all grow into Him, Who is the Head—Christ—out of Whom the entire body being articulated together and united through every assimilation of the supply, in accord with the operation in measure of each one's part, is making for the growth of the body, for the upbuilding of itself in love." (Eph. 4:15-16).

Divine love, actively manifested in each of us, is as stout in purpose as the transgression of Adam and the cross of Christ; each in itself leaning toward the ultimate goal of having all subject to Him in love. Here lies the terrific import of the imploring voice of our apostle Paul in his many epistles which seek to direct love into conscious and purposeful motion for the glory of Him Who drank the bitter penalty of sin for all.

The sobriety, the prudence, the self-control and deportment of the saint which is so often preached, becomes significant. Love's activity and goal are not fickle, rampant emotion or a sleep-walker's prowl. It is as tangible as a thought mulled about in the mind to an emery finish. Seek it then, but not in the colors of a stained glass window or the notes of a great pipe organ; pursue it in prayer and the study of God's Word. Note its activity—portrayed vividly in Christ Who, "being rich, because of you is poor, that you by His poverty, should be rich." (2 Cor. 8:9). —CONTRIBUTED

UNSEARCHABLE RICHES, NOVEMBER, 1959
BEING THE SIXTH NUMBER OF VOLUME FIFTY

EDITORIAL

WITH HEARTFELT THANKS to God we herewith complete the fiftieth year of service of our little magazine. Its main mission since its inception has been to make known the untraceable riches of Christ, as well as the spiritual, celestial blessings which are ours in Him (Eph. 1:7, 3:8). We are fervently thankful for the measure in which we have succeeded, even though it took a half a century to fully clarify the character of the secret of Ephesians, the joint body.

Now that we have learned that our blessings are spiritual and celestial and therefore far grander than those promised to God's earthly chosen people, Israel, we hope to examine them also in the coming years more fully, so that we may better appreciate Christ's marvelous love and the panoramic scope of His plans for the entire universe, as well as the part we are to play in executing these programs as members of His body, His complement. This will make us disposed to that which is above, rather than to that on the earth, listening for His call, when He will come to take us to Himself. Many indications would suggest that His blessed advent may be very near.

But in the meantime we seek to serve our readers with more light on these supreme subjects than ever before. Besides many incomplete articles, which must still be revised and finished, we have at our disposal the notes

on Isaiah, which we made while this book was being translated. At that time we also investigated this prophet in a special way. As we hope to publish the Concordant Version of Isaiah in the near future, we may issue these notes as a series of articles under the general heading, *Notes on Isaiah.* Next to Genesis, the prophets who deal with impending events are of special interest to us in these last days of this administration.

God has graciously enabled us to be active in this service, not only for seven years, but for seven times seven or forty-nine years. But now we find our physical forces exhausted and have already to some degree had to depend on our associates in the preparation of the magazine. So, from next year on it will be taken over by them. Those who will assume these duties include my son Ernest and my grandsons, David and Albert. But as long as I am spared and given strength, I will help by contributing with such articles as the Lord helps me to write on these supreme truths, which I hope to further study, praying that He may open to us more fully His Word and give clearer and brighter illumination to His marvelous revelation. A.E.K.

It is with deep humility that we, of the younger generation, now assume more fully the serious responsibilities for the preparation and editing of UNSEARCHABLE RICHES magazine. If we had to place this burden on our own shoulders alone, we would be terrified, yet we know that we are not alone in this work, for God has given us many evidences of His guidance and His constant care, which are an unending source of joy and thanksgiving to us. And we know, too, that we can count heavily on the continuing support before the throne of grace, through the prayers of our readers.

This is not "our" work. It is our fervent prayer that it be God's. We have always left it in His hands, believing that He was and is able to do superexcessively

above whatever we might even be requesting, if our desires are in accord with His will.

This magazine is as much yours as it is ours. Its purpose is to serve the saints, providing the proper teaching for their edification, together with devotional material to foster spiritual growth, in an atmosphere of faith, expectation, and love.

The Lord has been exceedingly gracious and good to us. We have had our eyes opened to many truths which remain veiled to many of our fellow believers in the body of Christ. God's spirit working in us has increased our spiritual perception, and it is our perpetual prayer that along with this superior knowledge we may be granted greater grace and enlightened love, so that we may become useful channels of these blessings to others. Let us not err as Israel, and selfishly hoard all God's bounty for ourselves. Like our "father", Abram, let us be a means of blessing to all those around us, crucifying our carnal cravings, and manifesting the fruit of the spirit, walking as children of light, reclaiming the era, for the days are wicked. THE EDITORS

We take this opportunity to remind all of our readers that all subscriptions have been adjusted so that they run with the calendar year, expiring with the November issue, and beginning a new year's subscription with the first issue in 1960. Some have paid their subscriptions ahead a year or two, so this reminder does not apply to them, but all those who have not done so should *renew now*, so that it will not be necessary for our meager office staff to mail a special reminder sometime next year. Because we are always so rushed in December and January, we will not have time to check the expiration date of every subscription, so we will mail you the January number even if you do not renew now, so if you do not wish to continue your subscription on into 1960 you will have to notify us now.

Please remember to subscribe or renew for your relatives and friends, too, as this has proved to be a very effective way of introducing them to the truth.

The holiday season will also be an appropriate time to give those you love a copy of the Concordant Version. We have recently purchased a machine that makes it possible to stamp the name of the recipient in gold on the cover of any of our books. The charge for this additional service is one dollar per book. We will try to promise delivery before Christmas for all orders received before December tenth. Please aid us by printing your order clearly, and *placing your name and address on your order form* as well as your letter.

We now pick up all incoming mail at 7:30 in the morning at the Saugus post office, and we try to have all of the orders in the mail box by noon, to catch the rural carrier as he returns to Saugus. We also make a trip to Saugus each evening with additional outgoing mail. However, please be sure to send all orders and letters to our *Saugus* address, rather than to the old address in Los Angeles, as mail sent there is delayed about a week usually, before it gets to Saugus. No orders are filled at Los Angeles any longer.

We thank God for encouraging indications that we may have additional help both in the business office and in the editorial department, beginning some time in the early part of 1960, if the Lord so wills. It is too early to make any definite announcements, but we ask your prayers that the Lord will indicate to us His will in all of these important matters.

If the Lord tarries, Bro. Albert Knoch, grandson of the editor, will return to Saugus sometime in March, at which time he plans to enter the work on a full time basis, if the Lord indicates that this is where He is most needed. We rejoice at the prospect of having him back with us, and pray that God will make His wishes known for him.

Those who would like to have a sheet of gummed stickers containing 33 Scripture verses quoted from the Concordant Version may have a sheet free by merely renewing their subscription to UNSEARCHABLE RICHES *during the month of November* rather than later on. (As long as our limited supply lasts).

NEXT YEAR IN THE MAGAZINE

Complete plans have not been made for the contents of the magazine in 1960, but tentatively we can promise our readers the new series, *Notes on Isaiah*, which will be published as a complement to the Concordant Version of Isaiah, which we hope to have from the printers sometime during the year. In addition, we plan to reprint the long out-of-print book, *"The Mystery of the Gospel"*, one chapter in each issue. This book will be carefully revised and edited, and should be welcomed by all, even those who read the original version, which was published in the very first volumes of UNSEARCHABLE RICHES, nearly fifty years ago. Another favorite from an early issue that we plan to republish is the article on the Tabernacle in the Wilderness, explaining with illustrations, the extraordinary way in which it was put together. We are also planning a new series of devotional studies, and hoping to expand the portion of the magazine which is intended primarily for those just being introduced to the truth. A correspondence course explaining the concordant method of Scripture study may also be commenced.

A number of very important announcements may also be made in our pages next year, also. The publication date of the book of Isaiah will be in an early issue. The new edition of the Concordant Version of the Greek Scriptures may be announced. This new edition will resemble the current International Edition, but it will be printed in Europe by photo-lithography on a very fine grade of thin Bible paper, and be available in

a genuine leather binding. It will include over a thousand corrections, additions and improvements over the present edition. Another new addition to the Concordant Library, which we hope to announce in Unsearchable Riches next year, is the *Concordant Commentary.* This will be a companion volume to the *Concordant Version* of the Greek Scriptures, and will contain a revised and re-written version of the compiler's notes which appeared in the left-hand column of the 1930 Complete Edition of the Concordant Version, now out-of-print.

We have had many requests from our readers about when we plan to re-publish the "Complete Edition", and there had been some discussion as to whether it should ever be re-printed, as all of the material that it contained, is now, or soon will be, available in the Concordant Library. However, there still seem to be many who would like to have the features of the "Complete Edition" available once more in a single volume, and there are probably many others who have not yet written us. Reprinting such a large volume under present inflationary cost conditions would be exceedingly expensive, and the entire text of the version would have to be re-typeset, so we ask your prayers that the Lord will lead us in making this exceedingly important decision.

A new edition of the book of ROMANS, containing the Concordant translation and the compiler's notes, has just come off the press, and you are invited to send for as many as you can conscientiously distribute. A donation towards the shipping cost will be apreciated but is not required. We rejoice in the rapidity of the distribution of the first printing, which only lasted a very few months, and we pray that God's blessing will be upon this missionary effort to bring the evangel for *today* to those who so desperately need it. Let us use this means to *herald the Word!* D.E.K.

DOES GOD SUFFER?

WE WILL TRY to answer the question, "Does the Creator suffer also, when the whole creation suffers? Does God take part in the woes of the universe that He called into being?" We cannot see God, but, as He has revealed Himself in His Word, we must cling only to that which the Scriptures say about God's sufferings.

According to Galatians 5:22 one of the fruits of the spirit is *patience*. But patience is always connected with suffering. If God's spirit generates patience, it is clear that patience is a part of His nature. The patience that God's spirit brings about in a human is really a reminder of His superabounding patience. In Romans 15:4 Paul mentions God's endurance. This is much the same thought. The literal meaning of the Greek word is "UNDER-REMAINING." The basic idea is to remain under a load or heavy weight. God's endurance is no sham-fruit. As everything in Him is His very essence, His sufferings, which He bears patiently, are likewise a part of His very being.

God's sufferings are caused by His compassion with creation. The word "compassion" comes from the Latin and means "with-suffer" or "suffer-together." Romans 8:22 shows us that the entire creation groans and travails. The ecclesia of the redeemed, which is by the holy spirit baptized into one body, also groans, awaiting the deliverance of the body. But also the spirit that dwells in all members of the ecclesia is pleading for us with in-

articulate groanings. This sighing and groaning of God's spirit is a testimony of His compassion (WITH-SUFFERING). Scripture shows us how the Lord had compassion on the people who had to bear pain and sorrow.

Here one could enlarge and quote passages containing the words compassion and mercy.

How deep the misery of chastised Israel went to the heart of God can be seen from Hosea 11:8.

Paul calls God "the Father of pities" (2 Cor. 1:3). This shows us that there is no suffering which He does not bear with us.

All suffering is in some way connected with sin. Paul exhorts the Ephesian believers (4:30): "Do not be causing sorrow to the holy spirit of God."

According to Genesis 6:6, God regretted that He had made humanity on the earth and was grieved to His heart. But He did not regret it in the same sense as we do when something goes wrong. He knew from the start what was the secret of His will. He does not create something only to regret it later, when He discovers that it is a failure. His work is known to Him from the beginning. That means that God was fully aware from the beginning of how things would work out.

His regret can only be understood in the light of the next clause—it was grieving to His heart. He did not enjoy having to wipe out all these sinners, but it was more merciful to do this than to let them go their own sinful ways. Nevertheless it caused Him suffering. Everything that His creatures suffer hurts His own heart, even the woes of the animals (Jonah 4:11).

Often the Scriptures speak of God's indignation. This is a violent irritation of the mind, and is compared with fire. But we cannot simply compare our anger with that of God. Our indignation does not do what is right before Him. His indignation is His "no" to every sin and injustice. If we harbor sin, God's "no" will also strike us. It is not a cool, objective matter, but flaming revolt of

His whole being against sin. To disobey His commandment means to offend Him and wound His heart. Man's sin made a breach between him and his Subjector. From now on He remained at a distance from sinful humanity.

Many passages show us that God withholds His wrath. Expressed in human terms, this means that "*God* suffers the fire, that burns within Him." Isaiah 1:14 says that "My soul hateth your new moons and your appointed feasts, they are a *trouble* unto me. I am *weary* to bear them." And Isaiah 43:24 shows us God as a Worker Who performs slave labor. "Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities."

But when God's wrath burns like fire, it is always coupled with mercy. After Israel had ignored all His warnings through the prophets, He gave His people up to judgment. Israel was deported out of the land and her cities destroyed. But on the ruins of Jerusalem Jeremiah could call to the people: "For not for the eon will the Lord cast off. But, though He cause grief, will He have compassion according to the multitude of His mercies. For He does not afflict willingly, nor grieve the children of men" (Lam. 3:31-33). This must mean that it is contrary to God's heart to cause suffering. The time of Israel's rejection He compares with a moment. See Isaiah 54:7-8. This agrees with Psalm 30:5, "For His anger endureth but a moment, but His grace for life."

All these words show us how God also in His wrath has grace in view. According to Romans 9:22, He carries with much patience the vessels of indignation. And Unveiling 6:12-17 describes how the future Day of His Indignation will come over all humanity. The apostle is allowed to see how God does this. Seven messengers have the last seven calamities in seven bowls and are ready when the time has come to pour out one after the other. The bowls indicate that God's fury is distinctly

measured. The empty bowls are not being refilled. "For in them is consummated the fury of God" (Rev. 15:1).

THE SECRET SUFFERING OF GOD

"God no one has ever seen" (John 1:18). Also His sufferings man cannot perceive. The word of prophecy alone reveals them to us. In order to make us comprehend His sufferings He uses human language. He uses the expressions for human sensations to describe what He feels. Otherwise we would never understand this. But patience as we know it is only in the best instance a weak shadow of God's inherent long-suffering. What is true of love is true of God. God is foregoing all. God is enduring all (1 Cor. 13). Is there a greater Burden-bearer than God? Is there anyone who suffers more and heavier than He? As He is perfect in everything, so also His suffering is perfect. Human language is not able to describe His suffering adequately . So the suffering of God—this is the remarkable thing about it—is mostly hidden from us.

THE REVEALED SUFFERING OF GOD

Jesus, the Son of God, sent into the world, said this of Himself: "My food is that I should be doing the will of Him Who sends Me, and should be perfecting His work." But this work is crowned through His suffering. What one can see of God and His work, one has seen in His Son. We read in John 14:9: "He who has seen Me has seen the Father." Whoever sees the sufferings of Christ, then, perceives the sufferings of His Father.

In Matthew 26:38 we read that His soul was sorrow-stricken to death, and in Hebrews 5:7 it states that in the days of His flesh He offered both petitions and supplications with strong clamor and tears. And further in Luke 22:44 we read that He came to be in a struggle, and that His sweat became as if clots of blood, descend-

ing on the earth. Do we recognize in this agony the countenance of God's love?

"And some begin spitting on Him and putting a covering about His face and buffeting Him." (Mark 14:65). In the same way God lets Himself be spit upon, mocked and beaten.

John 19:1-3 says, "Then Pilate took Jesus, then, and scourges Him. And the soldiers, braiding a wreath out of thorns, place it on His head." Did they not do all this to the Highest Himself? And further on (v. 17): "And bearing the cross Himself, He came out to the Skull's place." "There they crucified Him, and the malefactors." (Lu. 23:33). The benumbing drink that might have alleviated the excruciating pain a little, He refused. He wanted to suffer with full consciousness. And God, Who suffered with Him, also knows no sedative.

Thus God gave up His Son, but the Son gave up His own soul. He could have escaped His captors. He could have descended from the cross. He Who delivered His spirit into His Father's hands, could, in the last moment, have seized His life again and demonstrated by a spectacular miracle to the gaping mob His divine sonship. But He did not do it. He drank the bitter cup to the last drop. And thus He hid His power, but revealed His obedience unto the death of the cross.

Jesus placed Himself in His suffering form under His own word: "He who is beholding Me, is beholding Him Who sends Me." (John 12:45). His sufferings are the revealed sufferings of the Father. Jesus testified: "The Father is greater than I." Jesus Himself was, according to Hebrews 2:10, perfected through suffering. But the Father was always perfect, also in His suffering.

Can we realize a little of God's suffering? Simple knowledge leaves us cold. True realization moves our innermost being. It fills us with awe and gratitude. To the Corinthians, who knew a lot about God, Paul

wrote, to their mortification, "Some have an ignorance of God" (1 Cor. 15:34). And Paul's own goal was: "to know Him and the power of His resurrection and the fellowship of His sufferings" (Phil. 3:10). That is to be our goal likewise, for thus we become imitators of God.

How the sufferings of the Son are connected with the still greater sufferings of the Father is shown to us in the story of Isaac's sacrifice through Abraham.

GOD SUFFERS VOLUNTARILY

The life of Jesus stood under the maxim: "Not as I will, but as Thou." He emptied Himself. He took the form of a slave. He came to be in the likeness of humanity. He humbled Himself, becoming obedient unto death, even the death of the cross. His suffering was voluntary. But His agony in Gethsemane shows us what a struggle it was for Him to surrender His will.

That all of God's doings were wholly voluntary we do not need to declare. If any power in the universe could influence God He would not be God. If He decided to let His Son suffer, He chose to suffer Himself, because God was in Christ.

Concerning the Son we read Heb. 10:5: "Lo! I am arriving... to do Thy will, O God." In this will we are hallowed through the offering of the body of Jesus Christ once for all. But this offering has two sides. God offered His Son, the Son offered Himself. But it was God Who began. The offering was according to His will. He decided first to give up His beloved One. And the Son bowed to His Father's will by offering Himself.

SIN AND SUFFERING

The cause of all suffering is sin. Without sin no death, no evil, no pain, no clamor, no mourning. When God chose for Himself to suffer, He did it because of sin. Therefore God decided to suffer, when He made sin a part of His plan. Do we doubt that He did it?

Does He not say in Isaiah 45:6-7 that He created evil and darkness? Then, when we read this, we hesitate and say that He meant only *physical* darkness and that evil could not mean moral wrong, but only misery and distress. That is twisting God's Word to suit our own conceptions. We will accept this solemn declaration of His will with all that it implied. If we, with our limited understanding, cannot grasp this, it is because God's counsel is too marvelous for us.

When God created Satan, the originator of sin, in order that He should introduce sin into His fair creation, He decided to suffer all that this would bring about. We have the tendency to believe that God only *permitted* evil, but it is only scriptural to say, that He *created* it. This act was the grandest, most sublime deed that ever was done; it was the crowning revelation of His love for His creatures.

Sin is an insult against God's majesty. He bears this indignity. Sin is disobedience, disregard of His revealed will. He bears this offense. Sin is defilement of His creation. He lets this uncleanness corrupt His handiwork. Sin means torture for all creatures subject to vanity. God feels their pain, for He is the Father of compassion. In the Son, Who had life in Himself, and nevertheles gave it up in death and so made Himself subject to vanity, the Father Himself subjected Himself to vanity. Terrible curses persecute the sinner. God Himself becomes in the Son the curse for us. The ration of sin is death. In the Son, the only One Who was capable of tasting death in its full horror, the Father also tasted death. For who has seen the Son has seen the Father.

In relation to sin this means also for the Father to suffer, suffer, suffer. These torments became revealed in Christ on the cross.

God's answer to our question: What did the creation of evil mean for Him? is "The greatest sacrifice

imaginable, which He offered in His Son." The Son was made perfect through suffering. Now that the victim has been slaughtered, God can wait for the fruit of His suffering. For the Son the harvest has begun. Those who sow with tears will reap with joy.

AND THE SUFFERINGS OF THE CREATURES?

Only darkness can teach us what light is. Only through evil can we learn to know good. Only by suffering and dying can we realize the glory of life and health.

God wants us to really appreciate His gifts and thank Him for them from the bottom of our heart. Therefore He leads us into darkness, lets us feel the horror of evil, the terrors of His wrath and the hopelessness of death, but behind all paths of misery and the curse stands His unchangeable *love*. And love does not seek its own ends.

What joy and wonder can already be ours in this life, when God opens our eyes to behold the glory of His grace in the Son, in the crucified Christ. God foresaw Him as the Lamb that was to be slaughtered long before there were messengers or men, long before there was any sin. We do not doubt that God Himself chose to suffer long before there was any trace of sin. But God also saw in the Son the final repudiation of sin. Through Him He will reconcile the world.

And so can we, even in this mortal body, still sighing under pain and weakness, live in much closer communion with the Father than Adam in paradise. He knew no suffering, no sin and bad conscience, but also nothing of grace or mercy. God's love was hidden from him. He could not cry like Paul: "The love of God is poured out into our hearts." He could not grasp what it means: "To me, the first sinner, has mercy been shown."

And so the Scriptures testify to it, that all our suffer-

ing leads to a glory that cannot be described. Without it that superabundance of joy that God predestinated for us, would be impossible. Behind all pain God Himself is standing, dealing out to us the measure of suffering we need, in order to enjoy the greatest degree of bliss. But the cause of all suffering is sin, is evil. So now we can see that, when God created evil, He achieved the masterpiece of His love. And this love's excellency is revealed by the fact that it meant for God the bitterest of all sufferings, made manifest in the cross of His Beloved.

HANS KÄSER

NOTE: Because the author of this article did not have access to the manuscript of the Concordant Version of the Hebrew Scriptures, the quotations have been taken from other versions.

EXTOLLATION

God of the Universe, I bend to Thee my heart and knee
In certainty Thy ear will lend unto my earnest plea!

Oh that we could appreciate Thy wondrous, boundless love!
For us Thy Son was delegate and left Thy throne above.

How marvelous Thy works and ways! Past finding out are they,
So weak our minds, so few our days; let's worship while we may!

How lonely was our august God, when there was naught but He.
Not one to give Him love or laud in old eternity!

Our God is *love* personified! Responsive love He craved.
With mighty works identified, how wise the plan He laid!

His priceless purposes unfold through Logos, Living Word,
In Revelation we are told first creative act occurred!

The Original Creation out of Himself He made,
To become the Great Oblation; On Him all sin was laid!

The Alpha and Omega He, The Beginning and the End;
Thy Father made *the all* in Thee, Our Saviour and our Friend.

How great the aching of Thy heart! Thy only Son to send,
To bear our burdens was His part—our enmity to end!

With feeble force in failing flesh, we try to comprehend,
Thy warning of the Tempter's mesh! Why, Thou Thy Son did send!

W.R.M.

THE NAME JESUS

The personal Name of our Saviour, JESUS, has a present application, for He saves us now, but it lays emphasis on the *future.* It is the same as His type Joshua, which was spelled IEU-SHUO, *Will*-be-being-Saviour. The following shows its history: Beginning with

I E U E
WILL-BE-ING-WAS

Joshua uses only a part of the full name because he was not a saviour in the *past,* thus

I E U SHUO
WILL-BE-ING-SAVIOUR

which the Greek modifies to *Iêsous,* and English to

JESUS

So it has been, but when He *has* come and salvation has been accomplished, it will be changed to the *past,* as shown in the Unveiling (Rev. 1:8, 11:17). Then the *present* will be emphasized, for He will be present, thus:

Who IS & WAS & COMING

but later, after He *has* come it is shortened to

IS & WAS (UE)

until the end of the eons.

A.E.K.

JOSEPH IN EGYPT

THE STARTLING STORY of Joseph's rise from slavery to supremacy in Egypt has only one superior in the history of humanity, and that is the story of our Saviour, which it foreshadowed. Joseph's terrestrial dream suggested the pristine glories of the Son, after He emptied Himself and took the form of a slave (Phil. 2:7). During His earthly ministry, He, like Joseph, humbled Himself, and served as a slave. Being shut up in the dungeon of death, our Lord rose and was glorified, and is now the Saviour, and will become the Ruler of the world. All this is foreshadowed in Joseph's career. In each case it came about because *God was with both of them.*

POTIPHAR

Joseph was bought by Potiphar, a eunuch of Pharaoh, chief of the executioners. As he was an Egyptian, his name was not Hebrew, so we cannot be sure of its meaning. The first part *Phut* is the same as the third son of Ham, which is the name of Libya, but he was an Egyptian. He is called a eunuch, which ordinarily denotes one castrated, who keeps the harem (Is. 56:3), but in this and other cases (Jer. 20:7) it seems rather to be applied to one who is close to the court. He had a wife and house of his own. Literally, he is called a SLAUGHTERER, but the term was applied also to the

palace-guards who executed those doomed to death. He was their head.

The fact that a man of such high rank, who was so near to Pharaoh, bought Joseph, was the first indication that Ieue was with him, for it not only put him close to Pharaoh's palace guard, but, later, to his baker and cupbearer, who were to be the means of his exaltation to the highest place in the king's court. But, as in the case of Christ, he must first be rejected and degraded to even a lower level. That is often God's way, and a sign of His approval, rather than of His displeasure. Paul became the offscourings of the world, the scum of all (1 Cor. 4:13). This was the preparation for the glory that lies before him.

TEMPTATION RESISTED

So satisfactory was Joseph's service that he rose to the highest place in the household. But he is strongly tempted to take advantage of it. He seems to have had an excellent appearance, so that his master's wife became enamored of him. The temptation was much greater than those which his brothers, Reuben and Judah, had failed to resist, yet he even expostulated with the woman at a considerable risk. Finally she did trick him into a compromising situation, and he is degraded to be a prisoner, charged with a serious offense. Does not this correspond to the false accusations against our Lord, and His degradation deeper still to a cursed death between four criminals?

JOSEPH IN JAIL

Once more Joseph is given ample evidence that Ieue is with him. No doubt he had the same help that is our portion. "God . . . will not be leaving you to be tried above what you are able, but, together with the trial, will be making the *sequel* also, to enable you to undergo it." (1 Cor. 10:13). Joseph never forgot his dreams, and firmly believed in their fulfillment. But, like us, he

probably could not realize all that they implied. They gave him a place superior to his brethren and his parents, but predicted nothing nearly so great as the honor which was before him. But they must have been a great comfort to him in the midst of his trials, even as our much greater honors are to us, in the midst of our present humiliation.

The chief of the round house, where the prisoners were kept, followed the example of Potiphar, and turned over the whole administration of the prison to Joseph. To this day some of the prisoners in a jail may be given special tasks and privileges. They are called "trusties," for they are entrusted with certain duties. But to turn over the whole administration of a jail to one of its inmates would not be likely unless the hand of Ieue was in it. So Joseph is once more prospering, even in the midst of affliction.

CUP-BEARER AND BAKER

The head of a great nation is often in danger from his enemies, who seek to get rid of him in various ways, especially by violence and deceit. Therefore he usually has a guard, and a special "cupbearer" to serve his meals, and a special kitchen staff which prepares his food. Remarkably, Joseph is thrown into touch with Pharaoh's chief of the executioners first, and now with his erstwhile cupbearer and baker, all of whom were intimately concerned with *Pharaoh's* welfare. Joseph then becomes interested in *their* welfare. This is the simple but certain way that the Subjector operates. Here we have a good method of "getting ahead." Do not make your own welfare the principal object of your life, but seek to be of service to others. It is far better to serve than to have servants.

THE CUPBEARER'S DREAM

As Joseph's life is largely influenced by the dreams he

had been given to show God's intention as to his own life, he was quite prepared to listen to, and sympathize with, the two unfortunate men. First the cup-bearer has his dream. A vine with three branches produces fruit, from buds to clusters, while he is watching, and he presses out the juice and sets it before Pharaoh. Joseph interprets it correctly, so, in three days, he has a good friend in the very presence of Pharaoh! But, alas! Such friends are seldom sufficiently grateful to reciprocate. Joseph need not depend on them, for Ieue had a much better way to get the cup-bearer to speak. He makes an opportunity in which the cup-bearer can reap a little credit for himself. Selfishness is a strong incentive to action!

THE BAKER'S DREAM

The baker's dream differs from the cup-bearer's, to accord with their different vocations. Now we have food in place of drink, cereals in place of wine, three trays in place of three branches, to indicate three days. But the food does not reach Pharaoh. The flyers of heaven, representing evil spiritual powers, devour it. Here is the vital difference. The food is taken away before Pharaoh can eat it, unlike the wine which was put before him by the cup-bearer. So the baker is hanged and cannot help Joseph to escape. The cup-bearer, meanwhile, ungratefully forgets his promise to Joseph. Once more man has failed, and it is all up to Ieue Alueim.

HELPING GOD

Joseph, no doubt, looked upon his luck in jail as the direct intervention of Alueim, and enjoyed it. He, like all of us, tried to help matters by doing what he could to facilitate them. So he had begged the chief cup-bearer to remember him, and to speak to Pharaoh, to right the wrong done to him (40:14-15). But, alas! Human gratitude and help is vain, so the cup-bearer lets

two years go by without fulfilling his promise. All that Joseph hoped for was release from his prison. But God had something much greater than that in view. All of this was only preliminary to the fulfillment of *Joseph's* dreams. And this was brought about by *Pharaoh's* double dream.

PHARAOH'S DOUBLE DREAM

Egypt was famous for the wisdom of its wise men, and, no doubt, they were very clever in their way, as was shown later on, when they sought to duplicate the signs done by Moses and Aaron by their occultism (Ex. 7:11-12). But they did not even claim to be able to interpret Pharaoh's dreams. It was necessarily so, for Ieue was preparing for the elevation of Joseph above them.

THE FUTURE

The future is in the hands of Ieue. Only to a very limited degree can the human intellect presage what is about to occur. Even with all the data which is gathered to enable the weather-man to predict heat or cold, storm or drought, even he may be mistaken. The main points in the type here are the ignorance and helplessness of the wise men in view of the impending crisis, and the elevation of Joseph as the saviour of the world, for it was in all lands (41:57). Corresponding to this is the great affliction of the future, and the elevation of the Nazarene to the Suzerainty over all the earth. Even now there are symptoms of the great disturbances which are about to destroy all human governments and prepare for the kingdom of the Son of Mankind.

JOSEPH'S HUMILITY

Humility is the sign of genuine greatness. Only those who recognize and acknowledge the only Source of true wisdom are really wise. Like Joseph, they should insist on it, that the glory be ascribed to God, and not

to man. Joseph begins with confessing his dependence on Another. "Apart from Alueim there is no answer for the welfare of Pharaoh." The "authorized" versions render the first word *blodi* by a full sentence "It is not in me," whereas elsewhere they make it only "save" (Gen. 14:21), "without" (41:44), etc., that is, more exactly, *apart from.* There is no "It is,' or "in me," in the Original. *Joseph does not begin with himself,* but with God. The fact that there was no wisdom in him was not at all remarkable or worthy of expression.

THE A.V. AND R.S.V. READING

The reason for the popular rendering may be that the present Hebrew text omits the negative, which is absolutely necessary for the sense. But it is found in the Septuagint and Syriac versions, so must have dropped out. We have replaced it. The word "peace" should not be attached to "answer," but to Pharaoh, for the Hebrew has the objective sign *ath* before *it.* The answer is for the welfare of *Pharaoh.* The word peace (*shlum* in Hebrew) is used constantly as a greeting among the Jews. It is not confined to the thought of *peace,* but the much wider idea of *welfare.* In this case the answer was not concerned with the enemies of Egypt, or warfare, but with sufficient food to keep the people alive during the future famine.

PHARAOH'S DREAMS

The two dreams are one in this, that they are not only concerned with food, but also with famine. The seven plump cows and spikes could be found only when there was a surplus of food for man and beast, whereas the evil-looking ones were such as were not known in Egypt with its waterways. Again the number, as in the previous dreams, is concerned with *time,* which could not be more or less than years. Now that we know the answer, it seems very simple and suggestive, but the wise men of

Egypt, even if they had guessed it, would hardly care to be the bearers of bad news. That is the difference between a man of God and a worldly prognosticator. As there were seven good years ahead, there were probably no indications of the bad ones to follow. False prophets might have guessed the first seven, but would not understand the second.

JOSEPH'S ADVICE

Joseph was now in a most advantageous position to demand something for himself, and he deserved it. Egypt had enslaved him and imprisoned him, so now the smartest thing to do was to capitalize on his good fortune. The wisest course, however, was to ask nothing for his service. He recognized that it was not his, but came from Alueim, so he left his further fate in the hands of Ieue. But he did offer Egypt the advice which the occasion called for. His plan was as simple as it proved to be practical. He did not simply save a half of the food in the fat years to provide the same amount in the lean ones. *Some* food would probably be grown in the lean years, so that with care and abstinence, it could sustain life. Any supervisor who would take a half of their food from the populace for seven years might arouse much opposition and have difficulty in storing so great an amount.

JOSEPH GLORIFIED

Joseph was, figuratively speaking, buried in the prison, severed from the society of his fellows, until he was called upon to reign. In a sense Pharaoh called him from among the dead and set him at his own right hand. Alueim could easily have given him the throne of Pharaoh himself, instead of the second place. But that would not have agreed with the Antitype. Christ will not be the Supreme Subjector, even in the coming kingdom. He will be the highest *To*-Subjector, for His commission is not to subject all to *Himself*, but to His

Father, the Subjector Supreme. Yet Joseph had practical control of all in Egypt, even as Christ will be Suzerain over all the earth in the millennial kingdom (Gn. 41:39-44).

The psalmist has celebrated this period of Joseph's career in immortal verse as follows:

16 And calling is He a famine on the earth.
Every stock of bread He breaks.
17 He sends before them a man.
For a servant was Joseph sold.
18 They humble in a fetter, his feet,
Iron enters his soul.
19 Till the era comes for His word,
The saying of Ieue refines him.
20 Sending is the king and letting him loose,
The ruler of the peoples also is opening to him.
21 He constitutes him lord [t]of his house
And ruler [t]among all his acquisitions.
22 To discipline his chiefs [as]according to[o] his soul,
And his elders is he making wise. (Ps.105:16-22, C.V.)

JOSEPH'S NEW HONORS

Joseph, whose Hebrew name means ADD-er, from the stem *sph* (which may allude to him as the gatherer of the grain during the seven good years), is now given an appellation, *Tzphnth-phonch*, which is probably Egyptian, but is recorded in the Septuagint as *Psonthom panech*, which might mean Saviour-of-the-World. This would be an appropriate title for him, and especially for his future great Antitype, Whom he only foreshadowed. Christ had no title exactly like this, but He is, indeed, the Saviour of the world, not only of those who lived in Joseph's day, who were saved from starvation, but of all of Adam's race, throughout the eons. And He saves them not merely from dying, like Joseph, but out of death after they died.

JOSEPH'S WIFE

Joseph's elevated social and political rank called for a corresponding marital alliance. Pharaoh himself gave him *Asnth*, daughter of *Phuti-phro*, priest of *An*, or On.

The Septuagint translates this last name *Hêlion poleōs*, Sun city, usually called Heliopolis, situated not far from modern Cairo. As there is no word for *city* in the Hebrew text, it is more than possible that he was simply the priest of the sun, and that this made him the religious head of Egypt. Then the type would be even more complete, for Israel as a nation is the wife of Ieue, and will act as a priestly nation as well as exercising the political power.

AGE

Joseph, like our Lord, was not commissioned until he was of age, that is, thirty years (Lu. 3:23). This was the rule in Israel. A man was not enrolled as such until he had reached maturity (Nu. 4:3-4). In the present spiritual service, which does not depend on physical growth as much as on spiritual maturity, this does not always apply, except to subjection. Paul wrote to Timothy, "Let no one be despising your youth" (1 Ti. 4:12). But here, also, maturity is imperative, that is, spiritual maturity, which, alas! is almost unknown in Christendom.

OCCUPATION

Even in the administration of his office, Joseph may be compared to our Lord. He fared forth from the face of Pharaoh, and passed through all the land of Egypt. So Christ fared forth from the face of His Father, and made known a somewhat similar message to the people, for, after they had rejected the *good* news as to the nearness of the kingdom, He made known the seven years of fearful judgment before it could come. These are still impending over the unbelieving nation. Both Joseph and Jesus left their homes and went directly to the people with their double message.

CEREALS

It is interesting to note the *kind* of food stored up for the famine. When the Israelites were in Egypt they ate

cucumbers, and melons and onions and garlic (Num. 11:5). Such foods as these would hardly keep for seven years. They appealed to the palate and the soul. So the Israelites despised the heavenly manna of the wilderness. It may be that the region where they dwelt, in the low delta, at Goshen, was especially adapted to vegetables. But Egypt as a whole was famous, in ancient times, as the *granary* of the world. Vegetables, besides rotting readily, were bulky and lower in vital value. But cereals contain a germ which will keep for many years and will reproduce indefinitely. Daniel ate such *seed* food. I find that four spoonfuls suffice for a breakfast when a small quantity of wheat germ is added. Therefore Joseph ordered cereals to be grown and stored in the cities. Is not this suggestive of our live-giving spiritual sustenance, in Christ?

THE SONS OF JOSEPH

Joseph has the exclusive honor of providing *two* sons for the twelve-tribed holy nation. His own name, Joseph, ADD-er, is a prediction of his fecundity. Although Scripture (see Gn. 48:5-22) only alludes to his having more descendants than these, it is his *younger* son Ephraim (FRUITS), whose name by its plural ending (-im) suggests much fruitfulness. The name of the firstborn, Manasseh (Oblivion), contains a most precious retrospection. Like Joseph, we will in the glory also be oblivious of all the trials that once plagued us and the tribulations of the past. These can no longer torment us, but rather increase our enjoyment of a bliss which will never cease. Had Joseph been born to the purple he might have become a useless, fruitless, dissatisfied heir. But his slavery and false imprisonment enabled him to fuly appreciate the grace and glory which was his from the hand of God.

We would naturally expect that Joseph's sons would each get a small portion of the land, compared with the

others. On the contrary, Manasseh received the largest portion of all, in Bashan, in the north, east of the Jordan. The combined number of the two tribes was more than any one of them.

In the story of Joseph we see a beautiful illustration of Ieue Alueim's dealings with one who, like the Messiah, always went about seeking to do the will of his Father and his Subjector. In it we can observe the divine order. Subjection and slavery must *precede* glory and honor. From it we can better understand why even God's blessed Son first had to be humbled and rejected. Indeed, those who receive the highest honors now, without earning them, will someday have to abdicate to Him Who was willing to be Last before taking His rightful place as Head of all humanity. The first shall be last and the last shall be first. A.E.K.

MARIE SEAMAN

Another member of the Los Angeles Ecclesia has been put to repose. Sister Seaman, of Woodland Hills, California, was always a staunch supporter of the truth, and many times made the long trek in to the city just to attend the services at Studio Hall. At the age of 83, she was still waiting on her infirm husband, who survives her, and died in her sleep October 24th. Services at Forest Lawn Hollywood Hills were conducted by David Knoch.

PORTUGUESE LANGUAGE

Aurora Evangelica, 349 America Street, Fall River, Massachusetts, is a Portuguese bi-monthly paper ($1 per year) edited by Pastor John G. Loja, which publishes translations of articles from *Unsearchable Riches,* as well as other helpful material. It includes one page in English, and is recommended to anyone having friends who read Portuguese.

"ANTI-MATTER"

This is the title of an interesting discussion of a recent scientific discovery and how it ties into some of the phenomenon of Scripture. Although in the realm of supposition, it is a reverent atempt to show that true science and Scripture do not clash. Ten cents per copy from the author, Warren Young Kimball, 302 Mt. Vernon Street, Dedham, Mass.

THE SIGHT OF FAITH

APART FROM THE FAITH displayed by God's Son, Abraham is the great pattern of obedient faith. There were deflections in the course of Abraham's faith, but it had many references and always moved into obedience out of its failures. Starting, as it did, with the call to come out into a place, which he was to obtain as an allotment, his faith came to focus eventually on the promise of a seed, culminating in the birth of his son, Isaac. The years during which his faith was exercised in this regard came to a total of twenty-five, ending in the birth of Isaac, the LAUGH-causer. The climax of faith, however, was not reached until Abraham had been probed, when he was asked to take his only son to the land of Moriah, and there sacrifice him as an ascent offering. In his faith obedience to this, Abraham was reckoning that God was able to be rousing his son from among the dead. Hitherto, his body, which was as good as dead, had been invigorated by faith, and now Abraham's faith is equally potent.

Many of those who think upon faith rarely move away from that aspect which sees it as a faculty within human capacity. From the Scriptures we ought to get a much more vivid understanding of it. An illumined insight realizes that a declaration of God must be the basis of one's faith. This is the point made in regard to those mentioned in Hebrews eleven. They are men who received a declaration made to them by God. They acted on that declaration. To be without a declaration of God would be fancy rather than faith. Nor could

faith be obedience unless related to God's declaration.

When God's declaration was heard, faith followed that declaration. It was not that Abraham suddenly discerned a matter, but rather that Ieue *spoke*. The lack of correspondence between his own circumstances and God's declaration Abraham learned to leave with Ieue. He let the question of sight or seeing remain with Him Who had made the declaration. This was the apt affirmation which Abraham made to answer Isaac's question about the failure to bring a flockling for the ascent offering. "Alueim is seeing to the flockling."

Abraham's faith had now become fully intelligent, and this fact was enshrined in the name he gave to the place. He called it Ieue-jireh, but the versions, by rendering jireh as "provide," preclude the point that Abraham clung tenaciously to his faith, leaving the *seeing* to Ieue. Jireh should be rendered as *see*, and not provide. Ieue is the One Who during the eons is seeing. All others must exercise faith, and its accompaniment, expectation.

This is a remarkable insight about faith, made available to the English reader of the Concordant Version of Genesis, yet originating in the words of Abraham, spoken some forty centuries back. Its vitality is such that it denies that *blindness* characterizes faith, for it leaves the seeing entirely in the hands of Ieue, Whose word has created the faith. So important is faith in regard to the evangel that we read that it is God's oblation to us, whereby we come to be His achievement. No one should be boasting in "his" faith but rather be finding his joy and delight in the fact that all the glory belongs to the God and Father of our Lord, Christ Jesus.

Faith triumphs in obedience. And obedience is really the operation in us of the holiness afforded in God's evangel. Each of these is the response to God's claiming and delivering us in accord with His own declara-

tion. Faith relies on God to do everything necessary for our salvation, and thus it allows Him to glorify Himself. This was the outstanding glory of the faith of Jesus Christ. Mature understanding of faith perceives that faith is related to matters which are outside our will to effect them. E.H.C.

CONTRIBUTION SUMMARIES

Those who have made donations during the year to the Concordant Publishing Concern, may request at this time a summary of their contributions during this year, and it will be mailed to them sometime after the first of the year.

GOOD NEWS FROM GOD'S WORD

The tract "Good News from God's Word" has been reprinted, and we plan to reprint it once more in November in order to have a sufficient quantity on hand for large orders. Give your witness to all those you write during the holidays by enclosing a tract or tracts.

DID YOU KNOW?

A very thought-provoking mimeographed discussion of "hell," death, and universal reconciliation, titled "Did You Konw?", has been published by the Concordant Bible Fellowship, care of Anthony DiSabato, 4905 Stone Circle Drive, Oaklawn, Illinois.

GOD IS THE ANSWER

"God is the Answer" is a collection of forty verses written in free-flowing Biblical cadences, by Sister Sarah L. Showaker, Post Office Box 455, East Orange, New Jersey. A letter from Sister Showaker says she received an "abundance of inspiration and help in the developing of my newfound joy in the final glorious reconciliation of all things through the gracious literature of the Concordant Publishing Concern." These devotional poems deal with many subjects, including creation, the problem of evil, and the salvation of all men. It is available from the author for two dollars per copy.

THE FUTURE OF ISRAEL

THE REPENTANCE OF ISRAEL

THE COURSE OF JOSEPH with his brethren was conducted with a wisdom the like of which Egypt never saw at any other time, notwithstanding its reputation in the ancient world. Joseph did not impulsively call for his family to share his good fortune, but waited till they were spiritually prepared to enjoy his favor. We might foolishly criticise him for not calling his father, at least, to bask in the favor of Pharaoh, as soon as he was established. Instead he waited more than seven years without even sending a comforting message to his sorrowing parent. And, when his brothers came, he treated them as if he did not want to know them, even though his heart yearned for their favor and fellowship. Like his Lord, he did not disclose himself to them until he had brought them to repentance. Then his favor was appreciated and enjoyed, as it could never have been, if it had not been preceded by the trials and distresses which came before.

THE FAMINES

There were three famines in the promised land in the days of the patriarchs, yet they differed much in degree and effect. The first came soon after Abram entered the land (Gen. 12:10). It did not extend down to Egypt, for Abram went there to escape it. But he brought a serious *evil* on Pharaoh, so Abram was ejected out of Egypt. The second was in the days of Isaac. Yet

he was told *not* to go down to Egypt. So he went to Gerar, and there he imitated Abram's ruse, for fear of the Philistine king, passing off his wife as his sister. Both of these brought *evil* upon the nations to which they went for help. Far worse conduct on the part of Jacob's sons sent Joseph down to Egypt, yet this led to a great salvation, not only of the people of the promise, but of the Egyptians as well. *This is an epitome of their whole history.* Outside of their land they have never been a blessing, but after they accept their King, and return to Him, they will save, not themselves alone, but the other nations also.

As it may be in Israel very soon, if it has not already begun, God brought the sons of Jacob to repentance by means of great tribulation. The famine that Joseph had foreseen was no a local one, but spread over all the earth, including the holy land. The people were starving to death. Ieue, however, had provided a saviour, and was about to deliver them, but first they must suffer much evil, so that they would not only repent, but also would be prepared to enjoy His salvation and appreciate, not only His goodness, but the evil that conditioned them to enjoy it. Jacob heard the gospel that there is salvation in Egypt, and he believed it, and sent ten of his sons to go down and bring of the life-saving food to sustain them.

BENJAMIN

Benjamin (SON-at-RIGHT), Joseph's only brother of the same mother, was probably not involved in the crime of attempted fratricide, so did not need the discipline which Joseph used to bring them to repentance. His name suggests that he presents a picture of the disciples of Christ, those who are His, and who were not guilty of taking part in His death. The figure of the right hand is often used, in contrast to the left, to designate those who are exempt from judgment. The Son Himself is seated at God's right hand (Mt. 22:44). In the judg-

ment of the nations, the sheep at His right shall enjoy the allotment of the kingdom (Mt. 25:34).

From his later conduct it is evident that Joseph's heart was much moved by the presence of his brothers, and by their report, and it needed much restraint on his part to act the false accuser. Yet he did not consult his own feelings, but was concerned for their welfare. Not, indeed, that of their physical frames, or he would have fulfilled their request without further fuss. Neither had he any thought of "punishing" them for their crime. His motive was much higher than that. It was a delicate role to play, and easily misunderstood. Are not God's dealings, especially with the sons of Israel today, very similar and, temporarily, incomprehensible by the descendants of the sons of Jacob?

Joseph had his ten brothers put in ward for three days, so they would be led to consider the seriousness of their fratricidal crime. Even so their descendants are being persecuted today, so that they may reconsider the wrong done to their Messiah by their forefathers. But, in Joseph's case, the time was very short, only three days, for a longer time would only cause his father and brother unjust suffering. By returning to each one the money he had brought to pay for the cereal they had received, he stirred up their consciences still more.

There is very little obstinacy on earth comparable to that of the descendents of Joseph's brothers to this very day. In the physical famine in Jacob's day they refused to return to Joseph until the pangs of hunger drove them back. So it will be before the return to their Messiah. The fearful inflictions of the end time will force them to seek shelter and salvation in their Saviour. So the brothers are compelled to return to Joseph, whether they or their father wish to go or not. So, in the future, all Israel shall be saved, whether it will or not.

This time they get a very different reception, because they come in a very different spirit, for they have been

exercised about their sins. And Joseph was so moved that he cannot refrain from weeping, especially as he once more lays eyes upon his own brother, Jacob's beloved wife's only other son, Benjamin. So he has to retire in order to relieve himself by tears. But the brothers are not yet broken. So once more their money is returned in their sacks and Joseph's special beaker is placed in Benjamin's sack, so that he is forced to return. As a result Judah makes a full explanation and proposes to suffer in Benjamin's place.

GENUINE REPENTANCE

Judah's offer so stirs Joseph's heart that he cannot restrain his feelings. His brothers have really repented, so he makes himself known to them, and soothes their sore hearts by revealing a secret that very few mortals, even firm believers in God, have fully grasped. Joseph sought successfully to show them the seriousness of their treatment of him, and they had felt it severely in their hearts and had repented. Now, however, Joseph shows them the other side of their actions, the divine side, and tells them that *the Alueim had sent him before them to preserve their lives!* This does not minimize or excuse their guilt, nor void their repentance, but it does reveal the all-prevailing love of Ieue, and His prevision as well as provision for His own.

This is, perhaps, the most intimate and revealing revelation of God in the Hebrew Scriptures. Today we are told plainly that *all* is of God (2 Cor. 5:18), but this seems too big to swallow. When seen in action, in detail, in a story such as this, especially when the action all seems clearly due to human wanton wilfulness, contrary to the spirit of God, and yet carries out the loving purpose of His heart, it may manage to penetrate our dull minds and hard hearts to some extent. The writer prays that this may be the case with all who read this exposition.

"To *preserve* life the Alueim sends me before you." His brothers intended to *destroy* his life, but succeed in preserving their own. But now they must think of their father, who seems to have been the chief sufferer due to their acts. With fine spiritual insight, Joseph emphasizes the prior place of the Subjector by beginning the message to their father with the divine title Alueim. His spirit subjects all, even when they are not subject to Him. "*Not you send* me thither." Isn't this a crass contradiction of the plain *facts?* Yes. But not of the hidden *truth!* And so Alueim constituted him a father to Pharaoh, and lord of all his household, and ruler in all Egypt. God's plans are continually countered by men, but nevertheless executed by God. All is of Him.

GOSHEN

Goshen (*Gshn*) means CLOSE. Joseph wanted to be near to his family, after his long separation. Such is the desire of our Father, after we have been estranged from Him and reconciled. Goshen was probably the eastern half of the Nile delta, a flat land, probably the gift of the river, composed of sediment brought down from above, so it was outside of Egypt (Narrows) proper, where there is no grazing land and little room for cattle. I have observed it carefully from a train window, and saw no elevations, only high sails of small ships, which seemed to be floating on the land, there are so many mouths in the delta. Being on the eastern border near the wilderness it was well located, not only for their arrival, but also for their future exodus, for Ieue plans far in advance.

Although God's plans seem to us to linger long in evil preparation, once the crisis comes, there is no delay. Poor Jacob was probably worn out with waiting, but once Joseph had revealed himself to his brothers, all co-operate to hasten the arrival of Israel in Egypt. As practically the whole of the land of Egypt was near the

Nile, there was little need for means of transportation over land, so cars were probably scarce. Even in other lands, transportation was mostly by camelback. But Pharaoh supplied cars for the children and wives and Jacob. So there was no delay. After Joseph was revealed to his brethren, he was no longer concealed from his father. So it will be when the great *Gatherer* is revealed to His people. Not long thereafter the dead saints will be raised and Israel will be completed in the kingdom.

Israel's spirit was torpid, so that he could not *hear* the good news brought to him by his sons, but, when his eyes *saw* the cars which Pharaoh had sent, his spirit revived. Like Job, by the hearing of the ear he heard, yet now his eyes had seen (Jb. 42:5). But first he sacrificed sacrifices to the Subjector of his father Isaac in Beersheba (WELL-oath), where Abraham had planted a grove (Gn. 21:33). His first exclamation is significant. "*Much!*" What a tremendous difference between a bereaved, starving, despairing nomad, and a revived, satisfied, exulting father, whose son has become the saviour of the world!

THE REASSURING VISION

But all our present blessings are transient. What of the future? Many great promises had been made to Abraham and Isaac and to Jacob himself. Is this departure from the land of promise in line with these great blessings of the future? To be sure, Abram was told that they would suffer there, but also that they would increase and be delivered (Gn. 15:13-14). This is now confirmed. And, indeed they had already increased to seventy-five souls.

THE NAMES OF JACOB'S FAMILY

The names of all those who came to Egypt with Jacob are full of interest and significance. As the meaning of

most of them has already been given, and as their true Hebrew form and significance is given in the Concordant Version, there is no need to repeat them here.

CATTLE RAISERS

One of the sad effects of human depravity is the tendency of each people to look down upon others who are unlike them. The hardy cattlemen of western north America were inclined to look with contempt on all "tender-feet," who could not ride and rope as they could. The Egyptians looked askance at cattlemen, for their narrow strip of land on each side of the Nile, which the river could irrigate, was not adapted to cattle raising. Hence they were largely vegetarians. There really was no proper range for cattle, except in the delta. So Joseph kept his people apart from the Egyptians by settling them where they had entered, and whence they could leave easily when the time came. But it seems that they gradually took up gardening also, for, later on, they yearned for the cucumbers and melons and onions and garlic of Egypt (Nu. 11:5).

JOSEPH'S MISTAKE

Another great truth is revealed in connection with the conduct of Joseph, but this time he had to be corrected by his father, Israel. It is repeated for us, the nations, in Ephesians 1:11. God designates beforehand according to His purpose, for He operates all in accord with the counsel of His will. This is seen in Israel's family. Reuben, the oldest according to the flesh, never did get even a high place in the tribes. Levi received the priesthood, Judah the throne. Jacob had adopted Joseph's two sons, so that they are counted as two separate tribes in Israel (Gn. 48:5). When he came to give them his special benediction, Joseph placed the oldest, Manasseh, on Israel's right, to receive the greatest blessing. But Jacob crossed his hands, so that Ephraim

was favored. Joseph tried to correct this, but Israel persisted.

The first-born of the *flesh* does not inherit the highest place. Adam has been superceded by Christ Jesus. Isaac took Ishmael's place. Jacob himself was blessed above Esau. Joseph rose high above Reuben, and now his sons are transposed according to the purpose of Al. Ephraim (FRUITS) became the progenitor of a numerous tribe in the most fruitful territory in the land, so that the ten tribes which separated after the reign of Solomon, were also called Ephraim, or, generally, Israel, the title of the whole nation, and the two remaining tribes were given the name of Judah.

All these are given us as examples of the basic principle of God's operation, Christ said: "Thus shall the last be first and the first last." (Mt. 20:16). The greatest value for us in the narratives in Genesis lies, not in the stories themselves, but in the great fundamental principles which they illustrate. All is of God (2 Cor. 5:18). The flesh is not benefitting anything (Jn. 6:63). But by far the greatest and grandest example is not clearly revealed in the first book of divine revelation, but in what may be the last, Paul's prison epistles, in which the Hebrew (PASSER) constellation together with the rest of the star seed, will be blessed with every spiritual blessing among the celestials.

Jacob looks beyond his death to the reunion with his people, Abraham and Isaac in the resurrection. In token of this he desires to be near them even in the sleep of death. These three are the founders of the eonian nation, whom Ieue will use to bless all the rest. From them will come the Conqueror of death, and Israel's greatest Son. As a testimony to his faith in their future, and in the return of the nation to the land given to Abraham, he wishes to precede them. So Israel still sleeps in the promised land waiting for the day when all his faithful sons will arise seventy-five days

after Messiah comes, and enter the eonian kingdom prepared for them.

Once more Joseph gives us a picture of divine *grace,* which the sons of Israel find very hard to understand. They were quite correct in thinking that Joseph had a *right* to revenge himself on them for their murderous designs against him. But Joseph seems to have come as near as anyone in Israel to emulating the gracious side of God's character. His stern treatment of them when they first came to Egypt, was all in keeping with this, for they were in dire need of repentance. But, after this, he treated them with something like the favor which is shown to us sinners of the nations, in this day of unadulterated, glorious grace.

Joseph evidently knew of the promise Ieue had made to Abraham, when He set up His covenant with him, that they would remain in Egypt four hundred years. So he not only reminded them of it, but, like his father, gave them a token, even in death, so that they remembered. He had himself embalmed so that his body also would wait until their exodus. God is the God of hope, and arranged to give them visible, tangible evidence of the future fulfillment of His Word.

This article concludes our series, *Studies in Genesis,* which began in the January, 1951 issue (volume XLII, number 1). Those of our readers who have followed the entire series will note that God graciously has granted further light on a number of topics, so that some statements made in earlier chapters have been corrected in later issues. We pray that this series has proved helpful to our readers, and are grateful to God for His gracious guidance through the years of its preparation. May it prompt in each of us a prayer of praise to the Alueim of Abram (Who justifies by faith), and of Isaac (Who keeps His promises), and Jacob (Who blesses all, even a Circumventer). A.E.K.

THE TABERNACLE LIGHT

THE LIGHT within the tabernacle was very different from that without. Its source is full of significance. The process by which it was made is in highest harmony with the elementary truths of the evangel. It was not a "candlestick," which burned tallow tapers, but *lamps* which used *olive oil.* It is not by chance that this was produced by *beating* and *crushing.* These bring to our mind the great Antitype, Who is the Light of the world. Just as the olive berries are beaten with a rod in order to loose them from the tree, so He suffered at the hands of the soldiers (Mt. 27:30). I once was witness to the beating of an olive tree just outside the window of the Jewish pension at which I stayed in the new part of Jerusalem. Alas! How little did the Jewish children who did the beating understand of the sufferings of their Messiah which they rehearsed!

Thus is provided the illumination which comes from the oil in the seven-branched lampstand. This is the light that is shed abroad in the hearts of all the saints who are privileged to go inside the portiere. This is the illumination which is indispensable for all who desire to have fellowship with God, as set forth by the bread of the presence, and who wish to worship Him, as typified by the golden altar of incense. This is the light that Cain lacked. He sought to have communion with God and to sacrifice to Him in the darkness of unbelief. And today, even in Christendom, are there not myriads of pious religionists who are worshiping in the way of Cain?

OIL—LIGHT

The fact that oil is one of the symbols of God's spirit is evident from its use in *anointing* for spiritual *power* in ordaining a priest, a prophet, or a king. But its special significance, as seen in the tabernacle, makes it the source of *light.* Darkness hides the *false,* light reveals the *truth.* Hence it is essential in any present offering to the Deity. It was absent from Cain's offering, which shows that it was false. This was confirmed by his later actions. In literal language we are told that, by *faith,* Abel offers to God more of a sacrifice than Cain, through which he was testified to that he is just (Hb. 11:4). The light that he had came from believing God, and the lack of light on Cain's part arose from his refusal to accept God's word. Apart from oil, from truth, from the light of faith, no worship or sacrifice can possibly be acceptable to the Deity.

THE DIM LIGHT

Notwithstanding the fact that the lampstand had seven lamps, the light it shed was not very bright. It was not to be compared with the light that led them through the night. Visiting the sites of archeological explorations, I have seen hundreds of very ancient lamps. They were mostly quite small, shaped like a sauce dish, with an outlet for a wick opposite the handle, and could hardly have given very much more light than a small wax candle. Moreover, they were burned all night through, for it was usually considered impossible to sleep in the dark. To say that a man's light had gone out was a feelingful figure of his death.

IMMATURITY

But even this had its significance. The holy place was not perfection. It was only the corridor to the most holy. It typifies the time which the apostle Paul declared to be immature, an installment, when they saw by means

of a mirror, in an enigma (A.V. through a glass darkly 1 Cor. 13:9-12). Up to the time when Christ, the great Antitype of all the sacrifices, expired on the cross, the curtain between the holy and most holy places kept out even this light, so it was comparatively dim in the whole tabernacle, even as it was in Israel before Christ, the Light of the world, offered Himself to God.

NO TABERNACLE NOW

But now there is no tabernacle! The blinding light of the glory, such as Paul saw when he was called, is illuminating all as never before. Its full significance was never realized by the earlier apostles. Only in Paul's perfection epistles do we find the full and perfect illumination of the divine presence. Literally, where there was pardon, there is now justification, where there was redemption, there is now reconciliation. Where there was access to God only through intermediaries, through one nation, now all have access in one spirit to the Father Himself (Eph. 2:18).

THE LIGHT OF THE GLORY

In the far future the new Jerusalem will need no sun or moon to give it light, for the *glory* of God illuminates it, and its lamp is the Lambkin (Rev. 21:23). Then the light will not be enclosed in walls, hid from mortal gaze, as in the tabernacle and in the temples, for there will be no temple on the new earth. But long before that blessed time, even today, we have this light, in spirit, for we are already a new creation in Christ (2 Cor. 5:17). We also have been given a literal intimation of this when the apostle Paul met our Lord on the Damascus road. He saw a light *above* the brightness of the sun (Ac. 26:13). What an appropriate introduction to his ministry! He it is Who leads the saints beyond the light of nature, and even beyond the shadowy revelation given to the sacred nation in their holy place. A.E.K.

LIVING *THE* LIFE

THE MORTIFYING MOAT that insidiously separates most sincere saints from the illuminating life that they would *like* to lead, is, surprisingly enough, largely a part of their own imaginations. The purpose of this article is to demonstrate this fact, and banish this burdensome barrier between the believer and his beloved God.

There is no satisfaction in soulish sensations, for the spirit which is in touch with God. We know this to be true from our own experiences. One finds no joy in his heart when he wallows with the world, attempting to be "one of the gang." And yet the honest person must confess that he finds himself constantly drifting back into these things in which God does not delight, grieving the holy spirit all the while. What a paradox is the soulish saint!

A saint is a "holy-one", one who has been placed in close communion with his holy God. God's spirit makes its home within him, not just occasionally, but continuously. It "settles down" and makes a real "home" for itself in each member of Christ's body, vivifying that mortal body, as if alive from among the dead; constantly vitalizing it for willing service. Whether we have realized it or not, this has happened to each one of us. Perhaps, on several occasions, we have percieved its presence within us, quickening our spirits, and encouraging us to walk worthily of the calling with which we were called (Eph. 4:1).

Yet our bodies, still dying, still sinning, have become our chief concerns, whereas actually our interests should

center on the vitalizing spirit which has chosen to home in us. We are always looking in our rear-view mirrors, so to speak, majoring in our ancient history of sinning, rather than concentrating on contemporary consecration. Paul said that he made it a practice to forget those things which are behind. If you seem gifted with a good memory do not waste this talent on remembering every past failure of your flesh. A much better use would be storing up God's vitalizing Word there, where it may be constantly called to service as the sword of the spirit.

Let's take off the rear-view mirrors, and in their place put on blinders that will channel our eyes straight ahead, towards what lies before us, out front, "toward the goal... the prize of God's calling above in Christ Jesus." (Phil. 3:14). Paul says that all mature believers should be disposed to this course of action. He says that we should imitate him, and follow his example, rather than those who are to the terrestrial disposed. Our realm is inherent in the heavens. Our eyes should be upward, seeking the coming Christ, Who will transfigure the body of our humiliation [what an apt description of this failing physical frame!] to conform to the body of His glory. We can't expect a transfigured *body* now; that comes when *He* comes. But we can have a transformed *life.*

Our present bodies are soulish and soilish, and depend on the earth for their sustenance. No wonder they are disposed to the terrestrial! But, now that we are believers, we have God's spirit in us so that even though we must continue to inhabit this decaying body, yet, in our spirits, we have been freed from the law of sin and death (Romans 8:2).

So that, consequently there is *now* no condemnation for those in Christ Jesus! How this should generate within us praise! No condemnation at all! Justified! Free of the law of sin and death which operated in our

members previously. It no longer has any jurisdiction over us. If we are still its subjects, we are just ignorant that our hand-cuffs have been released by the blood of our blessed Lord and Saviour. Those who continue to suffer under its harsh dictatorship are like a person who moves from California to Nevada and continues to place himself under the laws of California. In California it is against the law to drive over 55 miles per hour. Yet in Nevada one may go faster with no penalty. If this person continues to obey the laws he was under before, the only person he is penalizing is himself. It seldom pays to be ignorant.

Ignorance of our participation in Christ's death and resurrection life has already been dealt with in a previous article called, "Dead Reckoning." Yet ignorance of our freedom from the law of sin and death is just as damaging. We are to walk in spirit, in accord with the spirit's law of life. The disposition of the spirit is life (because it is the spirit which imparts life and is the source of all life) and peace (because the disposition of the flesh is enmity to God for it is not able to please God). It is only as we walk in spirit and yield the fruits of the spirit that we may have peace with God. Let us examine our walk. Is it spiritual?

"But how can I have a spiritual walk?" you may ask. "I don't *feel* spiritual." Ah, here is a common mistake! Spirituality is not a matter of the *feelings,* the senses, the soul. Those who are ruled by their feelings are not able to know spiritual things.

If you must *do* something, here is the prime essential: *Believe God!* In the description of love found in First Corinthians thirteen it says that love *believes* all things. And the first fruit of the spirit is *love.* Therefore, to walk in spirit, believe! Believe *God.* Believe God's *Word.* (And this will require you to *read* it, to *study* it, to *meditate* on it, and to *ask* of God for understanding and wisdom). Believe God's Word as He wrote it. (And

this will require a knowledge of the original, such as can be obtained from certain good concordances and the Concordant Greek Text).

And God has promised to give you the faith to believe. Don't worry about your *feelings*. Don't think so much about yourself. Don't be self-centered; be Christ-centered. "Now I am saying, Walk in spirit, and you should under no circumstances be consummating the lust of the flesh." (Gal. 5:16). Let us repeat with Paul: "With Christ have I been crucified, yet I am living; *no longer I*, but living in me is Christ. Now that which I am now living in flesh, I am living in faith that is of the Son of God, Who loves me, and gives Himself up for me." (Gal. 2:20). Note that this faith is *not* of ourselves, but of the Son of God, Who loves us! Nothing depends on us. Everything depends on Christ. And the empty tomb is our guarantee that He has met every requirement. D.E.K.

THE GREATEST GIFT

The greatest Gift was never placed beneath a "Christmas" tree.
Instead, it's found by following the trail to Calvary.
Seek out that tree which bore the spikes that drew His precious blood,
Drained from His hands and from His feet, to form a saving flood.
This is the tree, the cursed tree, which, like a burning ember,
Should fill our minds and sear our hearts to make sure we remember
The agony of Love divine displayed there for our view,
That said: "Father—forgive them, for they know not what they do."
God's only Son became a Curse, killed like a common thief;
He gave His life that we might live—in Him, by heart belief.
Our faith in Christ is all that counts at present in God's sight.
No daring deeds that we might do could ever set things right.
Christ's *life*, by its perfection, barred mere mortals from God's throne,
His royal birth and perfect life was but man's stumbling stone.
Yet by His *death* He has made peace; In Him we are God's choice
To dwell in sweet communion. So, friend— Believe! Rejoice!

D.E.K.

INDEX TO VOLUME FIFTY

Advent, Christ's 83
Barnabas' Ministry 208
Bodies, Spiritual 97
Body, Joint; in Ephesians 17
Celestial Dream, Joseph's 203
Change, The Great 83
Choice, Divine 8
Christ, God's Purpose Accomplished in 125
Clouds, In 193
Complement? What is a* 144
Conciliated God? What is a* 191
Concordance 131
Conduct: Dead Reckoning 225
Living the Life* 283
Dead Reckoning 225
Deceivers Deceived, The 49
Divine Headship 217
Does God Suffer? 247
Dream, Joseph's Celestial 203
Editorial 3, 241
Education, Christian 45
Ephesians, Joint Body in 17
Esau, Jacob and 49
Extollation (Poem) 255
Faith* 91
Faithful is God, Now* 87
Faith, The Sight of 268
Fellowship Reports 192, 202, 215
Food, Spiritual 159
Future of Israel, The 271
Genesis, Studies in 5, 49, 107, 149, 203, 257, 271
Gift, The Greatest* (Poem) 286
God's Purpose Accomplished in Christ 125
God Suffer, Does? 247
Grace, Transcendent 77
Growing into Christ* 94
Healing: Is "Faith-Healing" for Today? 186
Hymn of Praise (Poem) 2
"Ieue" in the Greek Scriptures 147
Index to Volume Fifty 287
Isaac, the Son of Promise 5
Israel, The Future of 271

Jacob and Esau 49
Jacob's Return 107
Jesus, The Name 256
Joint Body in Ephesians, The 17
Joseph and His Brethren 149
Joseph's Celestial Dream 203
Joseph in Egypt 257
Law and Eonian Life 137
Light, The Tabernacle 280
Living the Life* 283
Love, Being True in* 237
Love, Spiritual* 141
Love's Power* 189
Manna 163
Melchizedek 177
Messengers in Paul's Epistles 65
Missionary News 130, 176, 216
Morality, What Advantage is?* 96
"Morsel," not a "Sop"; A 222
Name Jesus, The 256
Obituaries: Basting, Alberdina, 76; Clarke, Rev. R. W., 235; Garrod, Ernest W., 16; LeFevre, W. F., 185; Manewell, Alice E., 16; Martin, Herman W., 146; Pearcy, Edward, 16; Seaman, Marie, 267; Seyfert, Mathilda S., 188; Speir, Robert L. 124
Paul's Special Truths, What are They?* 191
Poetry: "Hymn of Praise," 2; "A Meditation," 235; "Extollation," 255; "The Greatest Gift" 286
Priesthood 178
Purpose Accomplished in Christ, God's 124
Question Box, The* 96
Questions and Answers* 143, 191, 232
Rejoice in the Lord* 93
Resurrection Reassurances 145
Riches, His 216
Salt 33
Salvation, God's Power for* 233
Socialism, Christian 229
Spiritual Bodies 97
Spiritual Food 159
Subjection: Divine Headship 217
Suffer, Does God? 247
Tabernacle in the Wilderness (Illustration) 207
Tabernacle Light, The 280
Translation, The Concordant Method of 131
Walk: Dead Reckoning, 225; Living the Life* 283
Wealth, Are We Promised?* 143

*Starred items appeared in the Young People's Department.