

Unsearchable Riches

A BI-MONTHLY MAGAZINE
FOR GOD AND HIS
WORD

VOLUME LII

A. E. KNOCH, *Editor Emeritus*

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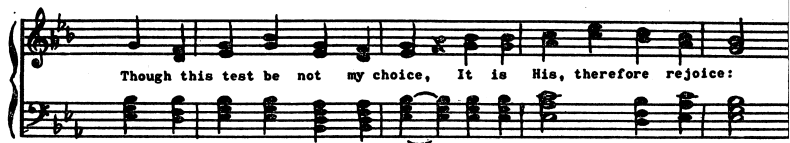
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IN ACCEPTANCE LIETH PEACE

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Alberta Knoch



In His plan there cannot be Aught to make— me— sad;
If this is His will for me, I'll— take it and be glad,
Make from it some lovely thing To the glory of my King,
In acceptance lieth peace. In acceptance lieth peace.

Cease from sighs and murmurings, Sing His wondrous loving grace;
Every trial brings furthering, For— my celestial place;
From my fears take His release, Joys and happiness increase;
In acceptance lieth peace. In acceptance lieth peace.

UNSEARCHABLE RICHES FOR JANUARY, 1961
BEING THE FIRST NUMBER OF VOLUME FIFTY-TWO

EDITORIAL

"THAT, FROM MANY FACES He may be thanked by many *in our behalf* for the gracious gift given to us" (2 Cor. 1:11). Just as our beloved apostle requested his friends in Corinth to join him in prayers of praise and thanksgiving, so we, also, would request our beloved readers to join us in giving thanks to the God and Father of our Lord Jesus Christ, for His gracious guidance and constant care throughout the year that has just drawn to a close.

We *know* that God is able to do superexcessively *above* all that we are requesting or apprehending, for in this past year the concordant work has grown far beyond our expectations. The many renewals for our little magazine that have been coming in, fill us with gratitude and encourage us to believe that our God has used, and will continue to use, this means in spreading the grand truths which are especially intended for His saints today. New interest is awakening and many people are looking for answers to the perplexing problems which face the world. God's Word holds the answers. Others have many questions regarding scriptural interpretations. Many more seem to realize that what they have received from "orthodox" sources fails to satisfy the thoughtful mind and the hungry heart. Even "men of the world" sense that we are heading for a climax in history which some have called "the end of the world."

Yet, strange as it may seem, still others insist that

the opposite is true. They glory in present "progress" and boast of man's success. Never before has man had such confidence in his own intellect, his own ability, in himself as "self-sufficient." The mass of mankind wanders far from their Maker.

While it is true that our churches are full to overflowing, we must also acknowledge that those who fill them, for the most part, remain empty. Few seem to have any vital interest in the things of God.

Protestants no longer protest. The archbishop of Canterbury parleys with the Pope. Unity becomes the banner of billions. Unity, at any price! But what of the unity *already* made? Have they never heard? Ah, that the unity *God* has made might receive such wide acclaim! But the real unity—which unites all that are truly His—has been forgotten in the rush for reunion. Instead of endeavoring to *keep* the unity of the *spirit*, a false "unity" is sought between fleshly factions so diverse that even a formal handshake can come only after muffling the cries of creed and conscience alike.

How refreshing to return to Ephesians four and find the seven "ones" which signify our unity in spirit. No fleshly barriers, no creeds to mar, no human head to fear—for us there is but *one* Lord and *one* faith and *one* hope for all to hold. *One* God is ours, our Father, Who dwells within His own. All this we have in common; all this we share alike. How rich Paul's request now sounds as we review the bonds which unite us. He entreats, "Walk *worthily* of the calling with which you were called, with all *humility* and *meekness*, with *patience*, bearing with one another in *love*, endeavoring to *keep* the *unity of the spirit* with the *tie of peace*" (Eph. 4:1-3).

The world wants peace, too. The plea for peace—has it ever sounded so loud and long? Yet where is peace to be found today? Peace is sought by means of power,

and amidst the repeated threats we find no assurance for tomorrow's safety. Armed to the teeth we stand ever ready to *demand* peace or else! Yes, "peace and security" have become man's plea and soon they will deem it theirs—yet behold, "extermination is standing by them unawares, even as a pang over the pregnant, and they may by no means escape" (1 Thess. 5:3). We know of only *one* haven for our heavy hearts and we must turn to Him each hour—for peace ever remains the "glad gift of God's love."

The world around us is seething with uncertainty, not knowing which way to turn. Yet *we* are not in darkness. For we await a *Saviour*, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of His glory (Phil. 3:21). So while the world goes on its way, let us reclaim the era—for the days are wicked (Eph. 5:16). Let us make that "expectation" our anchor, and review its potent power. Time is short! "So that, my beloved brethren, become *settled, unmovable*, superabounding in the *work of the Lord* always, being *aware* that your toil is *not for naught* in the Lord" (1 Cor. 15:58).

How wonderful to be engaged in "the work of the Lord." How good to know it is "not for naught." And God is blessing our feeble attempts to serve Him faithfully. The circulation of UNSEARCHABLE RICHES magazine seems to be widening, thanks to the efforts of each one who joins us in endeavoring to spread the glorious message of His grace. Dear friends, be assured that your toil is not for naught in the Lord. Continue to watch and wait. If you meet someone who is really seeking to understand the Scriptures, and would be willing to consider what is set forth in our pages, please allow us to send him a sample copy. We wish to "herald the Word—opportunistically, inopportunistically..." (2 Tim. 4:2). We live in an era when most will not tolerate sound teaching but prefer to have their hear-

ing tickled with philosophy and human tradition. The truth is scorned while myths receive an enthusiastic welcome. May our God grant each of us the power to remain "sober" in all things and fully discharge our service.

So we turn our eyes toward His advent and labor while we may...for a wreath awaits us in that day, which the Lord, the just Judge, will be *paying* to us; yet not to us only, but also to *all* who love His advent (2 Tim. 4:8). With such an expectation, such a prize ahead, let us join in prayer to Him, that we may indeed become settled, unmovable, superabounding in the work of the Lord—always.

Greetings in the Lord, to you all, from all the staff and the volunteer workers. "Now may the Lord of peace Himself give you peace continually by every means. The Lord be with you all!" THE EDITORS

PLANS FOR THIS YEAR

If the Lord tarries, we hope to publish a good many interesting articles in Unsearchable Riches this year. A chapter from "The Mystery of the Gospel" will appear, D.V., in each issue, as well as an article in our series on Notes on Isaiah. The series entitled Check your Panoply will also continue. We hope to include more articles of a devotional nature, and also some new songs and poetry. We may have room to include a few reprints from the very earliest issues of Unsearchable Riches, articles for which we have had numerous requests. Have you sent in your renewal for 1961 yet?

DONATION SUMMARIES AVAILABLE

We wish to take this opportunity to thank all of our donors over the past year, both great and small. To aid those of you who must fill out Income Tax forms shortly, we will be happy to supply all our donors with a summary of their donations in 1960 upon request.

IEUE'S SEQUEL TO FAITHLESS AHAZ (Isaiah 9:1 to 10:15—Part I)

IEUE'S HAND IN HISTORY is unmistakable as we now take up another portion of that section of Isaiah which deals with those things which were happening at that time and suggests their prophetic significance. As each division unfolds before our eyes, we can begin to discern the pattern of the whole. Careful scrutiny will convince us that these are not just unrelated recordings of the history of that day, jumbled together with revelations of their ultimate outcome in the future, but rather a single but involved panorama which includes both reflections on past history and visions of future events.

Step by step this section moves forward, finally climaxing in a description of the One Who is to consummate Ieue's glorious promise to David, that He would establish his kingdom for the eon. Many calamities have overtaken the throne of David since his death. Seeds that were sown by his son Solomon have taken root and sprouted, and brought forth an exceedingly heavy harvest of evil and iniquity among the monarchs in the line of Messiah. Their failure to subject themselves to Ieue and obey His instructions has finally brought about the division of the kingdom into two enfeebled fragments. The actions of evil Ahaz have even accelerated this downward trend, for he refused the sign which Ieue generously offered to him, which would have guaranteed that Al was with him and his people, and would deliver him from the invasion planned by the northern ten tribes.

To accept the sign would have required Ahaz to alter his own outlook and concede his own folly. That would indicate that Ahaz actually realized the significance of the meaning of the name, *Emmanu-Al* (WITH-US-IS-AL). But Ahaz was stubborn, and, true to his name (*Ahaz* means HOLD), he *held* out, and displayed his unbelief by actually acting in a manner just the reverse of that indicated by the sign. Ahaz had no faith in Ieue, and so he had no confidence in the promises made to his forefather David. These very same promises were to have been confirmed to him in the sign offered by Isaiah at the upper reservoir.

UNBELIEF DOES NOT CANCEL IEUE'S FAITHFULNESS

Lack of faith does not nullify Ieue's undaunted faithfulness. When Ahaz brushed aside the sign which gratuitously had been offered him, Ieue was not caught unprepared. There were possibilities within the nature of the sign itself, which would enable Ieue to fulfill it in an entirely new and unique way. He would actually bring about all the conditions called for by the sign, but amidst new circumstances which would not be nearly as favorable to the chosen nation as those under which it was first offered.

As far as Ahaz was concerned, the damsel's yet unborn son would remain nameless, and so the sign may be left in abeyance in readiness for a new and grander application, at a much later date. When it comes before us again in Matthew's account, God's spirit adapts it to suit the virgin's Son Who was the fulfillment of all the earlier messianic promises.

As we have seen, Isaiah's son, who was to have embodied the sign of *Emmanu-Al* (WITH-US-IS-AL) if Ahaz had assented to so name him, is now given an entirely new and distinctive name by Ieue, to suit the altered circumstances brought about by the evil king's stubborn heart. This new name, *Maher-shalal-hash-baz* (To Hasten-Loot, Hurry-Plunder) is a token of Ieue's

The Sign is Changed

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still-wider intention which will now include a good measure of discipline for unruly Judah, in addition to uprooting the schemes of Ephraim and Syria to subdue the Davidic monarchy.

CLOTTED CREAM AND HONEY

In the sign offered to Ahaz, the welfare which would accompany its fulfillment is figured by the reference to eating clotted cream and honey (Isa. 7:15), for this was a token of abundance and plenty. In adjusting the sign because of Ahaz's unbelief, this pledge of sustenance is changed to a threat of famine, as signified by the strange new name "To Hasten-Loot Hurry-Plunder" (Maher-shalal-hash-baz; Isa. 8:3). This was in view of the Assyrian assault carried out by Tiglath-pileser when he passed into Judah.

ERE THE LAD...

Another remarkable and significant difference is apparent when we compare the old favorable sign with the new disciplinary one. In Isaiah 7:16 we read "Ere the lad knows to reject evil and choose good..." yet when this is restated in connection with the readjusted sign, "Ere the lad will know to call 'my father' (*abi*) and 'my mother' (*ami*). "Mommy" and "daddy" are usually the first words that come from an infant's lips, and this shows us that the time has been shortened considerably ere the invasion (indicated by his name) will commence. It takes a considerable number of years for a child to reach the age where he really knows and understands the difference between good and evil (Isa. 7:16), yet he may be able to call for his mother or daddy at an extremely early date. The unbelief demonstrated by Ahaz in his refusal has advanced the era of his own ruin.

IN ACCORD WITH HIS INTENTION

God's provision for man's lack of submission to His

divine instructions is a marvelous illustration of His sublime wisdom, for He carefully plans out every move, both on His part, and on the part of His emissaries. Since He is also aware in advance of just how His adversaries will react to His declarations, He can design each detail so that, after each actor has played his role, the august Author of everything brings all to precisely the predicted conclusion which He had intended for it.

Ieue was not surprised by Ahaz's actions. Long before He commissioned His prophet Isaiah to trudge out to the end of the trench at the uppermost reservoir, He knew that Ahaz's heart would not respond in any way. So why did He even bother? This is where God's wisdom so sublimely transcends human thought! God *intended* that Ahaz refuse the sign. This would leave Him free to transmute it into a transcendently more far-reaching prediction of His own precious Son.

How carefully earth's great Architect had worked out each detail of the earlier sign to Ahaz. When Ahaz unwittingly and unwisely turned it down, the all-knowing Planner alters His apparent course of action to coincide with His people's need for further discipline, and re-names Isaiah's son Maher-shalal-hash-baz. Yet the significance of the earlier sign is not forgotten. God still intends to fulfill all His signs, even in spite of every man-made effort to frustrate them. The counter-action of His unbelieving adversaries has been foreseen and prepared for precisely. Now that Isaiah's son has finally been named, the original name Emmanu-Al can be reserved for its future and much more far-reaching fulfillment in the virgin's royal Son, Who will be God's greatest and most glorious demonstration that He truly is "With-Them" (*Emmanu-Al* means WITH-US-IS-AL). But Messiah must be in the regal line of David, so could not very well have *Isaiah* the prophet as a father or fore-father.

Christ must be descended from David, if He is to have any claim to the royal throne. Isaiah's son or any of his descendents would not have the right blood flowing in their veins to faithfully fulfill every aspect of the glorious name Emmanu-Al. So actually God intended that Ahaz harden his heart and refuse to be the one who would acknowledge the presence of Al by naming the promised son. When this happened Ieue was able to go ahead with His original plan, which called for the Son of Promise to come from the regal house of Israel's kings. As an initial installment or an earnest to guarantee that He intends to bring this all about, He endows Ahaz with the power to generate a most remarkable son, Hezekiah, who would in some tiny degree typify the One Who would be his direct descendant, according to the Law, and Who would bring into the world the most convincing and complete confirmation that *With Israel is Al*. Hezekiah, the son of one of the worst of all Israel's monarchs, was empowered by God to have a character so completely contrary to that of his father that it is difficult to understand how such a wicked, stubborn parent could raise such an obedient, honest and faithful son. So there is a double significance to the lines of Isaiah 9:6: "For a Boy *is* born to us, A Son *is* given to us." In our version we capitalize the words Boy and Son, because they find their most complete fulfillment in God's own beloved Son; yet they also were fulfilled in a less dramatic way by Ahaz's own son, Hezekiah, and, in fact, this is the interpretation given to these verses by orthodox Jews who reject Jesus as their Messiah.

HEZEKIAH, A TYPE

Hezekiah was a Son of David, and he *did* rectify many of the wrongs done by his wicked father. Hezekiah's zeal *did* typify that of the future Ruler Whose Name would be "Marvelous." So in Hezekiah God

provided Israel with a sample of what was to come, an earnest of their future allotment. As in so many other cases, God graciously fulfilled His wondrous promises *twice*, first in a simplified fashion, in the era when the prediction was first made by His prophet. Second, and much later, He fulfills these same promises over again, but this time in the person of His own blessed Son, Who was Messiah, the Christ of God, the King of kings and Lord of lords, the only Name under heaven by which either Israel or their despised enemies, the alien "*goi*", the gentiles or the nations, might taste salvation from their sins and enjoy bliss beyond their grandest dreams!

CONCLUSION

We will conclude our study of this section of Isaiah at this point in this issue, and will reserve the remainder of this article for our next number, to enable all those who are following this series to digest and meditate on the thoughts we have already presented on these pages. Isaiah is such a unique and remarkable book that we must not be impatient, for each line is full of meaning, and there are real rewards for those who will patiently persist in their careful examination of each inspired statement. God's Word rewards those who love it enough to ponder each point it presents. God's wisdom is so far beyond what mortals ignorantly imagine, that He delights in those who re-read and meditate upon His weighty words. When God is speaking, it is wisdom itself to listen attentively to every word, every line, every transcendent thought.

A.E.K.—E.H.C.

Additional copies of the song, "*In Acceptance Lieth Peace*," printed on page two of this issue, will be available from the publishers shortly, for use by the ecclesias.

THE KNOWLEDGE OF THE TRUTH

THE PANOPLY OF GOD as described in Ephesians 6:10-17, consists of various parts which we have either to put on or to receive. The first part of our spiritual suit of armor is the girdle of truth, according to the apostle's exhortation, "Stand, then, girded about your loins with truth!" This reminds us of a similar appeal which our Lord Jesus once pronounced during His earthly ministry: "If ever you should be *remaining in My word*, you are truly My disciples, and you will *know the truth*, and the truth will be making you free" (John 8:31, 32). Though these words were spoken to believing Jews, the fact still stands today that it is *truth* alone which can liberate mankind; everyone who harbors delusions is in bondage, and is caught in a net from which truth alone can free him. When Paul exhorts us to pray for all mankind, for kings and all those in a superior station, he does so because God *wills* that all mankind be saved and come to a *realization of the truth* (1 Tim. 2:1-4).

All saints have a measure of truth. At least they believe that Christ died for their sakes while they were still sinners, even though they may not see that they are *justified* in His blood, and will be saved from God's indignation (Rom. 5:8, 9; 1 Thess. 1:10; 5:9).

BE CONCILIATED TO GOD!

The most important truth for today is God's present attitude toward mankind. Only those who have peace

with God are reconciled to Him; nevertheless God is conciliated to *all* mankind. The estrangement between man and his Creator is a *one-sided* enmity. It is all on man's side. God is not at war with mankind at all. This glorious truth, however, is denied by most of those who seek to preach the gospel; they usually picture Him as a distant and angry god, who must be *sought*, who must be *implored*, who must be *entreated* for the smallest favor! It is this distorted gospel which conceals the *grace* God displays in seeking and beseeching the sinner to be conciliated to Him. We find this glorious truth in 2 Corinthians 5:20, 21, "For Christ, then, are we ambassadors, as of God entreating through us. We are beseeching: 'For Christ's sake be conciliated to God!'"

GROWN UP WITH ERROR

Since Paul's day, apparently no one has been free from all error, be it ever so small. Hence most of the saints harbor a measure of error. Many are ardently seeking the truth; but even among these there are quite a few who run from the truth when it is presented to them. They fear truth while they are professing to love it. To them truth is the belief that is in vogue in the Christian world into which they were born. Their associations and affections are closely allied with their inherited beliefs which have shaped their habits of thought. Thus, the beliefs with which we have grown up have become part of our lives. This is why Paul sets up the following rule when dealing with error among the saints: "Now a slave of the Lord must not be fighting, but be gentle toward all, apt to teach, bearing with evil, with meekness training those who are antagonizing. For at some time God may be giving them repentance to come into a *realization of the truth*. And they will be sobering up out of the trap of the Adversary, having been caught alive by him, for that one's will" (2 Tim. 2:24-26).

KNOW THE TRUTH AND REMAIN IN IT!

Only the truth can *make free* those who are caught in some kind of "trap." But, by the word of the Lord, they have not only to *know* the truth, but must *remain* in it as well. This is the idea which Paul has in mind when he exhorts the readers of the Ephesian circular letter, "Stand, then, girded about your loins with truth!"

Hence there is nothing fundamentally new in the apostle's appeal, since Jesus had also expected His audience to *remain* in His word in order to *know* the truth. The difference lies in the aspect of truth that is under consideration. As we shall see, Paul could have concluded his letters to the Thessalonians, or his epistle to the Romans with much the same exhortation that we find in Ephesians 6:14a.

The apostle wanted his brethren to *know* that the dead in Christ shall be rising first and that we, the living, shall at the same time be snatched away together with them to meet the Lord in the air (1 Thess. 4:13-18). In addition, Paul wanted the Thessalonians to *remain* in this knowledge. He wrote them, "*Stand firm, and hold to the traditions* which you were taught, whether through word or through our epistle" (2 Thess. 2:15). He might just as well have said, "Stand, then, girded about your loins with the truth which you were taught up to now!" In their case, truth would have pertained to everything they had learned from Paul up to that time, be it through the apostle's word or his letters.

It is generally accepted that *Romans* was written a few years later than the early epistles to the Thessalonians. It brings out the fundamental facts of justification, conciliation, and God's sovereignty. These truths are so important for the saints that Paul refers to them as the *teaching* which they *learned* (Rom. 16:17). The brethren in Rome were not supposed to

simply read the letter addressed to them and thus *know* what it said, but rather they were to learn the teaching contained therein and thus *remain* in it. The apostle might also have written them, saying, "Stand, then, girded about your loins with the truths you have learned up to now!"

Again a few years passed before Paul wrote the circular letter to his ecclesias, which is now known as the epistle to the Ephesians. Ephesians was written when the apostle was no longer able to travel around and visit the brethren and talk to them, for he was held as a prisoner in Rome. In this circular letter he revealed what had previously been kept a secret; namely, that, in spirit, the Jewish believers and those out of the nations were to be joint enjoyers of the same celestial allotment, and form a joint body, and become joint partakers of the promise in Christ Jesus.

What once pertained to those living in Paul's day, pertains to us as well: God wants us to *enjoy* our celestial allotment *now*, and be aware that, in spirit, we are seated together in the celestial realm at God's right hand, in Christ Jesus, since He knows that such an awareness of our celestial status will re-orientate our outlook toward things on the earth. But the powers of darkness are alert, never ceasing in their efforts to drag us down from the realization of our celestial status. Hence the exhortation is most appropriate today: "Stand, then, girded about your loins with truth!" Or, in other words, "You need to *know* the Word of God, and especially the latest truth, and *remain* in it!"

THE KNOWLEDGE OF THE TRUTH

When we discussed *Paul's prayer with a promise* (Col. 1:9-11), and the divine sequence of requests which Paul includes, we were impressed by the fact that the apostle first asked for the realization of God's will, in all wisdom and spiritual understanding. Only

then did he plead that the saints walk worthily of the Lord, and bear fruit in every good work.

Now we have a similar sequence in Ephesians 6:14; we are required to *know* the truth, before we are enabled to *act* accordingly and thus *walk* in all goodness and *righteousness* and truth, as Paul puts it earlier in his letter (5:9). Everything pertaining to such a walk (which includes speaking the truth, and putting off lies, 4:25) is expressed by the fine figure of the "cuirass of righteousness" which, the Lord willing, will be discussed at a later occasion.

Hence the figure of *girding the loins* stands for the *knowledge* of the truth. That nothing else is in view here, may be gathered from the following quotation from UNSEARCHABLE RICHES, volume XXVI (excerpts from pages 116-120):

"In order to enable us to understand the part we play in our warfare with spirit hosts, we are compared to a warrior of ancient times clad in a full suit of armor. Each part represents some aspect of our spiritual defense. As a matter of fact, we are protected by truth (Eph. 6:14), and righteousness (v. 14), and fended by faith (v. 16). But how much more vivid to represent these by the figures of the girdle, the cuirass, the shield! Still more graphic is the thought that we have a complete suit of armor, a panoply, which covers us from head to foot, in our conflict with the spirit world.

"Truth gives strength, stability. Hence the fine figure, *girded about your loins with truth*. Here is the weakness of the saints today. The powers of darkness have succeeded in covering up the truth, and substituting error. With the book of God in their hands, His people cannot find the truth. Much of what passes as truth must be false, for it is both denied and defended by multitudes who should bind it about their loins. Satan's subtle strategy is apparent when those who

ought to oppose him, gird themselves with his lies, and find themselves faint in facing his attacks.

"Most of the saints hold that man is sovereign in the realm of his will and that God is forced to accept his choice. This is no girdle at all. It gives no strength to meet the powers of darkness. It is weakness. The sovereignty of God, however, is strengthening. What a sustaining girdle is found in the great truth that God is able to consummate His original intention with the aid of creature opposition, and will reconcile all to Himself when the eons end!

"Truth is one. We should be clear on all truth. Yet the *special strengthener* for those engaged in this celestial warfare is the *truth* contained in the *Ephesian* letter; it is the only safeguard against the stratagems of our wily Adversary! Strength to stand depends much upon our *knowledge of the celestial allotment* we are defending. Few of the Lord's soldiers know where to stand. They hardly realize that they have ought to defend. Not having this vital and fundamental knowledge, how can they stand firm? Hence few are fixed. The allotment has almost been relinquished. There is need today for a bugle blast to recall the soldiers of Christ to their stations on the celestial allotment which the powers of darkness have taken from them."

GOD'S POWER OPERATING IN US

It is God Who operates in us to will as well as to work for the sake of His delight (Phil. 2:13). This divine declaration should always be kept in mind when we consider the keywords on the chart of the panoply, as given in a former article in this series, in volume LI, on page 228. For our celestial strife, God wants us to be invigorated *in the Lord* and in the might of His strength. Hence, we are exhorted to put on the panoply of God, beginning with the girdle of truth. Let us never forget that truth is not *made* by man. All truths

are of God and are divine. Man may *discover* truth, yet, even then he may ignore it. We, however, as members of Christ's body, with a celestial status, are supposed to *know* the truth and *remain* in it.

In addition, let us never forget that man, by his own power, is not able to *remain* in the truth; he can only cooperate with the Lord with a view toward a permanent knowledge of it. Cooperation on our part means to constantly hear, or read and remember, what God has said. And a special *spiritual revelation* is required in order to understand the Ephesian secret and be aware of our celestial status; this is the new truth which is added to the others in Paul's earlier epistles. But such a revelation will be ours only as long as we pray for it along the lines indicated in Ephesians 1:15-23.

This has been fully discussed in the article 'Praying for a Spirit' (UNSEARCHABLE RICHES, volume XXI, pages 179-192) which we highly recommend for intensive study. It may help us to grasp, in some degree, what is the *transcendent greatness of God's power* for us who are believing. During this secret administration of grace (Eph. 3:3a, 9) this tremendous power is operating in us and for us; it is the same as the mighty strength which operated in Christ, and roused Him from among the dead, and seated Him among the celestials, at God's right hand. This power does the same for us today, in spirit!

Now to God, Who is able to do superexcessively above all that we are requesting or apprehending, according to the transcendent greatness of His power that is operating in us, to Him be glory in the ecclesia and in Christ Jesus!

H.H.R.

(To be continued)

Sheets of gummed stickers with scripture verses on them are again available. Use them on your letters!

AN OPEN LETTER

915 South Huson Street
Tacoma 6, Washington

Dear Friends and Readers of Unsearchable Riches:

GREETINGS! As the year draws to a close, we wish to thank you all for your help and interest in our China Mission. It has been encouraging for us to know that so many people are praying with us for this work, in which we have been engaged all our lives. To you who have so cheerfully shared of your substance so that we might be able to continue in this joyful calling, a "heartly thanks." It has only been with the help and co-operation of those who love us in the faith that we have been able to carry on these many years. May our loving heavenly Father reward each of you according to His bounteous grace and riches in Christ Jesus.

The Formosa work has been going well this year. Quite a number have accepted of the saving grace of God, and been added to the assembly there. The radio program, "The Voice of Love," has been on the air every Sunday morning. A tape recorder has been sent to our Chinese co-workers to assist them in this work.

Here in Tacoma we have had a good number of Chinese ships calling from Formosa, and have been privileged to hold meetings with the officers and crews of these ships. Some of these men have asked for prayer and they want to receive faith to believe. Please pray for them, too.

May God be with you all during the New Year, and may His rich blessing continue to rest upon you.

Yours in His Glad Service,
Abraham and Lavinia Heidal

THE DIVINE JUDGMENTS OF THE NATIONS

CERTAIN AND SUDDEN JUDGMENT upon every nation on earth has been predicted by many of the apostles and prophets from the earliest times. Both Peter and Paul included ominous threats of impending doom in their epistles.

Even amidst the serenity of the present secret interval, Paul continually cautions that clouds of calamity hover just over the horizon. We live in the "calm before the storm." The time may not be far off when they will say "peace and security" when, actually, extermination will be standing by them like a pang over the pregnant and they shall by no means escape (1 Thess. 5:3). Under Antichrist all nations will be so dazzled by his display of pretended peace that they will cry, "Peace and security," and thereby seal their own doom.

THE BATTLE OF THE GREAT DAY OF GOD

The swift, sure stroke that will obliterate all the earth's armies as they mobilize at Harmageddon (Rev. 16:16, 19:11-21) is also suggested in very early revelation. "Ieue is roaring from the height, and is giving forth His voice from His holy habitation. ...Ieue has a contention with the nations. He enters into judgment with all flesh. The wicked He gives to the sword. ...They shall not be bewailed, nor gathered, nor entombed. They shall become for manure on the surface of the ground." (Jer. 25:30-33). Zechariah's warning is very similar (Zech. 14:12). Isaiah likens the slaugh-

ter to the treading of grapes in a winepress, where Ieue stains His garments with the blood of all nations (Isa. 63:2-6).

That era will begin with wars and other calamities which will gradually lead up to the final climactic catastrophe, when one-quarter of humanity will be wiped out. At that time the horrified inhabitants of the earth will hide themselves in the crags and caves of the mountains and cry, "Fall on us and hide us from the face of Him Who is sitting on the throne and from the indignation of the Lambkin, for the great day of Their indignation came, and who is able to stand?" (Rev. 6:16, 17).

The reason God makes this judgment so severe is because mankind's sins have become so extreme. Satan's influence has blossomed to the point where all the nations worship him (Rev. 13:8). When he dispatches his demon spirits to their kings, they readily submit to his order to mobilize their armies for open battle with God (Rev. 16:14-16). John describes the scene: "And I perceived the wild beast and the kings of the earth and their armies, gathered to do battle with Him Who is sitting on the horse and with His army" (Rev. 19:19).

John vividly describes their Opponent: "...and lo! a white horse. And He Who is sitting on it is called 'Faithful and True,' and in righteousness is He judging and battling. Now His eyes are a flame of fire... and He is clothed in a cloak dipped in blood... and out of His mouth a sharp blade is issuing, that with it He should be smiting the nations. And He will be shepherding them with an iron club. And He is treading the wine trough of the fury of the indignation of God, the Almighty" (Rev. 19:11-15). The nations, in their full measure of sins, are figuratively compared to dead ripe grapes, fit only to be trampled in a winepress.

Actually, the "battle" of Harmageddon never takes place. All of the Adversary's forces are utterly oblit-

erated before they can even move into position. Thereafter the wild beast and the false prophet are cast into the lake of fire. Satan himself is chained and cast into the abyss where he will be imprisoned for a thousand years. All opposition to the setting up of Messiah's kingdom has been effectively silenced. As the seventh trumpet sounds, the heavens exclaim: "The kingdom of this world became our Lord's and His Christ's, and He shall be reigning for the eons of the eons" (Rev. 11:15). Israel has finally become God's obedient servant, and her sufferings are forever past. "They will be priests of God and of Christ, and they will be reigning with Him the thousand years" (Rev. 20:6). They will be the channel of blessing to the rest of mankind in a kingdom of peace and welfare. The thunderstorm of judgment has thoroughly cleansed the atmosphere, so that the ensuing Day of the Lord can shine forth in all its brilliance.

GOD'S FURY CONSUMMATED

After the seven bowls of God's wrath have been poured out we are told that "in them is *consummated* the fury of God." (Rev. 15:1). Here is a word of encouragement for those who are concerned about all future judgments. God has not only planned His whole judgment program beforehand, and predicted it in many places in His Word; He has also foreseen and foretold its *end*. Here is clear confirmation of that great truth, that God appoints only certain times and seasons for His corrective chastening of mankind.

The fact that we have been shown that there will be a consummation to the plagues pictured by the poured out bowls of wrath, should not be interpreted to mean that this point marks the positive conclusion of *all* of God's judgments. The word "consummated" does not convey this sense at all in this passage. In contrast to the Greek term *teleioō* which means to make *perfect* or *complete*, this closely related term *teleō*, which is

the word used in this passage, carries more the sense of accomplishing, or attaining the object in view, rather than cessation. In this verse (Rev. 15:1) the intended thought is that at this point the fury of God as displayed in the judgments of the bowls will attain His goal. This teaches us a double truth. First of all, we learn that God always has a definite object in view when He judges. Secondly, we see that God has all things under such constant and complete control that He is able to fix beforehand, the time when He will cut off His chastening judgments, for He knows exactly how much affliction will be necessary to achieve His intended purpose.

Therefore we see that this consummation applies only to the bowls of His wrath which will be poured out at that time, and not to any other judgments, such as those which have been promised and reserved for the other nations. These will endure for an eon, and will be accompanied by other chastenings.

THE GLORY THRONE JUDGMENT

Even as far back as the Psalms we find references which apply to the One Who will someday judge all the nations. The prophet Zephaniah uttered the following warning: "For My judgment is to gather the nations, to convene the kingdoms, to pour out upon them My anger. For by the fire of My jealousy the entire earth shall be devoured" (Zeph. 3:8). The prophet Joel goes into even more details, mentioning the signs in the heavens and on earth (blood and fire and pillars of smoke), which will precede the great session in the valley of Jehoshaphat, the vale of decision, where Ieue will sit and judge the throngs assembled there (Joel 3:9-16).

Our Lord enlarged upon this same theme in His references to the latter times. "And Jerusalem shall be trodden by the nations, until the eras of the nations may be fulfilled." (Luke 21:24). From this we may

conclude that when the eras of the nations finally do draw to a close, Ieue, in His just and equitable judgments, will set right all the remaining wrongs among them, so that they will be ready to take their places in the universal world-wide kingdom of the Jews under their Messiah. This righting of their wrongs will involve severe suffering for all sinners, so that men's hearts will freeze from fear and apprehension of all that will be coming on the inhabited earth—"And then they shall be seeing the Son of Mankind coming in a cloud with power and much glory" (Luke 21:26,27).

The Lord is even more explicit in His answer to the disciples' question: "What is the sign of Thy presence and of the conclusion of the eon?" (Matt. 24:3). He tells them not to be alarmed even if they hear the rumble of battle or news of fighting afar off. "For roused shall be nation against nation, and kingdom against kingdom, and there shall be famines and quakes in places. Yet all these are [only] the beginning of pangs." (Matt. 24:7,8). Thereafter shall come the great affliction of the Jews themselves (Matt. 24:9). Finally comes the judgment of the nations themselves before the glorious throne (Matt. 25:31-33).

By this time all opposition from the nations has been obliterated. All their leaders, together with their military forces, have been wiped out at Harmageddon. The battle of the great day of God has made a clean sweep. Nothing remains to hinder setting up an entirely new political order for all nations. The habitable lands of the earth must be reapportioned, so that each people gets what is their due. An appropriate form of government must be set in motion, which will decide how much independance may be granted to each country, under the headship of the Jewish world empire.

THE SHEEP AND THE KIDS

This separation of the nations into two groups is

given to us in parable form. A shepherd is severing the sheep from the kids. He places the sheep on his right and the kids on his left. Those on the right have been friendly toward Israel; those on the left have been their enemies. The right-hand nations are rewarded with a place in the kingdom, where they will enjoy its blessings which flow to them through the chosen channel, Israel. Woe awaits those nations on the left who will be sent away to suffer calamities similar to those they once inflicted on Israel. In this parable their fate is likened to traveling into a fire which will scorch and sear them with sorrow and suffering which will last throughout that whole eon (Matt. 25:31-46).

At this judgment session where every nation will be represented, works alone will count. Acts of mercy done to the King's brethren, the Jews, are all that will matter. Though He addresses them as individuals, these represent entire populations and their collective deeds. And, fortunately for them, they will not just be judged for their acts in the end-time, else none would be saved, for during the great tribulation the Jews will be hated by *every* nation (Matt. 24:9). The comparatively brief period when all nations were under Babylon's influence could not be decisive in determining their eonian fate. More likely, their average attitude during the entire eras of the nations may be taken into account. It was during this long interval that the Jews were scattered among all nations and suffered the persecution by the left-hand nations. Likewise, it was during this same extensive period that the right-hand nations received their opportunities to provide the Jews with food and clothing, drink and shelter.

Unfortunately this judgment session has sometimes been confused with the Great White Throne judgment of Revelation 20:11-15. In the following two parallel lists we shall point out the distinctive differences between them, in time, place and circumstances.

<u>Glory Throne Judgment</u>		<u>White Throne Judgment</u>
Millennium's beginning	TIME	After the Millennium
On the earth (Vale of Jehoshaphat)	PLACE	No place found for the earth
Living delegations from the nations	SUBJECTS	Dead individuals roused for judgment
Actions toward the Jews	BASIS	All acts in life-time
Division into blessed and cursed nations	OUTCOME	Condemnation and second death

A literal translation of Matthew 25:46 is: "And these shall be coming away into chastening eonian, yet the just into life eonian." Those nations placed on His right will enjoy all the blessings on earth during the millennium. This eonian life is given to *nations* already existing in the end time, so it cannot possibly be eternal. It will not continue on into the new earth. It is a reward for works, whereas the endless life in glory can only be obtained by faith in Christ's death on the cross.

The members of Christ's body will never stand before this judgment throne, for they have been raptured long before. Their "eternal" life commences when Christ comes for them and will continue even after all the eons end.

Therefore Matthew twenty-five neither speaks of eternal life nor eternal torment, and certainly not of the final fate of the individuals which make up the two classes standing before the throne in the vale of Jehoshaphat. Each man standing here will not be judged on the basis of his own personal conduct until more than a thousand years later (Rev. 20:5).

Taking up the punishment meted out to those who constitute the nations that are condemned, we can prove that it is of limited duration not only on the basis of the true scriptural meaning of the word "eonian," but also from the meaning of the word "chastening" in the

28 Two Words Rendered "Punishment"

original. There are two Greek words which some translations have rendered "punishment." One is *timōria* which suggests an act of revenge to satisfy one's anger. If this were the Greek word here, one might conclude that an offended God is going to give vent to His indignant anger in order to exhibit His justice. But in this passage the Greek word is *kolasis*, a word which means a chastening inflicted upon the sinner in order to reform him for his own good. In this light we can see that this passage, then, is only another confirmation of God's ultimate goal in judgment.

The King on the throne of glory is not decreeing eonian "punishment" in order to take ruthless revenge for wrong-doing, but rather to lead the smitten nations to submission.

—BASED ON AN ARTICLE BY M. JAEGLER

OUR CONTRIBUTORS

Because many of those who contribute articles to our magazine do not desire publicity, they merely sign their articles with their initials. However, this is not in order to keep their identity secret. It is only so that, if there be any merit to what they have written, that the praise and honor might be given to our heavenly Father, Who graciously grants them insights into His Word, which they desire to share with others. The following list will identify those who used their initials in the last volume.

A.E.K.—A. E. Knoch	H.H.R.—H. H. Rocke
E.O.K.—Ernest O. Knoch	E.H.C.—Edw. H. Clayton
A.P.K.—Albert P. Knoch	C.E.M.—C. E. Myers
D.E.K.—David E. Knoch	D.M.J.—Dorothy Johnson
E.B.R.—Elizabeth B. Reade	D.H.—Dean Hough
H.W.J.—Horace W. Jones	J.C.F.—Joseph C. Falder
F.S.—Flora Stankwitz	

THE TRUE UNITY

THE NEW HUMANITY is the paramount subject of Ephesians three. Concealed in God from the eons, this glorious secret is now made known by Paul, in order to introduce a new administration. A realization of this "new humanity" has the power to join together all the members of the Body of Christ into the one and only true unity. It is because many believers are ignorant of this secret that there are so many divisions among the ecclesias.

How glorious when all fleshly prerogatives vanish! Then the spiritual *realities* may be discerned: how that all saints are *joint* enjoyers of the allotment, members of the *joint* body, and *joint* partakers of the promises in Christ! The *joint* allotment stresses our relationship to God. The *joint body* shows our connection with Christ, its Head. And the *joint partakers* of the promise in Christ Jesus brings out the relationship of the members to each other. *All* have a common aim. Notice the thrice repeated "joint"—like the word "together" in chapter 2:5,6.

The unity here described would not have been possible if the nation of Israel had not been set aside for a definite period. God had pledged Himself to Israel by His promises to their forefathers. Only the apostasy of this ancient chosen people made it possible for Him to set them aside temporarily, and open the way for His marvelous gifts of grace granted to the nations (Rom. 11:12, 25).

THE INDWELLING CHRIST

Every believer is *in* Christ Jesus (Rom. 6:3). Christ is in every believer (Rom. 8:10). This union *cannot* be dissolved. Yet, for Christ to *dwell* in our hearts through faith (Eph. 3:17) we must persist in our awareness of the indisputable fact that everything God has given to us in His Son is our permanent possession, and cannot be withdrawn. "Let the Word of Christ be making its home in you *richly*" (Col. 3:16). The Word of Christ includes all that has been given to us *in Him*. May we constantly increase in our awareness of our precious possessions.

Such a growth requires a healthful soil in order to flourish. *God's love* is the soil into which we must sink the roots of our faith. To become *rooted* and *grounded*, we must feed upon the faithful expressions of divine love revealed to us in the epistles of Paul, starting at the point in Romans 5:8 where we are still sinners, and Christ died for our sakes. The love of God has been poured out in our hearts through the holy spirit which is being given to us (Rom. 5:5). God's love is our secure retreat (Rom. 8:38, 39). While His love illumines our path, we continue on through these inspired letters and read of our glorious sonship, the place to which His love designated us beforehand (Eph. 1:4, 5). The realization of His love makes us "staunch with power, through His spirit, Christ to dwell in [our] hearts through faith..."

FOR ALL SAINTS

We need to be made "staunch with power...that we may be strong to grasp, together with *all the saints*..." This spiritual growth is not intended for only a specially favored class of believers, but is for *all the saints*. If there are few who know these truths, it is perhaps because of the lack of teaching. There may be many who wish to be teachers, but who are not able to

come into a realization of the truth (1 Tim. 1:6, 7). They do not earnestly search for it, and may even hinder others. Even in our Lord's day, He said to the scribes and Pharisees: "Hypocrites! for you are locking the kingdom of the heavens in front of men. For you are not entering, neither are you letting those entering, to enter." (Matt. 23:13). It is the same today. May God raise up brethren who, being filled with divine riches, will be eager to share them with others!

CHRIST'S LOVE

May we who have become the objects of God's love (2 Thess. 2:13, 14), endeavor to gain a deeper understanding of all it involves, so that we may live and walk *in* it. We have been called to this glory, as well as to a realization of the knowledge-transcending love of Christ (Eph. 3:16). Christ's love comes out of God's; it was His before the disruption of the world (John 17:24). Christ loves the whole creation which the Father brought into being through Him (Col. 1:15, 16). He so loves it that He left the glory He once had (John 17:5) and humbled Himself, becoming obedient even unto the death of the cross (Phil. 2:8). God's love, which made its home in Him, now leads *all creation* out of sin and degradation into the glory which He (Christ) now possesses. The members of Christ's body are the first-fruits of this lavish love gift.

His love to us is threefold:

1. Christ loves *me*, and gives Himself up for *me* (Gal. 2:20).
2. Christ loves the *ecclesia*, and gives Himself up for its sake (Eph. 5:25).
3. Christ loves *all*, for He gave Himself a correspondent Ransom for *all* (1 Tim. 2:5, 6), and reconciles *all* (Col. 1:20). So the love of Christ reaches just as far as the love of the Father. They are one in spirit.

THE GOAL OF THIS KNOWLEDGE

"...that you may be completed for the entire complement of God" (Eph. 3:19). Surely this is a glorious goal! Can you imagine a higher goal or one more glorious? In Christ the entire complement of the Deity is dwelling bodily (Col. 2:9-10). In Him we *already* are found, by faith, before God. But here, in our mortal bodies, we experience great insufficiency, in our inner life. We feel this often and painfully. Yet, a knowledge of the love of God and of His Christ should remove our lack. Our lack of love should be completed by this blessed knowledge. In other words, we, by being transformed into the image of Christ, are transformed into an image of God (2 Cor. 3:17, 18). Thus, our inner human, by growing in this love, will continually approach nearer its grand goal—the goal of being completed for the entire complement of God.

GOD IS ABLE

Perhaps gazing at this lofty summit—this exalted aim—may make us dizzy. It is no wonder, for our own strength and ability will never be sufficient to attain it. Nevertheless, we need not be discouraged. God Himself began this work in us and He Himself has undertaken to finish it. How helpful to be encouraged by Him Who is able to do super-excessively above all that we are requesting or apprehending! (Eph. 3:20). How willingly does God give to hearts that long for Him, according to the riches of His glory! Our wealthy Father gives us in accord with His rich resources. So many of His saints go about garbed as paupers, ignoring the fact that Christ, being rich, became poor for our sakes; that we, by His poverty, might be rich (2 Cor. 8:9). *Prayerfully taking*—that is the secret of power and steadfastness, for the climb to the summit requires spiritual power. This power comes from God, and we receive it through His spirit,

through the Word of God. Our inner man is nourished with the words of faith and the ideal teaching. Every new enlightenment gained in God's Word—every blessed advance—gives us a glimpse of the coming glory (2 Cor. 4:6).

This is the transcendently great power described in Ephesians 1:19, which is operating in all believers. The rousing of Christ from among the dead was a demonstration of this power—He Who accomplished the resurrection of Christ will give us the victory. This resurrection power our exalted Head shares with His members (Col. 3:3). It is also the *same* power which will enable Him to subject the universe to Him. This power, too, will transfigure the body of our humiliation, to conform it to the body of Christ's glory (Phil. 3:20, 21). Paul's mighty ministry was in accord with God's powerful operation, and this same power is now operating in us. We can appropriate it by faith.

TO HIM BE THE GLORY

Yes, to Him *alone* be the glory; to the only wise God, Who has predicted such glory for us (1 Cor. 2:7); to Him alone be the glory! Let us worshipfully bend our knees before this glorious and wonderful God, the Father of Christ Jesus! God has been wonderfully glorified by Christ—in His life on earth, His cross, His resurrection, His elevation. In the coming eons, God's glory will be further manifested. The last eon, the eon of the eons, the highest of all, will fully reveal this glory to all generations, so that God will receive the honor and praise He so deserves.

All who enter the second death will receive—when death, the last enemy is abolished, and they are vivified—the indissoluble life of Christ, and they will glorify God (2 Tim. 1:10; 1 Cor. 15:21-26). Also, after the worst enemies suffer in the lake of fire for the eons of the eons (Rev. 20:10), that is, during the duration of

Christ's reign (Rev. 11:15), even *these* foes will willingly be subject and will acclaim Him Lord—for the glory of God, the Father (Phil. 2:9-11).

What wonderful trophies of victory will these be for the One Who suffered such deep humiliation! (Phil. 2:6-8). What joy will it be for Him, when He has subjected all to the Father, as the fruit of His boundless sacrifice! (Col. 1:19, 20). To think that we shall have a share in this! (Eph. 1:22, 23). Then all shall see the Son in His greatest glory, when He is subject to the Father, to Whom He has subjected all, that God may be All in all! (1 Cor. 15:24-28; Rom. 11:36; Eph. 3:20, 21).

A WORTHY WALK

A deep consciousness of our glorious calling will be a great incentive to walk *worthily* of it, for it is through this calling that we realize the greatness of God's grace and love for us. The wonderful evangel revealed in the first three chapters of Ephesians is balanced by exhortations for daily living in the last three chapters (Ephesians 4 through 6). Paul prays that the Colossian saints may be filled full with the realization of God's will, in all wisdom and spiritual understanding, in order to walk *worthily* of the Lord, *to please Him*, to bear fruit in every good work (Col. 1:9, 10). To the Corinthians he wrote, "Wherefore we are ambitious also, whether at home or away from home to be *well-pleasing to Him*" (2 Cor. 5:9), and this in view of the dais of Christ (vs. 10). At the dais, he would receive the victor's wreath of righteousness, which will be awarded to all who love His advent (2 Tim. 4:8). We cannot love His advent while walking unworthily. Let us never forget that an unworthy walk hinders spiritual growth (Col. 1:10). God tells us concisely what constitutes a worthy walk: "Walk *worthily* of the *calling* with which you were called" (Eph. 4:1). Note that this exhortation is directed to those who are blessed

with EVERY *spiritual blessing among the celestials in Christ* (Eph. 1:3), and applies to no one else. The call *implies* the walk. It is a serious mistake to seek to separate them.

This exhortation should not be compared with the law, which *demand*s without *giving*. The evangel of grace *gives*, without *demanding*! Rather it then ex-horts—which is truly different. A walk worthy of our calling is a necessity, not only because God's glorious "good news" would be slandered by those who observed the opposite in us, but because there is a definite loss to ourselves. There is a hindrance to our progress in knowledge. It is possible to absorb much, *intellectually*; yet, only where the Word of God is incorporated into the spirit and heart is there an *inner* necessity to please the Lord. This inner desire to please Him is the result of God operating in us to will as well as to work for His delight (Phil. 2:13). He gives us the ability to carry our own salvation into effect by our conduct and service (Phil. 2:12). And, even when linked with fear and trembling, our obedience is not slavish, like that of those under the law (Phil. 2:12, Rom. 8:15). God gives us, not a spirit of timidity, but of *power*, and of *love*, and of *sanity* (2 Tim. 1:7). Is not a spiritual, worthy walk a blessing from above? We may reckon it so. If we live, in spirit, among the *celestials*, we will live in this spirit here on *earth*, and Christ lives in us (Gal. 2:20).

THE POWER OF THE EVANGEL

After we have come into right relationship with God by means of justification and reconciliation (Rom. 3:21; 5:11), transferred out of Adam into Christ, we stand upon an entirely new foundation. Without any special connecting link, God teaches us that being in Christ Jesus, we were *baptized into His death*. This baptism occurred when we believed—when we were sealed with the holy spirit of promise (Eph. 1:13, 14). There, all

believers have been *baptized in one spirit into one body* (1 Cor. 12:13). This is the *one baptism*—the true spirit baptism (Eph. 4:6).

In this baptism we died to sin (Rom. 6:2-6). The cross of Christ is our *condemnation*, for it reveals our utter inability to save ourselves. Yet, at the same time the cross is our *salvation*. There we died to the condemnation of the law. In this position of faith, every believer may join Paul in saying, "I, through law, died to law. *With Christ have I been crucified*" (Gal. 2:19). The law is called a dispenser of condemnation (2 Cor. 3:7-9). Romans 7:7-24 clearly exposes our impotence under the law. Our flesh is not subject to the law of God, for neither is it able (Rom. 8:7, 8). So, there is nothing for the flesh but the cross (Gal. 5:24).

NEWNESS OF LIFE

Even as we were entombed together with Christ through baptism into death, we are likewise roused from among the dead with Him, to walk in newness of life. For if we have been planted together in the likeness of His death, nevertheless, we shall be of the resurrection also (Rom. 6:4, 5). Thus we are united with our Head *in life* as well as in death. This truth, and the knowledge of this truth, is *fundamental* for our walk; here is the power of the evangel in our lives. Spiritually, we take part in His resurrection life. Because of this, death should no longer be *reigning* in our mortal bodies, for us to be obeying its lusts (Rom. 6:12), even though it still *dwells* in us (Rom. 8:10).

Thus we are not sinless, but sin is no longer to reign in us. The reader should ponder the latter part of the sixth chapter of Romans (vss. 12-23). There we find a plain statement showing how we are to present our members to God, to inaugurate a life in which Sin will no longer reign as it once did (vss. 13, 16, 19). We are not, therefore, denied a part to play in this new life.

Now we are *free* from the law, free to do the will of God, for it is *grace* that is reigning in our lives. How wonderful are God's ways, and what a glorious calling is ours!

May we, with our beloved apostle Paul, contend the ideal contest of faith, to finish our course. Then there will be reserved for us the wreath of righteousness, which the Lord, the just Judge, will be giving to us, as well as Paul, and also all others who love His advent. What an incentive to anticipate that happy expectation, even the advent of the glory of the great God and our Saviour, Jesus Christ, Who gave Himself for us! (Titus 2:13).

—BASED ON AN ARTICLE

BY A. SONNICHSEN

MORE VOLUNTEERS NEEDED

A few additional Version Volunteers are needed to complete our checking work on the revised edition of the *Concordant Version*. Especially needed are those who own or have access to either an Englishman's or a Strong's Concordance. We also need some helpers who are familiar with figures of speech and have studied the section on figures of speech that is found in the Introduction to the *Concordant Version*.

NOTE PAPER WITH SCRIPTURE VERSES

Those who would like to have some note paper with Concordant Version verses printed across the top of each sheet may now order a box from our Saugus office for a dollar. The box contains 100 sheets with eight different verses in the assortment. Paper stock is the same as these pages of Unsearchable Riches. Delivery may be delayed if supplies have not arrived from our printer.

“THE MYSTERY OF THE GOSPEL”

INTRODUCTION

IS THE GREAT CREATOR indifferent to the creatures of His hand and heart? For nearly two thousand years He seems to have set the world adrift. All public communication between the Lord of heaven and a rebellious earth seems to have been cut off.

Once He helped His own people Israel—the nation He brought up out of Egypt with marvelous manifestations of His mercy. But, until recently, their lot has been worse than that of the balance of mankind. Hunted from one country to another, the very fire of persecution has welded them together again, promoting another vast exodus to the land that *Ieue** gave their forefathers.

But, stranger still, those among the nations who take the name of Christ upon themselves, Christendom, whose God He is supposed to be in a special sense; these, also, seem quite forgotten. True, many of them have no valid

*“*Ieue*” is a transliteration of the Hebrew Name of God, used in preference to the less accurate translation, “*LORD*”, or the modified transliteration, “*Jehovah*.” *Ieue* is pronounced “*Yehweh*” and means Will-be-ing-was.

NOTE: “THE SECRET OF THE EVANGEL” was originally published in *Unsearchable Riches* magazine, and was later made available in book form, under the title “THE MYSTERY OF THE GOSPEL.” This book has been out of print nearly two decades. We are happy to republish this series, which has recently been completely edited and revised. D.V., one chapter from the book will appear in each issue of the magazine.

Orders for the new edition of this book are being accepted by the business office at the present time, although delivery cannot be promised for at least a year.

claim to His blessing, for in reality they do not worship Him, but serve His adversary, the god of this wicked eon; yet neither do they draw down His displeasure or any sign that He is even aware of their actions.

But, stranger far than all of these, is His apparent apathy towards His own beloved saints. Their relationship to Him is not based upon the ties of creaturehood, or upon an ancient covenant, or on an outward avowal of His Name, but upon the deep spiritual bond between the Saviour and the sinner, the Justifier and the justified, and, as we shall see, the Reconciler and the reconciled. But their lot, measured by the only standard that the unbelieving world knows, is no better than the common run. They bear, of pain, of suffering, of sore distress, of agony, of shame, as any of the rest. And although this ascends, like fumed incense, with the savor of the Saviour's Name, it brings down no respite, no relief.

In our spirits *only* have we rest, in measure as we know our God, and are acquainted with His ways in this administration. In His Word we see promises of blessing and surcease from sorrow, and we read of the high honors God has reserved for His earthly people. If we "appropriate" these to ourselves, a bitter disappointment awaits us. Then we blame ourselves for lack of "faith," or, alas, blame God, as though He had not kept His promises. In one case we lose the sense of God's *grace*, as though He bartered so much blessing for so much faith; in the other His holy character is assailed. Such dire consequences demand investigation. We must discover their cause, and the remedy must be found.

One of the objects of the following pages is to point out, by correctly cutting the word of truth, where this mischief has its source (2 Tim. 2:15). The remedy is most simple. It lies in faith—*real* faith. Not in "applying" to ourselves that which God has never given to us, or, in plain Anglo-Saxon, *stealing* others' benefits, and misbranding the filched favors "faith," but in believing that,

when God promises blessing to Israel, He means *Israel*; when He speaks of the nations, He means the *nations*, and when He speaks to His own, He refers to *them* alone. This is the only just and sensible way to treat God's words.

Another principle, already insisted upon in "A GENERAL SURVEY OF THE DIVINE MYSTERIES,"* must guide our course. Men cannot know the mind of God until He reveals it. Thus when He *conceals* a thing, then we may rest assured that no one knows aught about His secret before He tells it to them. To expect to find it in a previous revelation is a libel on the Divine record.

God, in His rare wisdom, for His great Name's sake, proposes to place mankind in a variety of circumstances, not only to manifest what is in humanity—its fearful failure in every environment—but also to display the variety of His own wisdom, and the adaptability of His resources for every emergency, and to reveal the deep recesses of His heart. As a result, His dealings with mankind have varied in different administrations. Each of these administrations is characterized by a new dispensation, or gift, on God's part, and usually closes with His judgment on account of its abuse.**

The key to each administration, and its part in God's purpose, is His attitude as expressed in the character and magnitude of His gifts. Twelve administrations seem indicated in God's Word. It leads only to confusion to mingle them all together, and hinders the understanding of any of them. We must discriminate between the major portion of God's Word, which is concerned with a number of different administrations (which are ours to study and understand, but not to apply directly to ourselves), and that comparatively condensed account of the truth which is in point at the present time. The over-

*Available from the publishers in pamphlet form for ten cents.

**See "Administrations contrasted with Dispensations." Available from the publishers for ten cents.

whelmingly important question for us is this: "What is God's real attitude *now*?"

We have said that there seem to be outward indications of indifference and apathy, but we dare not allow a mere *seeming* to usurp the place of God's own explanation. *He knows!* It is easy to misunderstand another, and man misjudged Him at the very first. It is quite possible that His lack of interference shows His unwillingness to sound the trumpet's loud alarm, or to pour out the hoarded bowls of indignation. For such is man's high-handed rebellion now, that any interposition on God's part in mundane affairs must send down the thunders and lightnings of His vengeance. And this might soon occur. When this eon closes, after He has withdrawn His embassy of peace, an era of unmingled wrath will rage like a tornado, for a brief period. At its beginning, Providence retires, heaven's door opens, and God comes on the scene. The great day of His indignation is marked by the fact that He does just what the infidel dares Him to do now. Wrongs are righted; wickedness avenged; justice is meted out with an impartial hand. But who can abide that fiery day?

So then, His silence now betokens that He is still concerned with peace. This is His inviting attitude. Men may challenge Him with brazen mouths, may curse Him to His face, may murder His beloved saints, may muster every argument to banish Him from His own creation—but He entreats for peace (2 Cor. 5:20). His sword is wedded to its sheath and may not be withdrawn. The world's hostile attitude toward Him cannot move a conciliated God. Even the attitude of His own is often improper, and He is seldom understood, yet His settled smile remains upon each one. And if they find it difficult to maintain an attitude of peace, let them not imagine that God has any such difficulty. May a realization of His constant favor be the boon of every heart that ponders these pages!

In the chapters which follow, the reader will find the various aspects of the Conciliation* (which is the secret of the evangel) separated for clearness' sake. We will consider this secret as it affects humanity as well as its application to all creation. We will examine its aspect toward all men, and its effect upon the believer. We will consider its influence upon the proper presentation of that evangel which is in point at present.

The phrase "the secret of the evangel" may be new to those who are accustomed to the Authorized "King James" Version rendering, "the mystery of the gospel." While the "Bible" may speak of *mysteries*, the inspired original sets forth *secrets* which, once they are revealed, may be easily understood. They are not *mysteries*, beyond human comprehension, but *secrets* which were *concealed* until God made them known at the predetermined time (See Rom. 16:25, 26; Eph. 1:9, 3:9; Col. 1:26). Alas! These secrets seem to have become mysterious to most of God's dear saints. May He grant, in these "last days," that these precious secrets may be recovered and set forth for all the saints to understand and enjoy! For it is these very secrets which will illumine the pathway leading to maturity (Col. 1:27-29).

But why alter *gospel* to *evangel*? The Greek word here translated "gospel" is *eua[n]ggelion*, which literally means, WELL-MESSAGE. While we may cling to the term "gospel" for sentimental reasons, the rendering "evangel" is advantageous in that it provides the verb *evangelize* and the noun *evangelist*. This consideration alone should be sufficient for the earnest truth-seeker since it provides uniform equivalents for each grammatical form of the Greek. Even the King James Version translates the noun *evangelist* in its three occurrences

*A special term describing God's present attitude of PEACE toward the world (See 2 Cor. 5:19). The Authorized Version reads "reconciliation," but this is required for the strengthened form of the word when *two* parties are at peace with one another.

(Acts 21:8; Eph. 4:11; 2 Tim. 4:5). The use of the word *evangel* may also help to eliminate the many unscriptural associations and phrases which crowd around the word "gospel," hindering the divine light from illuminating the reader's mind. We know that Matthew, Mark, Luke and John do not present four *gospels* but rather each gives an *account* of our Lord's life suited to His varied glories as the *King*, the *Servant*, the *Son of Mankind* and the *Son of the Father*.

We trust that all who are not familiar with the CONCORDANT VERSION will patiently consider any renderings which appear "strange" at first, because each alteration from the accepted version is based on the solid foundation of the inspired original *consistently* translated.

Thus the CONCORDANT VERSION* is used in all lengthy appeals to the text because of its uniformity and fidelity to the facts of the ancient manuscripts. This version seeks to avoid translating one word of the original in a variety of ways, preferring, instead, to assign it a single *standard* English equivalent. The grammatical forms are treated in the same manner. This insures an impartial and "concordant" version. With the aid of a Greek-English concordance, each reader may assure himself of the aptness of each English equivalent by examining the contexts in which the word is found. Instead of many different renderings, which tend to dim our apprehension, we are led to distinguish the fine shades of meaning and determine the force of each word.

In our quotations from the Scriptures we have endeavored to include enough of the context so as to avoid the danger of importing a foreign meaning into the text.

PAUL'S PRAYER

Paul realized the great importance of the secret of the evangel. Even when he was held captive in prison

*The Concordant Version of the "New Testament" is available from the Publishers with a concordance in one volume or with the version and concordance bound separately.

his burning desire was to blaze abroad this grand secret. No longer could he go among the assemblies to impart this glorious revelation, but must content himself with speaking with such liberty as his chain allowed, or with writing to those to whom he could not speak. He was burdened for lack of utterance. And so he prayed this prayer:

During every prayer and petition be praying on every occasion (in spirit being vigilant also for it with all perseverance and petition concerning all the saints, and for me), that to me expression may be granted, in the opening of my mouth with boldness, to make known the secret of the evangel, for which I am conducting an embassy in a chain, that in it I should be speaking boldly, as I must speak. (Eph. 6:18-20).

God heard that prayer, and He will answer it again. O that every saint would join with us in our petition that God would indeed recover and restore to His saints

THE SECRET OF THE EVANGEL!

FLEE

Idolatry 1 Cor. 10:14
 Prostitution 1 Cor. 6:18
 Youthful Desires
 2 Timothy 2:22



PURSUE

Peace and Edification
 Romans 14:19
 Love 1 Corinthians 14:1
 Faith and Righteousness
 2 Timothy 2:22
 Hospitality Rom. 12:13
 Good 1 Thess. 5:15
 Prize of God's Calling
 above in Christ Jesus
 Philippians 3:14

"I am entreating you, then, I, the prisoner in the Lord, to *walk worthily of the calling with which you were called...*" -Eph. 4:1

RESTORED IN THE POTTER'S HAND

"I went down to the potter's house. Behold! He wrought a work on the wheels. And the vessel that was made of clay was marred in the hand of the potter. So he made it again another vessel, as seemed good to the potter to make." (Jeremiah 18:3, 4, A.V.).

THE GOD WHO FORMED the old creation will also fashion the new. The potter's prerequisite to remake an unsatisfactory vessel into a useful utensil is recognized by all. The same clay that went into the imperfect piece can be re-worked and molded into a fresh form which will reflect his highest craftsmanship and add to his renown.

What is true among mortals also holds true of the marvelous master Potter of the universe, to Whom the wildest rebel is actually only "putty in His hands."

HANDS NEVER LEAVE THE CLAY

God never "gives up." He will finish everything He has begun. As was pointed out in our initial article, there is no "wastebasket" in His pottery shop. Nothing need be discarded, for His skill at re-working is infinite. While some vessels now are needed to display His displeasure and are suited for destruction, it is wise to remember that "destruction" is the *same word* as "lost" in Greek, and the Shepherd never sleeps while there are yet "lost" sheep. No matter how much re-forming and refining are necessary, the Potter never takes His hand from the clay. He never throws any

lump away, for He knows that its essential elements are most costly, and He believes in "thrift." Did our Lord just litter the landscape with the surplus fragments when He fed the five thousand? No, every scrap was gathered up! (John 6:11-14).

ENDLESS DAMNATION DISHONORS THE POTTER

The current delusion that the Scriptures teach an endless eternity of agony for the unbeliever, the unsuitable vessel, is a dishonor and a disgrace to the name and reputation of the greatest Artisan of all time. God knows what He is doing, and He understands what He is forming. Nothing comes as a surprise to Him, although our sins do bring sorrow to His heart. He recognizes what is best for every one of His creatures, and long ago determined the best method by which to bring each vessel to acknowledge that His way is always wiser.

Men theorize and reason wrongly. Yet, because He knows that they will benefit by swallowing the bitter fruits of their own belligerent behaviour, He allows them to acquire nicks and scratches and be disfigured and deformed while following after the follies of their flesh.

But God never gave any of His creatures legs nimble enough to outdistance Him. God's patient pursuit of His wayward prodigals is the longest love story of them all. When Paul asked Timothy to offer prayer for all the sons and daughters of our ancient ancestor, Adam, he says that this will be welcome in the sight of our Saviour, God, Who *wills that all mankind be saved* and come into a realization of the truth (1 Tim. 2:3, 4). Again, in this same letter, Paul says that we rely on the living God, Who *is the Saviour of all mankind*, especially of those who believe (1 Tim. 4:10).

After death (the *last* enemy) has been abolished (1 Cor. 15:26), Christ will turn all things over to His

Father, in order that God may become All in all (1 Cor. 15:28). This is the ultimate outcome of God's infinite grace. This was the purpose for which He brought the universe into being. Vessels filled to overflowing with God's spirit, prepared for His praise and glory and honor; these were all seen in the potential progeny of Adam. Nothing need be thrown away, for the Potter would not rest until every shard has been re-formed into the image of His Son. All this lies out there before us. Living in expectation, we anxiously await our new spiritual bodies which will be suited to the celestials. We were not chosen to be the few salvaged fragments from a devastated china shop; rather were we selected to be the chosen channels to carry the Creator's love and graciousness to every piece of unfit "earthenware" in the universe. D.E.K.

The Children's Page

GOD'S SECRET

Many of you have shared a lovely secret at some time—little sister's birthday party, or Dad's Christmas gift—or some other special happening. How you wished you could tell the secret!

Did you know that God once had a great secret concerning *you* and me? He did not tell Moses, nor Daniel, nor David, even though these were very wise men. It wasn't time to tell the secret then, so God waited and didn't tell anyone for many, many years.

Then, one day, God knew it was time to tell the secret. Paul, the apostle, was preaching about Jesus Christ, God's Son, as he traveled from place to place. Paul also wrote letters to help people understand more about God and His Son. God whispered this great secret to Paul—His secret which included you and me. Paul wrote about it in his letters.

What was the secret? Well, you see, for many years the Jewish people were God's own special people. God taught them, He kept them safe from harm, and did many great things for them because He loved them. Only Jews were important to His purpose at that time.

The secret was that *we* were to be God's special people, too! We who are from many nations were very important to God, but no one knew it until Paul began to tell it to everyone. What a wonderful secret, that God chose us to be His people! Aren't you glad you are living *now*, and can read in God's Word the very letters Paul wrote about it?

Someday, Jesus is coming to take us with Him, just because we are God's chosen ones. We shall see Him, and we shall be like Him. Whatever our Saviour Christ Jesus is doing, we will help Him, and have a share in His work. That will be a wonderful time, won't it? We will tell how God loved us long, long ago—before we were born—yet He kept it a secret for many, many years.

But we need not wait to share the news of God's love. Let us tell it to others, for many still have never heard about this great secret.

F.S.

NEW BEGINNER'S ASSORTMENT

The following pamphlets are contained in our new *Beginner's Assortment* of literature. The entire assortment is 50 cents, or three for a dollar. We supply *three* mailing envelopes with each assortment, so that you can mail it to your friends a little at a time.

<i>The Bible in Brief</i>	<i>5 Great Prophetic Periods</i>
<i>The Object of Creation</i>	<i>Salvation for All</i>
<i>Heaven</i>	<i>Good News</i>
<i>The Problem of Evil</i>	<i>Correctly Cutting</i>
<i>The Word of Truth</i>	<i>The Story of the Version</i>
<i>The Building of Woman</i>	<i>Romans with Notes</i>

UNSEARCHABLE RICHES FOR MARCH, 1961
BEING THE SECOND NUMBER OF VOLUME FIFTY-TWO

EDITORIAL

"That I may be sharing some spiritual grace with you,
for you to be established."
—Romans 1:11

How FITTING are these words today as we send forth another issue of Unsearchable Riches magazine. As we look around us our hearts find no resting place and nothing seems sure, nothing secure. Everywhere is unrest, confusion and strife. "Peace and security" seem as far off as ever while the "United (?) Nations" struggles to restore order. Yet Paul's words ring out with fresh meaning; "... for *you* to be *established*."

Only God can establish His saints. And it is His Word which gives stability and assurance. Knowing this, it is our fervent desire to share the marvelous riches of God's grace as revealed in His Word. Once we know Him and drink deeply of His unceasing love, nothing can disrupt or destroy our confidence in Him. Yet we can come to know Him only through His Word and it is there alone that His vast love is fully revealed. It is to *His Word*, then, that we must turn to become "established." Never has the need been greater to "herald the Word," for we live in an era when men will not tolerate sound teaching, but, their hearing being tickled, they will be heaping up for themselves teachers in accord with their own desires, and, indeed, they will be turning their hearing away from the truth, yet will be turning aside to myths (2 Tim. 4:2-4). How important it becomes in such a day to "stand by" the Word: Not the *movement* nor the *leader* but the *Word*!

In this issue of *Unsearchable Riches* we feature the first chapter of the recently revised book, "The Mystery of the

Gospel." This chapter is entitled "Israel Cast Away," and is intended to help the reader understand God's purpose in neglecting His *terrestrial* people, Israel, while He turns to the other nations and calls out the members of the "body of Christ" who are blessed with every spiritual blessing among the *celestials*.

Our article in the series on Isaiah is a continuation of the section which commenced in our last number. Our readers will note that this article also contains three sample pages from our forthcoming Concordant Version of Isaiah, which illustrate the arrangement and the style which will characterize the final product. However, these sample pages have been photographically reduced to fit our regular magazine page-size, so are smaller than the actual size which will appear in the finished edition of Isaiah. We anticipate publishing the Concordant Version of Isaiah sometime later this year, as revision work now approaches its final stages. However, our past experience warns us not to set an actual publication date at this time.

The series of articles under the heading "Check your Panoply" continues in this issue with the title "Humility and the Superabundance of Grace." This article endeavors to help us understand *how* we may "let this disposition be in [us] which is in Christ Jesus also." (Phil. 2:5). It led Him to the *cross*. Until we see ourselves "crucified with Christ" it will be impossible to have that humble disposition which our Lord always displayed.

Thus these articles and the others included in this issue are our means of "sharing some spiritual grace with you, for you to be established." Yet we know that God alone can make what is written *operative* in each one, effecting the changes in our attitude which alter our whole outlook on this present "wicked eon" that we might, even now, be conformed to the image of His Son. Thus with joy we echo Paul's words once more: "Now to Him Who is *able to establish you*...be glory for the eons of the eons. Amen!" (Rom. 16:25, 27).

—THE EDITORS

IEUE'S SEQUEL TO FAITHLESS AHAZ (PART II—ISAIAH 9:1 TO 10:19)

(EDITOR'S NOTE: Before reading this article one should read the initial instalment which appeared in the January number of *Unsearchable Riches*—available from the publishers for twenty-five cents).

THE THRONE OF DAVID

This portion of the prophet commences with a seven verse segment heralding One Who will be worthy to sit upon the throne of David, dealing out judgment and justice (Isaiah 9:1-7). He will embody Israel's ideal which was intimated even to the generation which Moses entrusted to Joshua's leadership, when they entered the land. How utterly had most of Israel's monarchs failed to live up to the righteous requirements for a leader of God's chosen people! Not only were they unfaithful in their divine service to Him, but they outrageously oppressed His poor, and failed to offer aid to the widows and orphans. The Davidic dynasty was dominated by failure, and King Ahaz earned the dubious distinction of sinking deeper into depravity than any other despot. In a deliberate manner, he practically abolished the worship of Ieue in Judah, and, when threatened by an invasion by Ephraim and Syria, he even surrendered the independance of his nation to Assyrian overlords in order to protect himself from the fruits of his own expedience and impiety.

How strange, then, that Isaiah now foresees a great light bursting forth in brilliance over the dwellers of this death-shadowed land! Lo! There is rejoicing and

Is. 9 Ahaz, Just Judge¹ Ephraim's pride⁸ Doom¹¹ Enemies¹¹

- 9⁸ For no faintness ^{of} ^w constraint will be hers as in the first era, ^{91-7 Just Judge=}
 When He slighted the land^d of Zebulon and ^{the} land^d of Naphtali. ¹⁰¹⁻⁴
^eYet in the latter He will glorify the way of the sea, ^{Zb ul un Prepared}
²⁰Across the Jordan, Galilee of the nations, ^{N phthl i Entwisted J l rd n Descender}
 2¹ ^rThe people ^owalking in darkness will see a great light, ^{Gl i l Circuit}
 Dwellers in a death-shadowed land, light is bright over them.^r
 3¹ Increase dost Thou the ^exultation, ^{1 2K1529 Mt415-16}
 Magnify wilt Thou the rejoicing, ^{s Mt416 Lu179}
 They will rejoice before Thee as the rejoicing in the harvest,
 As ^w they are exulting in their apportioning the loot.
 4¹ For ^the ^ryoke ^rwill ^rwithdraw ^rfrom him,^o
 And ^the ^r'sliderbar' of his shoulder^b, ^{4 Jd722-25-}
⁵ ^{leue} cracks the ^rclub of the exactor among them, as in the day of
 For every boot of the booter is in the quaking, ^{[Midian,}
 And the raiment is being rolled in blood, ^{M din Quarrelor}
 And it comes to be for burning, fuel for a fire.
 6¹ For a Boy is born to us, A Son is given to us, ^{6 714 Jr235 Mi52 Lu211}
 And the chieftainship shall come to be on His ^r'shoulder^b,
 And His Name is called, "Marvelous."
 Counsel to the master ^r'shall He bring,^o ^{7 25712-13 Jr235 Lu182}
 To the chief of the future, welfare. ^{welfare: peace}
 7¹ To the increase of the chieftainship, And to the welfare shall be no end,
 On the throne of David, and over his kingdom, to prepare ^r'it, ^{D uid Fond-maker}
 And to ^r'brace it ^r'with judgment and ^r'with justice,
 Henceforth and in the future eon.
 The zeal of ^{leue} of hosts will do this.
- 8-10 Ephraim's Pride=11-21
 8⁷ Word was sent by ^{leue} into Jacob, And it ^r'fell in Israel. ^{J l oqb HmL}
 9¹ And the people know, all of them, Ephraim and the dweller of Samaria,
 Who, in pride and ⁱⁿ a greatly swollen ^r'heart, are ^{to} saying, ^{2 Aphr im FRUITS}
 10¹⁰ ^rThe bricks fell, ^eyet with trimmed stone will we build,^r ^{Shmr un KEEP}
^rThe sycamore fig trees were hacked down, ^eyet we to cedars will vary.^r
 8-10=Ephraim's Doom 11-21 11-12 Enemies 18-21
 11¹⁰ ^rYet ^{leue} will make ^the foes of Rezin impregnable over him, ^{Rtz i n RUNNER}
 And ^r'his enemies will He ^r'screen. ^{behind: AFTER 12 525 917 104}
 12¹¹ The Syrians from the east, and the Philistines from behind, ^{A rm ith Most-HIGH-ite}
^rAnd they shall devour ^r'Israel ^r'with a whole mouth.^r ^{Phl shth i Distinguished-sertlers}
^rAnd ^o in all this His anger does not reverse,
 And His ^r'hand is outstretched still!
 devour: RAY
- 13¹⁰ ^rYet the people do not return unto their ^r'Smiter,
 And of ^{leue} of hosts they do not inquire. ^{13 Israel 14-17}
- 14¹⁰ ^rAnd ^{leue} will cut off from Israel head and tail,
 Frond and rush ^r'in ^o one day.^r ^{I e u e}
¹⁵ ^rThe elder and reputable, he is the ^r'head,
 And a prophet directing with falsehood, he is the ^r'tail. ^{Will-be-ing-was}
 16¹⁰ And they are ^ocoming to make ^t'this ^r'people happy, ^r'leading them ^r'astray,
 And those being made happy will be ^r'swallowed up. ^{13 Israel 14-17}
 17¹⁰ Therefore, ^{on} their choice men my Lord will not ^r'spare,^o ^{15 1915}
 And on ^r'their orphans and ^r'their widows He will not have compassion,
 For all of them are polluted and ^r'doing evil,
 And every ^r'mouth speaks decadence.

Reproduced here is a specimen page of the Concordant Version of Isaiah, chapter nine. It has been photographically reduced to fit our page size. The type size in the actual book will be considerably larger.

exultation before Ieue. The yoke and the sliderbar have been withdrawn! The raiment once rolled in blood has become fuel for the fire (9:5)! Their liberation is linked to one who is sitting on the throne of David, one who has brought welfare in his train. The days of Ahaz are now over, and this prophecy points, in its immediate application, to his noble son, Hezekiah. Yet he is intentionally left unnamed in this chapter, so that this initial fulfillment might also foreshadow a still greater counterpart, when Messiah Himself would fill the role now typified by Hezekiah.

On the throne of David, Hezekiah, perhaps the most faithful of monarchs since David, promotes welfare and truth. Quickly he resolves to rectify the wrongs of his faithless father, and demolish the evils his parent had introduced. In addition he reverses the stupidities and indiscretions of all Israel's preceding kings, even as far back as his forebear, Solomon. So thoroughly did Hezekiah cleanse his kingdom that he even broke in pieces the copper serpent Moses had made (Num. 21:9) because it had become an object of veneration to the people (2 Kings 18:4). In Hezekiah we perceive a rather vivid type of the coming Messiah, for he did his utmost to restore the kingdom to an honorable position, as well as restoring the status of a king who ruled *for Ieue*.

HEZEKIAH GATHERS ISRAEL

Hezekiah's aim was that Ieue might be honored in Israel. So he proceeds to gather together those remnants of the holy nation, left after the deportation of Ephraim, who still retained a reverent regard for Ieue. In this Hezekiah intimated Messiah's future gathering of scattered Israel. The nation's independence was also restored; agriculture was encouraged, and the whole general wellbeing of the land itself was promoted. Prompted by the zeal of Ieue of hosts, Hezekiah strove continually to honor judgment and justice. In all this, his activities

Enemies¹⁸ Unjust judges¹⁰ Ieue disregarded⁵ Assyria⁵ Is. 9-10

In all this His anger does not reverse,
And His 'hand is outstretched still!

18" For wickedness consumes as fire does buckthorn,
Even the spine will it devour,

11-12 Enemies 18-21

devour: EAT

And ravage in the thickets of the wildwood,
'And devour around all the hills.'

devour: EAT

19" And they will mount up with swelling smoke.
'By the 'hot' rage of Ieue of hosts is 'all' 'the' land 'incinerated,
And the people are coming to be as fuel for the fire,
A man¹⁰ his brother shall not spare.

20" And he will sever on the right, 'yet is famishing,
And he will eat on the left, 'yet is not satisfied.

A man will eat the flesh of his arm.

M nsh e Oblivion

21" Manasseh 'will 'eat' 'Ephraim and Ephraim 'Manasseh,
And together they 'will 'dine' on Judah.

Aphr im Fruita

Ieud e Acclaimed

'And° in all this His anger does not reverse,
And His 'hand is outstretched still!

10 Woe to the statute makers of lawless statutes!
And writings 'iniquitous' they write,

91-7=Unjust Judges 101-4

1-2 Iniquity=Doom 3-4

2 To 'turn the poor aside from adjudication,
And to pillage in judgment the humble of My people,
For widows to become their loot, And 'orphans are they plundering.

3 'Yet what will you do 'in the day of visitation,
And 'in the 'tumult' which shall come from afar?

1-2 Iniquity=Doom 3-4

onTo 'whom will you flee for help,
And whither will you leave your 'glory?

leave: FORSAKE

4 Unless one bows under a prisoner,
'Or under the killed, they shall fall.

unless: barring

'And° in all this His anger does not reverse,
And His 'hand is outstretched still!

5 Woe, Assyria! 'Club of My anger!
And a rod! He, in their 'hand, is My menace!

89-22 Ieue Disregarded 105-19

5-6 Assyria 16-19

6 Among a nation polluted will I send him.
And onagainst a people, object of My rage, will I instruct him.
To loot loot and to plunder plunder,
And to place them for tramping, as the clay of the streets.

Ash u r PROGRESS-ING

7. 'Yet he, not so is he 'planning,' And his 'heart, not so is devising, 7-11 King 12-15
For to exterminate is in his 'heart, And to cut off nations not a few.

8 For saying is he, "Are not my chiefs altogether kings?"

9 2K1834

9 Is not, as Carchemish, Calno?

Car Kr k mish DIC-AS-REMOVED? Cal K Inu AS-LODGE

Should not, as Arphad, be Hamath?

Ar phd LION-RANSOM HChm th WARM-GIVE

Should not, as Damascus, be Samaria?

Dmishq SUFFICE-HUN-ABOUT Shmr un KEEP

10 As w my 'hand found to 'all' the kingdoms of the forbidden idols,
And their carvings, more 'than Jerusalem's and 'than Samaria's,

11 Shall I not, as w I did to Samaria and to her forbidden idols,
So do to Jerusalem and to her grief fetishes?"

11 3619-20

Jel r u hlm Tenancy-qt-Welfar-

This is a reproduction of the second page of the section of Isaiah dealt with in this article. The small notation in the margin opposite verse eighteen indicates the passage that is parallel to this section (The same note will be found at verse 11).

are a foreshadowing of the future glory which will come upon Israel, when, in that coming day, they will again be brought from the depths of despair which will have descended upon them because of their idolatry and faithlessness.

EPHRAIM AND SAMARIA

At this point in the prophecy, judgment and justice are on the throne of David. However, the scene now changes abruptly as the prophet begins to direct his remarks northward to Ephraim and Samaria (9:8-10). In order to do this, we are now taken backward, for a moment, to a suitable point where all of Ieue's people may be spoken to as a *unit*, and they are addressed by the natural term to suit this circumstance: Jacob. Briefly, this designation ignores the division of the nation. Ieue sent His word to *Jacob* (9:8). A similar condition is seen in 2:5 and 6, yet, returning to chapter 9, here the rift which has occurred is ultimately recognized, for the word which Ieue sent falls on *Israel*. This means that the northern kingdom, Ephraim and Samaria, are now to be addressed exclusively. They are warned that their pride and greatly swollen heart will be their ultimate downfall, as Ieue brings against them four distinct blows, which will shake their kingdom loose at its foundation. As each stroke is consummated, they are warned that even still His anger is not reversed, for His hand is still outstretched. Each time this warning is repeated, it becomes more ominous. The actual invasions they foreshadowed are recorded in 2 Kings 15:29, 17:3, 5, and 24. The details of Isaiah's description indicate that the Assyrian invaders will be thoroughly ruthless as they overrun the northern people. The increasing severity of their oppression will produce crippling devastation of the land and lead to spreading famine.

The intention of Ephraim and Manasseh to "dine" on Judah will be completely frustrated. Now instead, they devour each other! Matters proceed to a climax,

Is. 10 Ahaz, Ieue disregarded, King¹² Assyria¹⁶ Reliance²⁰

- 12 ^{7-11 King 12-18} ^{Jerusalem Tenancy-of-Welfare} Yet it ^bcomes, ¹²when ¹³Ieue^s will ^cclip off
¹⁴All His doings in mount Zion and in Jerusalem,
¹⁵I will visit evil on the ¹⁶'fruit of the insolent ¹⁷'heart of the king of Assyria,
¹⁸And ¹⁹on the high ²⁰'beauty of his ²¹'eyes. ^{insolent: GREAT Ash u r PROGRESS-ing 18 3736}
- 13 For, says he, ¹⁴"By the vigor of my ¹⁵'hand I did it,
¹⁶And ¹⁷'by my wisdom, for understanding have I.
¹⁸And I am ¹⁹'taking away the boundaries of the peoples,
²⁰And their ²¹'equipment I rob,
²²And I am ²³'bringing down, as a sturdy one, their dwellers,
²⁴And my ²⁵'hand is finding, as a nest, ²⁶to the estate of the peoples,
²⁷And, as one gathers forsaken eggs,
²⁸The entire ²⁹'earth do I gather. ^{Al u cim SUBJECT-or-to-a (To-subjectors)}
- 14 ¹⁵'And no one comes to be ruffling a wing,
¹⁶'Or opening wide the mouth and chirping."¹⁷
¹⁸Will the ¹⁹'axe beautify itself over the one hewing ²⁰'with it? ^{15 Ro920}
²¹Should the chief's ²²'mace magnify itself over the one waving it?
²³As if a club is also waving ²⁴'the one raising it! ^{raise: HIGH (twice)}
²⁵As if a rod is raising one who is not wood! ^{5-8 Assyria 18-19}
- 15 Wherefore, the Lord Ieue of hosts will send ¹⁶'upon his ¹⁷'stout ones ¹⁸'leanness,
¹⁹And under his glory will glow a glowing as the glowing of fire,
²⁰'And the Light of Israel will come to be ²¹to a fire, ^{17 shr-Al Upright-with-SUBJECTOR 17 Dt424 Hbl229}
²²And his Holy One to be a blaze,
²³And it consumes and devours his spines and his buckthorns in one day,
²⁴And ²⁵'quenched is' the glory of his wildwood, and his crop land," ^{devour: EAT}
²⁶From the soul and unto the flesh, will He finish.
²⁷And it comes to be as a ²⁸'fleeing' when fleeing ²⁹'from a consuming blaze.'
- 16 And the remainder of the ¹⁷'trees of his ¹⁸'wildwood will be^c a number
¹⁹'That a lad will list them. ^{85-8=Reliance on Ieue 1020-34 20-27 Restoration 28-34}
- 20 And it ^bcomes in ¹'that day, that the remnant of Israel ^{17 oqb HML}
²And the delivered of the house of Jacob will not continue further to ³'lean on
⁴'Yet they will ⁵'lean on Ieue, the Holy One of Israel, in truth. ⁶'their smiter. ^{11 1111}
- 21 A remnant will return, a remnant of Jacob, to Al, the Master. ^{11 1111}
²²For, should ²³'the' people of Israel come to be as the sand of the sea,
²⁴A remnant shall ²⁵'be saved' among them. ^{18 Ro927}
²⁶The conclusion decided shall be overflowing with righteousness,
²⁷For a conclusive and decisive ²⁸'accounting' ^{18 2822}
²⁹Will my Lord Ieue of hosts make within the entire land.
- 22 Wherefore thus says my Lord, Ieue of hosts:
¹"You must not fear, My people, dwellers of Zion, ^{27xi un Armify-ing}
²'Because Assyria, ³'with a ⁴'club is smiting you,
⁵And his ⁶'rod is he lifting over you, in the ⁷'way of Egypt.
⁸For still a little bit and the menace will be concluded,
⁹And My anger over their ¹⁰'strategy'.
- 23 And Ieue of hosts will brandish a whip over him, ^{18 Ex126 Jd725}
¹As the smiting of Midian ²'at the rock Oreb, ^{M din Quarreler}
³And His rod will be over the sea, ^{Ourb Raven}
⁴And He will lift it up in the way of Egypt." ^{18 M tr im Narrows rot: harmed stout: OR}
- 24 And it ^bcomes in ¹'that day, ²'He will withdraw his burden off your back,
³And his yoke off your neck, And the yoke will ⁴'rot' in view of the stoutness."

This page reproduces the final portion of Isaiah taken up in this article. The meaning of important names are given in the margin just opposite where they occur. (Note the meaning of Jerusalem in the second line of verse twelve.)

the doom of this people, Ephraim and Manasseh (9:11-21). And even thus His anger is not reversed, and His hand is outstretched still! And with these words the northern ten tribes go into captivity!

THE STATUTE MAKER

The concluding portion of this section (10:1-4) directs woe against the unjust judges who controlled the northern kingdom. They have devised lawless statutes which deny justice to the poor. They pillage the humble, loot the widow and plunder the orphan. To such Isaiah could only warn: Whither will you leave your glory (when the day of visitation comes)? The condition of these unjust judges in Ephraim provides the most vivid contrast possible to what will occur in Judah under the son of David. There the throne will be established, and sitting on it will be a son of David who counsels the people wisely and promotes welfare and truth, giving glory to Ieue.

IEUE'S PREPARATION

Ieue's intention to use the Assyrian to execute His threats against the northern ten-tribed kingdom was actually behind His word which He sent to Jacob. Long before, in the reign of Jeroboam II, the prophet Jonah had been commissioned to go to Nineveh, the capital of Assyria, to call it to repentance. And, because he failed to understand Ieue's intention in sending him there, he was irritated when the Assyrian *did* repent, and thus was available to be used later to restrain Israel's violent plans against Judah, and even take the northern kingdom into captivity.

Not only did Tiglath-Pileser quell the Syrian and prostrate Ephraim, but he also caused Ahaz much distress, so that Ieue brought Judah very low by the hand of the Assyrian. The extension of this invasion down into Judah's territory was a direct result of Ahaz's own impious folly and utter unbelief. This, however,

was but the initial stage of operations, for Isaiah had informed Ahaz that in sixty-five years Ephraim would no longer be a people. Ieue would hire Assyria (7:20) to carry out His threats against those nations who plotted the extermination of Judah.

From all of these activities we may discern how skillfully Ieue carries on His own operations, employing the nations to unwittingly carry out His will. All things are aimed to bring about the eventual fulfillment of every promise made to David. Yet all this is occurring amidst the complicated interplay and scheming of the other nations, whose only motive is the achievement of their own selfish ends, and the satisfaction of their own vanity. While they suppose they are doing exactly as they desire, they are completely oblivious of Ieue's operations in their midst!

DISREGARD FOR IEUE

Ieue's "club" which He used to subdue Ephraim, completely overestimated its own importance. Ieue empowered Assyria to be His "rod," to be His menace, but they had utter disregard for Him. This is clearly seen in Isaiah's prophetic vision in chapter ten, verses five to nineteen. The prophet's words first portray the end of Ephraim people and rulers; and then focus their attention on the Assyrian who brought it about. Why does Isaiah threaten "Woe!" to the very ones who were His instruments to ruin Ephraim? Assyria overstepped the mark, they went too far, they were interested only in displaying their own glory and prowess.

The books of Kings and Chronicles, the annals of the actual history of this perilous period, record the imprudent and blasphemous boast of Assyria. They even go so far as to claim, when before Jerusalem's gates, that they have not come up against the city "without Ieue" (2 Kings 18:25)! There is a measure of irony in these words, yet there is also some truth, for Isaiah had previously declared that Assyria was Ieue's club.

Yet the warning Isaiah made to them at the same time was obviously disregarded. The heart of Assyria was insolent, and did not plan or devise on account of Ieue. Assyria did not regard itself as the club, but rather as the one raising it! Assyria, the axe, pompously boasted to be above the One hewing with it. Assyria envisioned itself as full of vigor and wisdom, gathering eggs from forsaken nests, without a ruffle of a wing or a chirp of protest.

But Assyria erred; the issue was not in their hands. The Light of Israel (10:17) would glow and become a fire, consuming his spines and buckthorns in one day. So completely would the Assyrian be routed that the number of men remaining in his army, pictured as trees remaining in his wildwood, would be so few that a lad could list them! As this point the prophecy has reached the days of Hezekiah. There is deliverance for the house of Jacob (10:20-34). A remnant will be saved amidst a conclusion overflowing with righteousness. In view of this, the message rings out clear and strong: "You must not fear, My people, dwellers of Zion!"

(To be continued)

1961 FELLOWSHIP AT BALDWIN, MICHIGAN

Plans are now being made for the annual Young People's Fellowship in Michigan. The date selected as most convenient for all, is August 6 through August 20, including three weekends. We trust that you will be able to plan your vacation during this time. Please try to have your reservation in by July 15 if possible, but if this is not possible, do not let this keep you away. Baldwin is about 70 miles north of Grand Rapids and 33 miles east of Ludington.

Especially to be studied, and read each morning, will be Ephesians 4. It is not too early to begin now to learn this chapter. Please join with us in prayer that this time of refreshing and study may be for the laud of His glory and that Ephesians 4:15 may be our aim during the Fellowship and always. "Now, being true, in love we should be making all grow into Him, Who is the Head—Christ."

Please send reservations to Dorothy Johnson, Route 1, Box 470, Baldwin, Michigan.

ISRAEL CAST AWAY (ISAIAH 6:1-13)

In the year of the death of king Uzziah,
I am seeing Ieue, sitting on a throne.
High and lifted up is He, and His skirts are filling the temple.
Seraphim are standing above it with six wings,
Six wings to each one. With two it is covering its face,
And with two it is covering its feet, And with two it is flying.
And one calls to another, and says, "Holy! Holy! Holy!
Ieue of hosts! All the earth is filled with His glory!"
And the cubit widths of the thresholds are swaying at the sound
of the call.

And the house is filling with smoke.
And saying am I, "Alack to me! For stilled am I,
For a man of unclean lips am I,
And amidst a people of unclean lips am I dwelling,
For the King, Ieue of hosts, my eyes have seen!"
And flying to me is one of the seraphim,
And in its hand is a glowing coal.
With snuffers he takes it off the altar.
And he is touching my mouth and saying,
"Behold! This touches your lips.
And withdrawn is your depravity.
And for your sin there is a propitiatory shelter."
And I am hearing the voice of Ieue, saying "Whom shall I send?
And who shall go to this nation?"
And saying am I, "Behold me! Send me!"
And He is saying to me, "Go to this people and say:
'Hear ye to hear, yet you must not be understanding.
And see ye to see, yet you must not be knowing.'
Stouten the heart of this people,
And their ears make heavy,
And their eyes make squint.
Lest they are seeing with their eyes,
And with their ears are hearing,
And with their heart are understanding,
And, turning back, then healing is theirs."
And saying am I, "Till when, Ieue?"
And saying is He,
"Till a desolation should be the cities from having no dweller,
And houses, from having no human.
And the ground is remaining a desolation,
And Ieue removes the human afar,
And much is forsaken within the land.
Yet still a tenth remains in it, for it turns back,
And it becomes consumed as a terebinth.
And, as an oak which, when flung down, is a monument,
The holy seed among them is its monument."

ISRAEL CAST AWAY

ACCESS INTO GOD'S PRESENCE is the most solemn and awesome consideration which can occupy the human heart. In arranging for presentation to an earthly potentate, there are various rules and customs to be observed. A monarch has the right to prescribe the manner in which he may be approached. So the great Ieue* made it clear how His people, Israel, may draw near to Him. To neglect His provisions, to override His commands, was to invite dire disaster.

This is the solemn lesson taught to the mighty King Uzziah (*Ozie* STRONG-will-be). Ieue had decreed that none but the priests, upon whom the holy anointing oil had been poured, might enter His sanctuary (Ex. 30:30). Uzziah was one of the few kings who had the enviable record that "he is doing what is upright in the eyes of Ieue." (2 Chron. 26:4). He prospered in war and in peace until he became famous and exceedingly strong. Yet when he was established "his heart was haughty to his ruin. And he is offending Ieue, his Alueim,** and is entering the temple of Ieue to fume on the altar of incense. Yet going in after him is Azariah, the priest, and

*"Ieue" is a transliteration of the Hebrew Name of God, used in preference to the less accurate translation, "LORD," or the modified transliteration, "Jehovah." Ieue is pronounced "Yeh-weh" and means "Will-be-ing-was."

**"Alueim" is a transliteration of the original Hebrew and means "To-subjectors." This is the plural form which the Authorized Version translates "God." It is first used in Genesis 1:1. It was also used of Moses (Ex. 7:1), and "judges" (Ex. 22:8), who were *subjectors* to the supreme Subjector. It was also used of false gods (Ex. 12:12).

with him eighty valorous priests of Ieue. And they are withstanding Uzziah, the king, and are saying to him: 'Not for you, Uzziah, is it to fume to Ieue, but for the priests who are sons of Aaron, who are hallowed to fume. Forth with you from the sanctuary, for you offend, and no glory will it be to you from Ieue Alueim!' Yet turbulent is Uzziah, and in his hand is a censer for fuming. And, in his turbulence with the priests, then the leprosy rose in his forehead, in the presence of the priests at the altar of incense, in the house of Ieue. And facing him are Azariah, the head priest, and all the priests. And, behold! He is leprous in his forehead! And hustling him are they from the place. And, moreover, he pressed on to go forth, for Ieue touches him. And coming is Uzziah the king to be a leper till the day of his death. And dwelling is he in the lazer house, a leper, for he is severed from the house of Ieue.'" (2 Chron. 26:16-21).

KORAH'S TRESPASS

Uzziah was not the first to presume to take upon himself the functions of the priesthood. Korah and his company, in the wilderness, were swallowed alive by the earth for this same presumption (Num. 16:31-33). Ieue had kept the sin of these men before His people as a warning. Their copper firepans had been made into stamped foil to overlay the altar, so that the sons of Israel might always see and remember Korah's trespass. These plates were to be a memorial that no one who is not of the seed of Aaron should come near to fume incense before Ieue (Num. 16:37-40).

But, in spite of this solemn warning and example, Uzziah appeared before Ieue. Perhaps he thought that his record for half a hundred years as ruler of Ieue's people gave him the right of access. If that could avail, surely he could come near. Perhaps his private walk, in strict accord with Ieue's law, gave him confidence. If so, that confidence was disastrous.

In this democratic day, few have any true sense of the honor due to dignitaries. And with it has gone the sense of awe due the divine Presence, into which each one must surely come. It is hard for us to see a lifetime of service for Ieue, such as Uzziah's was, suddenly rewarded by loathsome leprosy on account of what may seem to us a trivial offense.

But it was no light matter. His case should be a warning to those who expect to stand unabashed in the presence of the divine Majesty, lacking, indeed, the anointing oil which qualifies for access, but boasting in a life spent in the Subjector's service.

Such were the events which constitute the setting of Isaiah's vision. The action of the vision and the temerity of Isaiah are easily understood when we remember the solemn and awful dread of Ieue which the leprous king and his death compelled.

Ieue, *He* is the Alueim of Israel. He is engaged to her by covenant. He will surely bless her.

A VISION OF JUDGMENT

But this vision is concerned with judgment rather than blessing. Ieue's usual place was over the propitiatory shelter (mercy seat), within the sanctuary, behind the curtain. But for this occasion we see Ieue sitting on a throne, high and lifted up. His skirts *fill* the temple.

Before we proceed, let us remind ourselves once again that Ieue is not seated upon the blood-sprinkled propitiatory shelter. If that were His throne at this time, the action of the vision would have been entirely different. As long as the cherubim saw the blood, the sin of Israel was covered, and His wrath could not rest upon His people. But, in the vision, the sin-shelter is gone, and is replaced by a judgment throne. Israel is in the direst danger.

The throne attendants of the divine Majesty vary according to the character which He assumes.

THE CHERUBIM

Ieue is usually attended by the Cherubim. These beings seem to conform to the scene about them. They are first seen, guarding the way leading to the tree of the living (Gen. 3:24). Next we find them incorporated into the propitiatory shelter (mercy seat) itself—one at either end (Ex. 25:20). They play an important part in one of the visions seen by Ezekiel (Ezek. 10:20). John sees them full of eyes (Rev. 4:8). They have the heads of the lion, the ox, the human being and the vulture, representing the four main divisions of land life.

THE SERAPHIM

But in this vision the Cherubim are replaced by the “Burning Ones” or Seraphim. Each has six wings; two to cover its feet, two to cover its face and two with which to fly. The Seraphim are mentioned only in Isaiah. The same word is used to characterize the serpents in the wilderness where they are usually called *fiery* (Num. 21:6, 8; Deut. 8:15; Isa. 14:29; 30:6). As the emblem which Moses made (Num. 21:4-9) was of *copper*, which is not necessarily hot, but has the appearance of fire, it is possible that the serpents in the wilderness were called seraphim for the same reason. The appearance of Seraphim in Isaiah’s vision and the fact that they covered their faces and feet, and cried, “Holy! Holy! Holy!” suggests severe judgment.

ANTITYPE IN ACTS

The antitype of the wilderness apostasy is recorded in the book of Acts. As of old, the nation once more despises Ieue and His Prophet, even as their forefathers had done in the wilderness. The cause of dissatisfaction is the same in both cases. His food, which came down from heaven, they loathed. They could not bear the “light” bread. God’s spiritual provision was unpalatable. They always clashed with the holy spirit (Acts

7:35-40, 51). And even as Seraphim or "Burning Ones" were active in the wilderness judgment, so now, in Isaiah's vision, the heavenly "Seraphim" are active in the judgment about to be pronounced upon the soulish nation. To appreciate this vision in its clear, spiritual light, we must view it in connection with the time of its final fulfillment as recorded in the book of Acts. Its most minute details will then vibrate with a sympathetic harmony and be suffused with a most prophetic radiance.

From behind the covert of their wings the Seraphim call one to another, "Holy! Holy! Holy! Ieue of hosts! Filled is all the earth with His glory!" The effects of this call unmistakably mark its import. When Ieue first entered His house at Solomon's dedication, His glory was seen as a *cloud*, for He was not clearly manifest (2 Chron. 5:13). But now, the house is filled with *smoke*. Smoke is the after-effect of fire. So we see that Ieue is indeed seen in the character indicated by "Ieue of hosts." His judgment begins in His own house.

But more remarkable than this (and indeed mentioned first) is the interesting statement that "the cubit widths of the thresholds are swaying at the sound of the call." This statement is important to our understanding of the passage, but has been obscured by the rendering "the posts of the door." The word for "posts" is *ammah*, which is consistently rendered "cubit" in two hundred thirty-five instances, "measure" once, and once, in this passage, "post." Three other Hebrew words are translated "post," one of which is here rendered "door." This word, *saph*, is generally changed to "threshold" in the margin. Thus we have "the cubit (widths) of the thresholds" which tells us that the great question of *access* into the presence of the divine Majesty is brought before us.

THE SWAYING THRESHOLDS

What ails the threshold? Why are its cubit widths swaying? Why should the call disturb its settled size?

Even as the temple could not contain the great Ieue, so too, it seems, that the majesty and honor to be brought to Him from the whole earth could not enter the ten cubits of the threshold. Israel might easily find entrance there, but how is the complement of the nations to enter? Well may the cubit widths of the threshold sway, and—but we will not anticipate the secret.

This is the effect of the seraphic cry upon the temple in the vision. In its fulfillment, as recorded in the book of Acts, Ieue's spiritual house is brought into judgment and the portals of access are amazingly disturbed and enlarged in order to bring in the glory of the other nations.

ISAIAH'S INADEQUACY

But it is not the Seraphim which appall Isaiah, for they themselves cover their faces with a pair of wings before the awe-inspiring majesty of the great Ieue of hosts. Then Isaiah cries: "Alack to me! For stilled am I, for a man of unclean lips am I, and amidst a people of unclean lips am I dwelling, for the King, Ieue of hosts, my eyes have seen!"

In the wilderness apostasy the *words* they spoke against Moses and Ieue brought the seraphic serpents. So now the prophet apprehends that the most dreadful sin which such a God must judge is not of a moral or physical nature, but a spiritual one. Their haughty words against Himself and His Messiah—these sound loudest in His ears. But has Isaiah been guilty in this respect? Has he not already been the mouthpiece of Ieue in reproving the people? How can he, then, be guilty of such impurity as this?

Among men he would never have acknowledged it. But those who try to speak of Him, once they are in His own presence, not only know the plague of their own hearts, but the doleful lack of their highest efforts in His service. Job stoutly defended his own integrity before his friends and not without cause (Job 27:6). But

when he gets a glimpse of Ieue he explains: "By the hearing of the ear I had heard Thee, yet now my eye has seen Thee. Therefore, I am rejecting myself. And I regret on soil and ashes." (Job 42:5, 6).

IEUE'S REMEDY

And how strange the remedy! Surely nothing but judgment can enter this scene! A temple filled with smoke, and "Burning Ones" glowing with heat is not all. Still hotter is the fire upon the altar. One would think that the Seraph could handle the coals with its hand. But no, it does not dare, but takes the snuffers, and grasping a glowing coal, it flies to the prophet and lays the coal upon his mouth, saying: "Behold! This touches your lips. And withdrawn is your depravity. And for your sin there is a propitiatory shelter." What the Seraphim dare not touch, may be laid upon Isaiah's mouth.

A glowing coal off the altar! The fire that consumed the sacrifice, consumes Isaiah's sins! He was sheltered from it and his depravity was withdrawn. Now the great Ieue of hosts can speak to him without the least danger of destroying him with His words. On the contrary, the prophet becomes confident and forward and bold. When Ieue asks, "Whom shall I send? And who shall go to this nation?" he answers straightway, "Behold me! Send me!"

And He says, "Go to this people and say:

Hear ye to hear, yet you must not be understanding.
And see ye to see, yet you must not be knowing.

Stouten the heart of this people,

And their ears make heavy,

And their eyes make squint.

Lest seeing are they with their eyes,

And with their ears are hearing,

And with their heart are understanding,

And, turning back, then healing is theirs."

ISAIAH'S MESSAGE

Alas! The message Isaiah is to deliver is no evangel at all, but the very reverse! What direr discipline can be meted out to a people than this? Their physical faculties fail to furnish any spiritual intelligence. Israel's heart is made so callous that, though they may listen and squint, they cannot understand. And they *cannot* repent and return to God's favor. Ever since this vision took place, such has been the condition of the nation of Israel. This was the reason that they rejected their Messiah (Matt. 13:10-15). The situation was the same after the spirit's testimony through the apostles as recorded in the book of Acts (Acts 28:25-28). And so it remains with the chosen nation even today, while the evangel goes forth to the other nations.

THE CAUSE OF ISRAEL'S DEFECTION

Israel is to be blind and deaf and callous. Hard and stern is this mandate. It behooves us to inquire most carefully into the sin which brings down such fearful displeasure upon Ieue's people. The trouble is connected with their ears and eyes. Yet it is always insisted that they *do* hear and they *do* see.

But they do not understand. Neither do they know.

And this led to further blindness and deafness. They claimed to see, consequently their sin was reckoned against them.

Lack of spiritual discernment, of spiritual understanding, is the root cause of Israel's defection. This it was that led their hardened hearts to refuse Messiah's message. This fact urgently claims entrance into the hearts of God's people today. Now, as then, spiritual intelligence is the rarest of all precious things—and the least valued. In God's sight it is the only true wealth. Why should we despise what He esteems so highly?

Evidence abounds which proves their intense zeal for

their ordinances. This is shown by their fanatical insistence on the most minute detail with which their commentaries had burdened the law, and their deep devotion to their own religious sect. But what is all this effort to God? They compassed land and sea in their missionary efforts, but, so long as they could not impart more light than they themselves possessed, their proselyting found no favor with Ieue.

And thus it is today. How rare has true spiritual discernment become! May the solemn lesson of this vision sink deep into the hearts of the saints of God, so that they may place a true estimate upon that which He deems of such priceless value.

THE MESSAGE REPEATED

The mere fact that this grave message of Isaiah six is recalled in five different instances* and the whole passage is recorded three distinct times** is alone sufficient to urge our most earnest attention. No other part of God's Word receives such reiteration. He is usually content to speak *once*. Strict quotations are few. Strictly parallel passages are hard to find. Not indeed, that Christ's message to the Jews is an exact quotation of Isaiah's message. In Isaiah the action is future. In Matthew it is past. Isaiah was told to stouten their hearts, and make heavy their ears, and their eyes make squint. The Lord does not need to do this, for it had been done already. So He witnesses to the fact that their heart is stoutened, their ears *are* heavy, their eyes *are* squinting.

(To be continued)

We shall continue this chapter, D.V., in the March issue. Unfortunately, it was necessary to split this chapter in half at this point, due to space limitations in this issue.

*Matt. 13:14; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26.

**Isa. 6:9, 10; Matt. 13:14, 15; Acts 28:26, 27.

CARRIE BROWN

Mrs. Brown of Montreal, Canada passed away late in January. Beloved wife of John I. Brown, well known all over Canada as an advocate of Concordant truth, Mrs. Brown had suffered a stroke eight days previous to her passing. She was a quiet but staunch believer, and will be missed by the friends in Montreal. Although death remains an enemy, we do not grieve as those who do not share with us the blessed expectation that we shall all be united at His appearing.

E.O.K.

JOHN J. BASTING

Brother Basting had been associated with and vitally interested in the Concordant effort for many years, and was a personal friend of A. E. Knoch. He attended the meetings in Los Angeles whenever possible. An exceptionally clear thinker, and a man who was not ashamed or afraid to stand up for what he believed, Brother Basting was always endeavoring to interest others in the truth. He was born in Cadzand, Holland, in 1881, and passed away in Tujunga, California, December 23, 1960. Services were conducted by Brother Clarence Cain at Valhalla Memorial Park in North Hollywood, California.

E.O.K.

MISSIONARY REPORT

Our readers will be glad to learn that the typewriter and mimeograph which were sent to Brother W. L. Rodriguez in the southern Philippines, were safely received. The mimeograph was delayed somewhat because it was too heavy to carry, and the highway had not yet been completed to Alicia, where Brother Rodriguez resides. Literature can now be published in the native dialect (*Bisayan*) of that section.

Brother Carino continues his work in the northern Philippines. Prayer for both of these brethren is requested.

In south India, Brother Iype does much personal work, and has instituted a campaign to mail out copies of Romans all over India. Pray that this may prove a blessing to many.

Brother Fred Johnson of the Independent Hopi Indian Mission, works diligently among the American Indians. Also in this country is the work among the school children, conducted by Dorothy Johnson in Michigan, and the work of Brother N. L. Chase among the mountain folk of Tennessee.

A report appeared in our last issue relative to the work among the Chinese people, which Brother and Sister Abraham Heidal are doing. Sister Heidal is not well, so please include her in your prayers for the welfare of the mission work.

E.O.K.

God wants us to *test* ourselves.

Satan wants us to *rest* ourselves.

Beware of Satan but aware of God.

MILLENNIAL JUDGMENTS

GLORIOUS AS THE MILLENNIUM will be, it will not be perfect. Even then there will be judgments, because there will still be sin. The nations that will then populate this planet will have not yet experienced God's grace, which can make all things new. The prophets of old were granted many glimpses of this future time of Israel's ascendancy, yet they also foresaw both individual and collective judgments.

Amidst one of the most marvelous descriptions of the wonderful blessings that will abound in that time, the prophet Isaiah also foresaw a striking scene of judgment: "For the youth will be a hundred years old, Yet the one dying will be a sinner, a hundred years old;" (Isa. 65:20). So there will still be sin and judgment in the millennium. Most mortals will live so long in that day that to die at the age of one hundred years will be considered abnormal, for this will still be reckoned as childhood. Such a premature death will be regarded as God's punishment for a sin of some sort.

Perhaps we might suppose that such things will happen only among the other nations, but certainly not in Israel, God's own people. To be sure, the nation as a whole will never again apostatize, but there will be individuals, even among the chosen race, who will fall back into their former unrighteous ways. The prophet Zechariah confirms this. Speaking of that future kingdom (Zech. 13:3) he says, "And it comes, in case a man is still prophesying, then his father and his mother, those generating him, say to him, 'You shall not live, for

you speak falsehood in the name of Ieue.' And his father and his mother, those generating him, will stab him when he prophesies." From this we can see that there will still be a scattering of false prophets among the Israelites, but such a serious sin will be followed by immediate capital punishment, executed by the offender's own parents.

Isaiah also was aware that some sinners would be found, even during the reign of Messiah. After describing the riches of the blessing that will abound among his people (32:1), he proceeds to say (verse 5) that the decadent person shall no longer be called a patron, nor the miser be said to be a saviour. This is additional proof that there will still be some sinful subjects under Christ's righteous rule, but they will not be able to do serious harm, for their judgment will be swift and severe.

The closing words of Isaiah's prophecy indicate just where the executions of the unrighteous will take place during the millennium. He writes (Isa. 66:23, 24):

"... All flesh shall come to worship before Me in Jerusalem," says Ieue.

"And they fare forth and see the corpses of the mortals,

The transgressors against Me,

For their worm shall not die,

And their fire shall not be quenched,

And they become a repulsion to all flesh."

This final chapter of Isaiah's scroll is concerned completely with conditions in that future Christ-ruled kingdom. The mention of new moons or months and sabbaths, which will once more be observed, links these lines closely with Israel. All worship must be centered in Jerusalem, and the other nations will make pilgrimages there to offer divine service. But they will also witness a different sort of spectacle. Just outside the gates will stand a solemn tribunal. There before their eyes lie the wretched

remains of executed men! There they see the corrupting corpses of those who have transgressed against Ieue! The flames are not extinguished and the worms do not die—an abhorrent and impressive warning to all flesh!

There is convincing confirmation of the fact that there will yet be cases of apostasy in the coming kingdom; there will still be those who will knowingly turn away from God!

This future judgment scene is much easier to understand when we become aware of what has already taken place at this very same spot, just outside Jerusalem. Here lay the gorge called the vale of the sons of Hinnom. The Israelites once built their high places here for the purpose of sacrificing their own children to the god Molech (Jer. 7:31, 19:5, 2 Kings 23:10). Later this same spot was termed "Tophet," that is "Vomit" or "Abomination." This gloomy valley, the setting for Israel's most awful and offensive crimes, had already been turned by Ieue into a place of judgment, when Nebuchadnezzar took Jerusalem. This was the spot that Ieue picked to give His sinful people over to the sword, so that it became known as the "Valley of Slaughter" because so many were slain on its slopes.

Because of the presence of so many unburied dead, this gorge became especially repulsive to the Jews, so was only inhabited by the birds and beasts of prey, for whom the carnage served as food.

When these concluding lines from Isaiah's prophecy were read to the Jews in their synagogue, they knew full well that such words could only refer to the cursed vale of the sons of Hinnom, outside the city, which later became known as the Gehenna. It was obvious to them that this would be the logical spot, in that future day, for God to deal out judgment. For many, many years this same valley had served as the "city dump" for the refuse of the townsfolk. Even the corpses of executed criminals were cast into it, to be devoured by the worms

and the fires, which burned incessantly in order to destroy the filth and the stench, which might otherwise have made the place a nuisance to the whole neighborhood.

Our Lord's predictions about the coming kingdom closely paralleled those of the prophets, for He not only foresaw bountiful blessings but also fearful judgments. He elaborated upon what had been said about this period in previous predictions, explaining it more fully and shedding further light on many hazy points. He warned His hearers powerfully of the judgment which would one day envelop the vale of Hinnom. Unfortunately, faulty translation has hidden this fact from the eyes of most, and severed the connection between our Lord's threats and the warnings of Isaiah 66:24, because in every passage where our Lord referred to Gehenna, these versions mistranslate it "hell." Perhaps this is done to lend support to the sagging doctrine of "everlasting torment," yet it mars and mutilates the important link between Christ's statements concerning millennial judgment and those predictions in prior prophecies which deal with the same subject.

Like a diamond in its setting, this judgment scene in Gehenna fits into the framework of our Lord's sermon. He first spoke about entering the kingdom, which at the same time He was still heralding as "near." But, in contrast to this, He also warned them of the possibility that one might forfeit all its blessings by being caught in different snares, which can only mean becoming bound to certain sins. He warns His hearers, by the drastic figure of cutting off certain sinful limbs, that there will be a danger of becoming so fettered by evil lusts that one becomes unworthy of the kingdom's bliss. Such will be thrown into Gehenna at the kingdom's inauguration. The severity of this judgment is seen from His dictum that merely calling a brother "Stupid" would make one liable to the Gehenna of fire (Matt. 5:22).

On the other hand He offers comfort to those who will endure affliction in that day because of their faith, with these words: "Now I am saying to you, My friends, be not afraid of those who are killing the body and after this do not have anything more excessive that they can do. Now I shall be intimating to you of Whom you may be afraid. Be afraid of Him, Who, after killing, has authority to be casting into Gehenna. Yea, I am saying to you, of this One be afraid." (Luke 12:4, 5).

Here we may see the proper order of the process of this judgment of Gehenna. First the body is killed, and only after that is the corpse thrown into the valley with its smoldering fires and voracious worms. Therefore this is not a judgment in which the sinner suffers, for he is already dead. Likewise, it becomes very evident that this terrestrial tribunal cannot last forever. Even though the Lord called it an "eonian fire," this only indicates that it will burn throughout one whole eon. That it must have an end is not difficult to prove. Scripture says definitely that at the end of the millennium the entire earth will be dissolved by combustion (2 Pet. 3:12). Thus this place of judgment located in the vale of Hinnom will also melt and be decomposed like everything else on the earth's surface.

However, our Lord also mentions other judgments which are connected with the coming millennial kingdom. In Luke 12:10 He warns, "And everyone who shall be declaring a word against the Son of Mankind, it shall be pardoned him, yet the one who blasphemes against the holy spirit shall not be pardoned." If this single statement is wrenched from its context, it might be used to prove that this sin will never be forgiven. However, there are other passages pointing to this same judgment which prove that such reasoning is futile and unsound.

In considering this passage we gain another opportunity to learn the important lesson of how we must interpret God's judicial language. God had often spoken

in this same manner in previous revelation. He told Hosea to inform the house of Israel that He would no longer have mercy upon them (1:6). Yet, later, through the prophet Jeremiah (33:8), He promised them that He will pardon all their iniquities. This later statement does not annul His former warning, yet it does prove that Hosea's message does not refer to an *eternal* calamity. And God has never changed His terminology. He has always kept His word. When He threatened to punish, He did so, but He never casts off the offenders "forever." Hence we should not misconstrue His words and use them to "prove" that He intends to punish certain ones with never-ending torture. His judgments are *always* confined by their context to a specific limited period.

This passage, found in Luke 12:10, reveals how careful we must be in dealing with God's Word. It sounds final. "He shall *not be pardoned*." However, a parallel scripture, which deals with the same judgment, is found in Matthew 12:31, 32. In Matthew's account these significant words are added to the phrase "shall not be pardoned": "neither in this eon nor in that which is impending." Here the wrath of God has a fixed boundary. It will last for two, well-defined eons; this present eon, and the one following, which is also the one in which Gehenna will be operative. The proper meaning of this passage has also been obscured in many of the popular versions, which often translate the word "eon" *world*, or, worse yet, *forever*, and thus tend to teach that there is positively no hope for those who commit the so-called "unpardonable sin."

Nevertheless the consequences of blasphemy against the holy spirit are serious enough. Not one of those who are guilty of this sin shall enter into the kingdom; instead they must endure much pain and distress. And this will be only just, for this is one of the most serious offenses against God. The Jews accused Christ, Who

had been *filled* with holy spirit, of being possessed instead by an *unclean* spirit (Mark 3:29, 30). Such was this form of blasphemy. At Pentecost, the stubborn sons of Judah continued to hold this same attitude. Fearlessly Stephen hurled this serious accusation against them: "Stiff-necked and uncircumcised in your hearts and ears, you are ever clashing with the holy spirit." (Acts 7:51). The possibility of sinning in this same way will again be present during the period after the body of Christ has been caught away to meet the Lord in the air. Then there will spring up the Jewish-Christian ecclesias, which are addressed in the book of the Unveiling of Jesus Christ (Rev. 2 and 3). In these messages to them we read again and again the solemn words: "Who has an ear, let him hear what the *spirit* is saying to the ecclesias!" That will be the time when the setting up of Christ's long promised kingdom will, at last, be eminent. However, those who obstinately resist all the warnings of the holy spirit, will find no place in the glorious kingdom. Instead heavy judgment awaits them.

Many are the saints who, through want of a clear understanding of the place and application of these prophecies, have terrified and tortured themselves by the fear of having committed the "unpardonable sin." Yet Paul never even mentions such an offense, because it is impossible for it to take place in the present administration of grace. The holy spirit, dwelling within each believer, can be *sorrowed*, so that it is made inactive and powerless in the offender's daily life, but it will never depart from him, for it is the *seal* which keeps him for the day of deliverance (Eph. 4:30).

There is yet another judgment that is supposed by many to be irrevocable: "The indignation of God is remaining on him." (John 3:36). But the grammatical form of the verb "is remaining" is the same here as it is in John 1:38: "Rabbi... where art Thou remaining?" This latter verse shows that this form expresses only a

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temporary state, and action under way, confined to the period indicated by the context. By the same kind of reasoning, one could "prove" that God's wrath against Israel (Hos. 12:14) would remain forever on Ephraim. Yet, through this same prophet, Ieue promises, "For reversed is My anger from him." (Hos. 14:4).

We must interpret John 3:36 which speaks of God's indignation "remaining" on those who are stubborn as to His Son, in exactly the same way. God's wrath will continue to be poured out, in the day of judgment, until those for which it is intended will have drained its bitterest dregs.

The little word "till," which closes one of our Lord's most serious and solemn warnings (Matt. 23:36-39), likewise indicates that even this judgment will finally end when it has accomplished its purpose.

—BASED ON AN ARTICLE BY M. JAEGLE
(To be continued)

This article on the Millennial Judgments will be concluded in the March issue.

CONCORDANT CONFERENCE IN NEW YORK

Sunday, January first, was a day of fellowship at the Y.M.C.A. Music Room on 135th Street in New York City. The theme of the meeting was "Be Rejoicing in the Lord always" (Phil. 4:4). Included in the morning session was a discussion of God's Eonian Purpose by Brother A. Benta, and a question session. In the afternoon, Brother E. C. Kling gave a talk on "Is Punishment (so-called) Eternal?", and Brother L. A. Bynoe spoke on the purpose of punishment. The evening session consisted of a symposium on the subject "Rejoice in the Lord Always," conducted by Brothers W. Turp and E. Duncan.

E.O.K.

EDITOR EMERITUS

Although our Editor Emeritus, A. E. Knoch, remains in fair health so long as he does not attempt too much physical endeavor, it is very difficult for him, because of his failing eyesight, to execute his signature. For this reason we suggest that no checks be made out to him personally. Send *all* mail to the Saugus office. Please do not request anything from him personally. Matters requiring his attention are read to him but questions are answered by the staff.

E.O.K.

HUMILITY AND THE SUPERABUNDANCE OF GRACE

GRACE is a word which is often *abused* when it is *used*. A minister may preach a very good sermon on "Grace" one Sunday and the following one return to some pet subject in the "gospels" and thereby negate all he once said. When God began to gush forth grace, He introduced a new administration which called for an adjustment of what had been taught before. So when a minister employs the word "grace" in a context which is scripturally foreign to it, he robs it of its precise meaning and denies, in effect, that it is *a divine gift which imparts joy and happiness to those who deserve the very opposite*.

Humility is another word which has been made meaningless by misuse. It has *nothing* to do with doctrine and does not depend at all on the measure of wisdom and revelation one has. We find true humility among *all* of God's children, among believers all over the world, even those who have never heard anything about "correctly cutting the word of truth." Then again, there are many who do not show this Christ-like disposition, even though they claim to be very "mature."

BELOW THE NORMAL LEVEL

We find the occurrences of *humble*, *to humble*, *humble disposition*, *humiliation*, and *humility* on page 151 of the Keyword Concordance of the Concordant Version. The literal meaning is basically low. *Humble* is not exactly the same as "modest," "unpretentious," or "unassuming." *Humble* is "low" in the sense of being "below

the *normal* level." How *much* below was demonstrated by our Saviour, Who, being inherently in the form of God, took the form of a slave, and *humbles Himself*, and becomes obedient even unto the death of the cross. Let us *praise* the God and Father of our Lord Jesus Christ for giving us His Word which contains many examples which will help us gain a better understanding of these words "grace" and "humility." This will help us overcome the current trend in modern theology, which tends to devaluate these important terms.

THE MODEL AND THE ENEMIES

As the Skeleton Index of Philippians (on page 341 of the Keyword Concordance) shows, there are two "Exhortations to Imitate" in this book; the first one has to do with *Christ's humiliation* and the second with *Paul's walk*. The first appeal begins: "Let this disposition be in you which is in Christ Jesus also!" And the two keywords are *humility* and *humbles Himself*.

The second appeal admonishes: "Become imitators together of me, brethren, and be noting those... who are enemies of the cross of Christ!" The following phrase contains the keyword to this passage: "...whose consummation is *destruction*." As the Skeleton Index shows, Philippians 2:1-5 is balanced by 3:17-4:9. There is a positive approach to our theme in chapter two where the humility of Christ is presented, and a negative approach following 3:17 after Paul presents himself as a model for the believers. The main subject of the epistle is an exhortation to behave "as luminaries in the world, having on the word of life." (Phil. 2:15).

THE WORD OF THE CROSS

In order to explain the term "enemies of the cross of Christ," let us take a look at 1 Corinthians 1:17, 18: "For Christ does not commission me to be baptizing, but to be bringing the evangel, not in wisdom of word,

lest the *cross of Christ* may be made void. For the *word of the cross* is stupidity, indeed, to those who are perishing, yet to us who are being saved it is the power of God."

Paul draws a sharp line between baptizing and evangelizing. The flesh should no longer be given a place before God. If the sinner could do anything to placate God, even in this little way, this would "empty" the cross of Christ, or make it void.

The *word* of the cross certainly refers to the death of Christ for our sins. But there is even a deeper significance. The word of the cross emphasizes the *manner* of Christ's death, and is contrary to the word of human religion and human wisdom. Prompted by the *most religious people* in Jerusalem, Pilate tried to be "wise" and condemned Jesus to die on the cross.

Paul did *not* want to bring the evangel in the *wisdom of word* (1 Cor. 2:1-5), since the word of the cross speaks a *different* language. What the human eye saw on Calvary, the humiliation, the weakness and the shame, and the abandonment of Jesus by His Father, all this was preparatory to Christ's exaltation to the right hand of the Supreme. It pleased God to bruise Christ that He might bless all others, that He may be just and the Justifier of those who believe, and that He may eventually reconcile all His creatures to Himself. The abandonment of Christ by God is the *source* of all salvation. This is the folly that is wiser than man, the weakness that is stronger than might, the display of love that will ultimately overwhelm every heart. The word of the cross is still despised, but its proclamation is *salvation* to all who believe. "For even if He was crucified out of weakness, nevertheless He is living by the power of God. For we also are weak together with Him, but we shall be living together with Him by the power of God for you" (2 Cor. 13:4).

It would be wrong to infer from Philippians 3:18 that the enemies of the cross are *unbelievers*. The enemies

of the *cross* of Christ are mostly the friends of Christ at the cross; they believe that He died for their sins, they worship and proclaim Him as their Saviour; but they fail to understand the *deeper significance* of the word of the *cross*.

They do not apprehend the *manner* of His death; they do not see the significance of this shameful crucifixion which bore God's curse. They might believe that, in God's eyes, our old humanity was crucified together with Him (Rom. 6:6). But they do not realize that the manner of Christ's humiliating death puts an end to *all* that man is *in himself*. Even though they may avail themselves of the efficacy of His blood, yet they are enemies of His *cross*, because they do not wish to part with their comforts of life and personal advantages, their self-esteem and self-righteousness. They do not desire to be found in Him alone; they wish to remain "somebody" in themselves and get a rightful acknowledgment of services rendered. But this makes them antagonistic to the cross and the *humiliation* connected with it.

IN THE LIKENESS OF HIS DEATH AND HIS RESURRECTION

We might not be enemies of the cross in every respect; but almost all of us are still showing some traces of this hostile attitude and are thus facing this sentence: "...whose consummation is *destruction*." We will try to discover what *destruction* means here and elsewhere. What *kind* of destruction is the fate of believers who are enemies of the cross? Does it affect their final destiny? Or is there also a salvation out of it?

We find a comforting answer to our question at the end of 2 Timothy 2:13, "*He cannot disown Himself!*" This is what Paul says after he has contended the ideal contest and finished his career, and is facing death and suffering evil unto bonds as a malefactor. But he is "enduring all because of those who are chosen that they

also may be happening upon the salvation which is in Christ Jesus with glory eonian" (2 Tim. 2:10).

Paul knew that this salvation was his part and that the chosen ones *may* attain it, though not all of them, since there are those whose consummation is *destruction*. But how to avoid it? We will find the answer in the following verses of second Timothy: "For if we died together, we shall be living together also" (2:11).

This sounds much like Romans 6:8. "Now if we died together with Christ, we believe that we shall be living together with Him also." Although we are justified gratuitously in His grace, through the deliverance which is in Christ Jesus, this justification may not keep us from sinning. So we are given the further truth that we are also involved in Christ's death. This means that in God's eyes we *died* with reference to sin. Such death is certainly a figure of speech. But if "dying with Christ" is not literal, then "living together with Him also" in Romans 6:8 cannot be literal either. Here we have a very powerful figure of speech for what is called "walking in newness of life" in Romans 6:4. For we are planted together in the *likeness* of His death and of His resurrection.

Between Christ's death and resurrection, there was the tomb. In the case of our Lord, the tomb was as *literal* as was His death and His resurrection. When Romans 6:4 says that we were entombed together with Him, we all know that this must be *figurative* in our case. But our *figurative* "entombment" with Him cannot lead to our *literal* "resurrection," but rather to that which is *like* the literal resurrection, namely, to be *walking in newness of life*.

Future eonian life will be allotted to *every* believer, quite apart from his walk. In order to emphasize the fact that this allotment of ours is *secure*, God has sealed us with the holy spirit of promise since we hear the word of truth and believe it (Eph. 1:13-14). This means that

we cannot forfeit our future eonian life, even if we are enemies of the cross. For Christ Who died for our sakes cannot disown Himself. Therefore 2 Timothy 2:11 can only refer to the *present enjoyment* of eonian life. "For if we died together, we shall be living together also," walking in newness of life even though we are still in this body of our humiliation.

SUPERABUNDANCE OF GRACE—ENDURANCE

Dying together with Christ will lead to salvation from the destruction in Philippians 3:19. Even when Paul was *enduring* his afflictions he was sure of attaining to a salvation in Christ Jesus with *glory eonian*. This glory is indicated by the divine declaration in 2 Timothy 2:12: "If we are enduring we shall be *reigning* together also." Here again we are reminded of a verse in Romans (5:17): "...those obtaining the *superabundance of grace* and the gratuity of righteousness shall be *reigning in life* through the One, Jesus Christ."

In 1 Corinthians 6:7-10 Paul mentions, among others, those *unjust* brothers and sisters who shall *not* reign together with Christ, or, as he puts it, they shall *not* be enjoying an allotment of God's "*basileia*." In order to get a thorough understanding of the full meaning of this Greek noun, let us look up the corresponding verb *basileuō* in our Keyword Concordance, page 243. We will find it there at the bottom of the left column under the keyword *reign* which is explained as to "*exercise a king's sovereignty*."

In the same way, *basileia* is used for the *sovereign power* in the realm of a king (Keyword Concordance, page 168). In the future, many members of Christ's body will exercise such sovereign power under Christ as their Head. No member, of course, will enjoy *absolute* sovereignty, but rather only that which will be *allotted* to him. This is the special allotment of God's *basileia*. It is an allotment of His kingdom or His sovereign power.

In 1 Corinthians 5:11 Paul had warned his readers "not to be commingling with anyone named a brother if he should be a paramour, or greedy, or an idolator, or a reviler, or a drunkard, or an extortioner." Again, in 1 Corinthians 6:7, the apostle appends others to this list, first of all those who have lawsuits among themselves, then those who are injuring and cheating others; and he asks the question: "Wherefore are you not rather being injured? Wherefore are you not rather being cheated?" And he continues: "But you are injuring and cheating, and this among brethren!"

This serves to show that Paul does not deal here with those brethren who are willing to *endure* all these humiliations. He rather confines himself to such ones as are either injuring others, or are retorting since they are not able to keep quiet when they are injured. In God's eyes both groups are *unjust*, and therefore they will not reign. Only "if we are enduring, we shall be reigning together also." But it is apparent from both 2 Timothy 2:12 and Romans 5:17 that such endurance is the part of "those obtaining the superabundance of grace" in addition to "the gratuity of righteousness."

As far as God's gifts for today are concerned, we have to be the recipients not only of the gratuity of righteousness, but also of the superabundance of *grace*, in order to become eligible for reigning in life through the One, Jesus Christ. Among other things, such superabundance of grace is demonstrated by *enduring*. And enduring is one good way to imitate the disposition which was manifested by Christ Jesus (Phil. 2:5). Most of us are willing to serve; but few can stand *humiliation*. But this is exactly what the superabundance of grace will grant us.

DODGING HUMILIATION

"If we are disowning [Christ's disposition], He also will be disowning us" (2 Tim. 2:12). Whenever we try to dodge humiliation and endurance, we are disowning

Christ. If we do not want to go along with Him into the depths of humiliation we will have no chance to reign together with Him in the celestial realms. As far as an allotment in sovereign power is concerned, He will be disowning us. This proves that we may some day suffer loss because of our present walk. Nobody will lose his allotment of eonian life, nobody will lose his membership in the body of Christ when he or she is a believer. But at the dais some of us will be appointed to reign together with Christ, and some will not, though all of us will be seated among the celestials, in Christ Jesus, and each of us will have ample opportunity to tell his own story of grace to a celestial audience.

Paul goes on to say in 2 Timothy 2:13, "If we are disbelieving, He is remaining faithful, He cannot disown Himself." A saint may disbelieve one or two divine declarations or even quite a few, and he may not even be aware of this fact. He may disbelieve that enduring is included in the *superabundance of grace* and that the apostle had this in view when he said: "Therefore I am *enduring* all because of those who are chosen, that they also may be happening upon the salvation which is in Christ Jesus with glory eonian" (2 Tim. 2:10). This is a most apt description of the grace shown to us. Since it is superabundant, Christ cannot disown Himself, He cannot put off His disposition of kindness and mercy, *He remains faithful*, even if we are disbelieving on some point or other, so that we are causing sorrow to the spirit of God.

Even those whose god is their bowels, and whose glory is in their shame, who to the terrestrial are disposed (Phil. 3:19), who are enemies of the *cross* of Christ, even though they may be drowsing (1 Thess. 5:10) and not awaiting His advent all the time, nevertheless He will call them, too, with a shout of command, with the voice of the Chief Messenger, and with the trumpet of God (1 Thess. 4:16), and He will transfigure the bodies of

their humiliation, to conform them to the body of His glory, for "He is remaining faithful, He cannot disown Himself."

The superabundance of grace brought to Paul not only *endurance in affliction*, but also *salvation* from the destruction mentioned in Philippians 3:19. With this in mind, he could write in 1 Timothy 4:6, 16, that his child in the faith should foster or nurture himself with the words of faith and of the ideal teaching and also that he should *persist* in them. The apostle added, "For in doing this you will save yourself as well as those hearing you."

THE MEANING OF DESTRUCTION

There is an eighteen-page article discussing the "Meaning of Destruction" in *Unsearchable Riches*, volume XXI, starting on page 451. This exposition is highly recommended to the reader who wishes to study this subject more intensively. The Greek noun *apōleia* (*destruction*) occurs less frequently than the verb *apollumi*, and we have to use three English verbs (*lose*, *destroy*, and *perish*) to render the latter appropriately, as is shown by the following quotation from the article just referred to.

ONLY THE LOST ARE ELIGIBLE FOR SALVATION

"As we have often pointed out, the statement that the Son of Mankind came to *seek* and to *save* the lost (Luke 19:10) is the key to the meaning of the Greek verb *apollumi*, which we render either *lose*, *destroy*, or *perish*. This refers specifically to Zaccheus in Luke 19; he was *lost*, *destroyed*. Because he was *lost* he was ready to be *found* and *saved*. The real object of most false definitions of *apollumi* is to prove that it means death from which there is no resurrection, practical annihilation, a state from which salvation is impossible. This passage directly destroys this idea. Instead of the lost being beyond salvation, *they alone are eligible for salvation*. You

cannot rescue a man who is safe and sound. It is only when he is in the state denoted by *lose, destroy, perish* that salvation can operate in his behalf.

DESTRUCTION IS THE PRELUDE TO SALVATION

“Destruction is a *relative* term. In the fivefold parable of Luke 15 and 16, the straying sheep was lost in relation to the shepherd; the coin was destroyed as regards the woman; the prodigal son had perished in relation to his father. The same applies to the lost sheep of the house of Israel (Matt. 10:6; 15:24). They were not necessarily suffering or dead, but they were away from the Shepherd; the prodigal was far off from the Father. Does this prove that they were outside the sphere of salvation? It proves the very opposite. The ninety and nine were not then found. The elder brother was not then saved. *Destruction is the prelude to salvation.* It never means annihilation, however closely it may seem to approach that idea in some cases.

NEVER BEYOND THE REACH OF GOD

“It is decidedly unlike either man or God to put out of existence those who are lost. There is not a line of encouragement for this idea in God’s Word. God commends His love to us in that He gave His Christ while we were still sinners. Our Lord spoke the parable of the lost sheep in order to assure His disciples that God was more concerned about one sheep which had strayed, than ninety-nine that were in the fold. There is no line which the sinner crosses, that brings him beyond the reach of God. Neither life nor death, neither a career of sin, nor a mouldering corpse is any obstacle to divine love. Nay, they are challenges, which Omnipotence must meet or suffer defeat. No death, neither first nor second, can cope with our God, or frustrate His purpose.

GOD IS THE GREAT LOSER AND SAVIOUR OF MANKIND

“God is love, and all of His creatures are dear to

Him. Is it not striking that He does not seem to even try to express His affection until they are lost? Whom does God love? He undoubtedly loves all. Whom does He say that He loves? God loves the *world*, and *sinner*s, and His *enemies*, and those who are *lost*. It takes destruction to open the sluice gates of the divine feelings. This it is which makes contact between God's love and His creatures' hearts. In His wisdom He has decreed that many shall be lost to Him until the end of the eonian times ("for ever and ever"!). Men, who are often compelled to abandon an enterprise which has proven too much for their powers, imagine that He also is balked and unable to save the vast majority, or being able, He does not care.

"It is Godlike to deal with those who have no desire for God, in such a way that they will respond to His love. The sheep was lost by the shepherd; the coin was lost by the woman; the prodigal was lost by the father; Israel was lost by Ieue (Jehovah). Men are lost by God. Who was it that created them? Are they not His work? Will *He* not be the Loser if they are not saved?

DESTRUCTION A PASSING PROCESS

"Destruction, like salvation, is eonian. It is not the end or aim of God. That would be sheer insanity. Imagine a God, Whose very essence is love, desiring to lose a single creature with an *endless capacity for loving and glorifying Him!* Imagine a man so berserk as to smash a machine which could bring him an unlimited income! We would put such a creature under restraint, where he could not harm others, as well as himself. We have not such a God! He destroys nothing that He cannot restore. He loses nothing that will not return to Him laden with praise and glory for Himself. *Destruction* is a passing process, not a finished state. *Through* it God will work out the welfare of His creatures, and the glory of our Saviour and His Father."

The word "life" does not occur at all in Luke 9:24; the Greek manuscripts have *psuchê* which is the word for *soul*. Our Lord never talked about "losing one's life," but rather of *destroying* one's *soul*. The fact that many of our Bible translations render *soul* by "life" so often, has led to a deplorable confusion on this subject. Very few realize that the soul is the *sensation* which results from combining spirit with an organic body. Our readers may obtain ample scriptural proof of this in our pamphlet, "What is the Soul?" Isaiah must have known that it is the soul of the man which has the sensation of hunger and thirst (Isa. 29:8). You can gather that much even from your Authorized "King James" Version. (The American Revised Standard Version, however, skips the word "soul" entirely here).

Our Lord did not talk about any annihilation of the soul when He said: "Whosoever should be wanting to save his soul, shall be destroying it; yet whoever should be destroying his soul on My account, he shall be saving it." This means, he who wants to save for himself the sensation (or enjoyment) of worldly comforts, will lose or destroy for himself the enjoyment of eonian life. Yet he who is now losing the sensation of this life's pleasures on the account of Jesus, will save for himself the enjoyment of eonian life. Or, as the Concordant Commentary puts it at Luke 9:23:

"It will cost the disciples much to follow Christ in His path of rejection. It will mean daily renunciation of self. It will mean the carrying of a load which will bring them shame and suffering. Yet the highest honors of the *kingdom* are for such. *Those who suffer with Him, reign with Him.* If any of His disciples prefer to avoid this suffering and thus save his "soul" (not *life*), he will lose the joys and honors of the kingdom. If any choose to lose or destroy his soul by association with Him in His rejection, he will save it, for his place will be high in the kingdom."

The passage in Luke 9:23-25 ends with the divine declaration: "For what does a man benefit, gaining the whole world, yet destroying or forfeiting himself?" For the Jewish believer at the time of the end, the answer is, he will even forfeit eonian life; he will not enjoy a single blessing of the millennium, for he is an outcast, a withered branch of the Grapevine (John 15:1-6).

No harm is done to the vine when the farmer takes away the barren branches. But a human *body* would be mutilated if some of its members were cut off. This is why we, *under grace*, will never forfeit eonian life. The Father will not remove one single member of Christ's Body even if it utterly fails to show the fruit of the spirit, such as love, joy, peace, patience, kindness, goodness, faithfulness, meekness, self-control (Gal. 5:22). Christ's ties to us are so strong that He explains them by the intimate relationship of a body to its members: they will never be severed from Him.

We are reminded of Jesus' words "gaining the whole world" when we read of those whose god is their bowels, and whose glory is in their shame, who to the *terrestrial* are disposed. For such enemies of the cross, the consummation is destruction, or forfeit, or loss. But while a Jewish believer (who at the time of Jacob's trouble yields to the pressure of the Adversary in order to avoid suffering) will forfeit the bliss of the millennium completely, this will not happen to an enemy of the cross today. Even if the latter yields to the reasonings of the wisdom of the world and to his own soulish desires, thus avoiding humiliation in contact with others, he will never forfeit his celestial blessings. He will, however, forfeit the honor of reigning in that future realm. This is one aspect of the *destruction* in Philipians 3:19.

Trying to please God is a patient process, which is never completed while we are in this body of our humiliation. In the resurrection, before the dais, this whole process is perfected at once. Immortality sets a definite

end to the presence of sin in us, and brings about the *consummation* of any hostile attitude toward the cross of Christ. There will be no such enemies at the dais. What is in view here, is not so much the cessation of their enmity, but rather what is *accomplished* by the destruction of each and every thing which was not appropriate to our holy calling. Here we have another aspect of the *destruction* in Philippians 3:19—the breaking down of those barriers which had prevented a closer contact between God and the enemies of the cross.

Paul gave himself as a model and requested his readers to imitate his attitude—knowing Christ, and the power of His resurrection, and the fellowship of His sufferings (Phil. 3:10, 17). Thus the apostle displayed the disposition which is in Christ Jesus, and humbled himself in many ways, forfeiting everything which he had gained in the way of earthly honors. He was the Lord's obedient slave unto death. Paul's humility is also apparent from his confession (1 Cor. 15:10):

“Yet in the grace of God I am what I am;
and His grace, which is in me,
did not come to be for naught;
but more exceedingly than all of them toil I—
yet not I, but the grace of God
which is together with me.”

We should not be startled by those who are opposing in anything, which is to them a proof of destruction, yet of our salvation. There is much comfort in Paul's words (Phil. 1:27-30) that all this is from God, that to us, too, it is *graciously* granted, for Christ's sake, not only to be believing on Him, but to be *suffering* for His sake also. Hence, let us praise the God and Father of our Lord Jesus Christ, the Father of glory, the Father of pities and God of all consolation, that, even as the sufferings of Christ are superabounding in us, thus, through Christ, our consolation also is superabounding, because of the *superabundance* of His grace! H.H.R.

OUR ALUEIM IS ONE

Daniel Zion, former Chief Rabbi of Bulgaria, accepted Jesus as the Messiah some time ago, and has been announcing Him in Israel, so that he has reached quite a few others. His case is of special interest, as he rejects the orthodox doctrine of the trinity, because it is unscriptural, and contrary to Deuteronomy 6:4, which, in Hebrew with a sublinear would read as follows:

<i>Ieue</i>	<i>Alueinu</i>	<i>Achd</i>
IEUE	our Alueim	[is] ONE.

If taken literally, this statement is a contradiction. for the grammatical plural cannot be singular, Alueim, Subjectors, cannot be *one*. But *spiritual* unity may include *many*. This is well illustrated by the figure of the body. Literally, there is only one Christ. In one *spirit* many members make one body (1 Cor. 12:12). So, also, Israel has only *one literal* Al, or Subjector. Yet He is Spirit, and has imparted this spirit to *Alue*, the To-subjector, who was chosen to subject the rest to Him during the eons. After that even He will lay aside the title, and the Subjector will become the Father of all (1 Cor. 15:28).

But even this may not fully satisfy a zealous member of the chosen nation, for the Greek translation which they used when their Messiah came was different. In fact, although the Hebrew title was literally plural in the very assertion of its unity, the Greek name *Theos*, used in connection with the advent of the Messiah, is *singular*. Paul says: "...there is no other God except

One. ...for us there is one God, the Father, out of Whom all is...and one Lord, through Whom all is...' (1 Cor. 8:4-7).

While the singular *Al*, Subjector, seldom occurs in the Hebrew revelation, the plural form is used very often. On the contrary, the singular *The os* PLACER is used constantly and exclusively by the Messiah and His apostles.

The writer to the Hebrew believers begins his epistle by explaining that God (*The os*, the PLACER) appoints (*ethê ken* PLACES) His Son to be the enjoyer of the allotment of *all* (Heb. 1:2). As *To-subjector*, the Son nullifies all other *power* or *authority* or *sovereignty*, yet as *Allottee* He will exercise this power in every PLACE, including all *space*. He does not subject all to Himself, but to the One Subjector of all, including Himself (1 Cor. 15:24).

This point is so important to a believer in Christ in Israel that it is one of the principal subjects explained in the epistle to these Hebrews. They knew both Hebrew and Greek, so it was clear to them.

The PLACER will be *placing* Christ's enemies underneath His feet (Psalms 110:1, Matthew 22:44). This is emphasized by the figure of a footstool. After He is seated on the throne of His kingdom, then they will be permanently placed in subjection until the conclusion of the eons (Lu. 20:43, Ac. 2:35, Heb. 1:13). This is more than subjection, for the twelve apostles will gladly obey their Lord, even though they also will be placed on thrones, and may be called subjectors also. God is spirit, and He imparts this to His Son, and His sons, as the medium through whom He will subject *all* to Himself.

A.E.K.

STATIONERY WITH CONCORDANT SCRIPTURE VERSES

Scripture Verse stationery, 100 sheets to the box, is still available from the publisher (\$1.00 a box). It makes an ideal gift, and contains an assortment of eight different verses.

GOD'S WONDERFUL BOOK



God's Word is different from any other book in the world. It is one complete Book, and at the same time a whole library of 66 books. Can you name them? These books were written by many different men, over a long period of years. But they did not write their own words, for God was directing each one what to say. God Himself is the Writer of His Book, and He gave us the very words He wanted us to read and to know.

God's Word speaks to our hearts when we read it. Can you imagine anyone reading the same newspaper again and again, day after day? Yet we read God's Word over and over, and we *never* get tired of reading it. Every time we read, there is something fresh to think about—something new for us to understand. How different from other books!

Men have tried to burn God's Word, but God always had another copy of it. Other men said terrible things against it. Yet, today, there are thousands of men and women, boys and girls, who love and read the Bible. God kept His Book safely through the long years, and protected it so that we may have it now.

The first book ever printed was God's Word. Before that, only a rich man could own a Bible. Why? Because every word had to be written by hand, and it took many weeks to copy it. How the boys and girls of that time would have treasured a beautiful, printed Bible!

Next time you open your Bible with its smooth white pages, and clearly printed words, remember it is not an accident that you have it. It is God's own Word to you—a special treasure for you to enjoy and to follow. You will continue to enjoy it as you grow older, for it will never grow old, like other books. Read it today!

F.S.

LARGE GROUP ATTENDS WEST BERLIN MEETINGS

We have just received word from our friends in Germany that a two-day Concordant Conference was held in West Berlin on January 28 and 29, 1961. Addresses were given by Brother W. Schaffhauser and Brother G. Schulz, both from the Concordant Ecclesia in Pforzheim (West Germany). They covered such topics as "Designated Beforehand," "The Secret of His Will," "The Unity of the Spirit," and "The Bema of God and Christ."

A goodly number of believers from East Berlin and East Germany were able to come across the interzonal border and participate in this first Concordant Conference in Berlin. Much interest was shown in the truths presented by the speakers and in the Concordant literature on display in two big halls. Tracts, pamphlets, and brochures on Pauline truths were given gratis to any visitor from the East.

During the past ten years, many Concordant Conferences have been held in various cities of West Germany and Switzerland but attendance figures had never been over 200. The fact that these meetings of the first Concordant Conference in West Berlin were attended by an average of 1150 believers gives promise of much spiritual fruit.

Your prayers are invited for the progress of the Word of Truth behind the Iron Curtain.

H.H.B.

GREETING FROM GREECE

From Athens, Greece, we are in receipt of a letter of greeting expressing the joy in the truth which the brethren there are experiencing. They rejoice that one of their number, who has recently become interested, is able to translate from the English into Greek. They have been publishing a quarterly magazine, of eighty to a hundred pages, called "Christian Feast," since 1958. The letter is too long to quote in its entirety, but here is one paragraph:

"We would ask you to pray for us, beloved brothers, as we pray for you, and beg for the prayers of the brothers all over the world through your magazine Unsearchable Riches, to whom please convey our rich love for them in Christ Jesus, with the hope that very soon we will know each other, as we . . . meet . . . in the skies with our Lord."

The ecclesia in Athens has been established since 1920. We send them our greetings and love in the Lord.

E.O.K.

YOUNG PEOPLE'S DEPARTMENT

We regret that it became necessary to omit the Young People's Department from this issue of the magazine due to lack of space. We would direct our young folks to study Bro. Locke's article, "Humility and the Superabundance of God's Grace," which we pray will be very helpful. "God's Secret" which appeared on the Children's Page of the January issue, is now available as a separate tract, available at 35c per 100 from the publisher.

UNSEARCHABLE RICHES FOR MAY, 1961
BEING THE THIRD NUMBER OF VOLUME FIFTY-TWO

EDITORIAL

ON WEDNESDAY, April 12, 1961, a human being was reported to have made the first successful "space" trip around the earth. Traveling at a speed of more than 17,000 miles an hour, the astronaut's remarkable trip is said to have lasted about one hour and forty-eight minutes, taking him as far as 187 miles above the earth's surface.

For the sake of contrast and to help appreciate our glorious expectation, let us compare this trip with the one which we will take when Christ calls us to Himself. The contrast is clear in four important aspects: Purpose, Preparation, Equipment, and Destination.

PURPOSE

Various views have been expressed regarding man's purpose in probing space. Perhaps *power*, *prestige* and *propaganda* would head the list. Some fear that the nation which first succeeds in conquering space may use the heavenly realms to control the tiny earth below. Each accomplishment becomes a powerful propaganda weapon in the hands of the sponsoring nation, and their prestige seems to rise and fall in direct proportion to the rocket's unpredictable behavior. Yet others assure us that man has changed his ways and now genuinely desires to better the lot of his fellow man. He seeks to learn more of "nature's secrets" in order to gain control over the forces which so often bring disaster. Perhaps it is man's inherent curiosity which drives him ever

onward, seeking new realms to explore and new problems to challenge his intellect.

Whatever his motive may be, we can be quite sure that it falls far short of God's purpose in calling us above. We are to be a display of God's grace, messengers of His love. Our purpose in that day will not be to gain power or prestige but rather to bring *peace*. When we depart to reign in realms celestial, there will be no fear or threats of war, but perfect love and the gentle entreaties of reconciliation. Surely this demonstrates that God's ways are not the ways of man and His thoughts not those of Adam's offspring. No, His purpose far surpasses any which may prompt man's present efforts to conquer the realms of space.

PREPARATION

We have heard much about the difficult and detailed training which each spaceman must undergo before his hour comes. Much money, effort and time go into the program preparing the astronaut for his brief sojourn in space. Many tests of endurance make him ready for what may lie ahead. "Simulated conditions" of weightlessness and other phenomena acquaint him with the strange new environment he will encounter.

It is in this category that we find the closest parallel with that which is our portion. We also are undergoing training. Indeed, it is this very training which will prepare us for the glory that lies ahead. We are called upon to suffer hardships, and endure trials and tests. Our pathway, often shadowed, descends downward like that of our Lord. It includes an inward groaning, a deep sense of sorrow at creation's hostile attitude toward the God we've come to love.

We must not scorn such training, nor deem it an unnecessary burden. In God's skillful hands, it will bear precious fruit. Let us note, as Paul did, that afflictions are only the initial link in a chain that binds us

ever closer to His love (Rom. 5:3-5). We know that "the sufferings of the current era do not deserve the glory about to be revealed for us." (Rom. 8:18). God is preparing us for glory, a glory as vast as the regions beyond the stars. We should not question God's training program but rather thank Him for it.

EQUIPMENT FOR THE TRIP

In the matter of equipment, the contrast is sharp and clear. From the top of his head to the tip of his toes, the spaceman seems a maze of gadgets and gears. But his suit is simple, compared to the spaceship which propels him from our planet. I doubt that I would care to go at all if it required that I be hemmed in by such a suit and strapped in such a shell. How "out of place" man must appear as he attempts to invade the realms above!

Yet how grand to go *God's* way! Given a body *suit*ed for the trip; no spaceship will be needed then! That problem which now so perplexes men will be solved in an "instant, in the twinkle of an eye." For we shall "change" at the "last trump" and this mortal shall be swallowed up by life. Instead of trying to protect and project this earthbound body of soil, we shall be "conformed" to Christ's body of glory. No cumbersome space suits for us, no ten ton capsule to carry us aloft, but rather a "celestial" body perfectly adapted to our new environment, easily able to rise to meet our Lord in the air. But even this is not our destination, it is only a meeting place, a stop along the way.

DESTINATION

"Returns safely to the earth"—such is the spaceman's highest hope. Like Lazarus, whom Jesus called forth from a darkened tomb only to later return, so man now ventures into space only to come back to earth's sad scenes and man's misrule. But wait, we are not like Lazarus. When we say farewell, we shall not return!

We shall join our risen Lord above and thus shall we "always be together with the Lord." We'll find that home "not made by hands, eonian, in the heavens." The "celestial kingdom" is our lot (2 Tim. 4:18).

With such a destination shall we not exult? Does not man's "greatest triumph" fade and fail in the glorious light of such a future? And if the world celebrates and lauds its vaunted "Science," shall not we the more rejoice in our grand "hope" and acclaim His worthy name?

Man's motive, means and methods all fail to move our hearts. How wonderful the contrast to our future call above. Our joy will not be in the fact that *we* are glorified but rather find its full release in leading others to know *Him* Whose grace has placed us there. We will be on "display" for God, and His glory will form our only goal.

All this lies ahead and forms our "expectation." The training is now in progress and the day fast approaches when it will all be over and our celestial mission will begin. Let us glory in *God's* purpose and endure, with patience and joy, each test. Let us glorify the God of all grace Who has placed this prospect before us as a "sequel" for each trial. Let us be living in expectation as the day of our departure draws near. Let us be standing steadfast while "awaiting a Saviour also, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him even to subject all to Himself" (Phil. 3:20, 21). —THE EDITORS

HOW MIGHTY IS THE DEVIL?

This tract, written by Mrs. Mary Summerton, has proved to be very effective in the hands of some of our friends in bringing the teaching of universal reconciliation to the attention of their acquaintances. By special arrangement, we now have a good supply of this tract on hand, and will furnish it to all those who would like to distribute it. We are not actually the publishers of this tract, but we are very much in sympathy with its message, and are happy to recommend it to our readers.

ISRAEL CAST AWAY—PART II

WHEN OUR LORD heralded the kingdom at the first, He spoke to all Israel. But it was soon apparent that they were blind and deaf to the *spiritual* import of His words. They rejected Him and He changed His plain proclamation into parabolic teaching, ending His parable with the significant words, "Who has ears to hear, let him hear." When His disciples inquire why He has made this change, He tells them: "To you has it been given to know the secrets of the kingdom of the heavens, yet to those it has not been given. For anyone who has, to him shall be given, and he shall have a superfluity. Yet anyone who has not, that also which he has shall be taken away from him. Therefore in parables am I speaking to them, seeing that, observing, they are not observing, and hearing, they are not hearing, neither are they understanding. And filled up in them is the prophecy of Isaiah..." (Matt. 13:9-14).

THE PURPOSE OF PARABLES

It will be difficult for the average "Christian" of today to acknowledge these solemn truths. Parables are popularly thought to be stories intended to *illustrate* the truth, not to *hide* it. They are deemed fit pabulum for the youngest Sunday School infant, instead of too difficult for the understanding of most Bible students. But, to our shame let it be said, the mass of Christians, so-called, are as deaf as Israel ever was.

Israel's leaders were blind guides of a blind people.

On the sabbath day, when they could do nothing, our Lord opened the eyes of the man who was blind from his birth. And He said, "For judgment came I into this world, that those who are not observing may be observing, and those observing may be becoming blind." And some of the Pharisees who were with Him heard these words and said to Him, "Not we also are blind!" He replied, "If you were blind, you would have no sin. Yet now you are saying that 'We are observing.' Your sin, then, is remaining." (John 9:39-41).

SIGNS ARE SIGNIFICANT

One of the signs of His Messiahship was the fact that He gave sight to the blind. These were more than miracles: they were *signs*, that is, they were significant; they carried a spiritual meaning. Take the case we have just been considering. Why did the Lord mingle His spittle with the cursed earth and anoint the man's eyes with it? This could only, if possible, *increase* his inability to see. The Jews took their stand upon the law, which, like the earth, brought forth the fruits of the curse. He took this law, and, mingling with it the words which proceeded from His own mouth, He made it more heart-searching than ever. But this only increased their blindness. Yet to those who know their blindness He reveals Himself as the True Light, the One "Sent" or "Commissioned" (*Siloam*) for their enlightenment. It was not until the blind man washed in the pool Siloam that he saw (John 9:1-7).

The ministry of our Lord while on the earth is clearly divided into two distinct parts. He *began* by heralding the kingdom of the heavens, but, after it had been rejected, He forbids its further proclamation (Matt. 4:17; 12:16).

PUBLIC PROCLAMATION OF THE KINGDOM

The public proclamation of the kingdom commenced after His baptism, when God opened the heavens and

acknowledged Him as His Son (Matt. 3:16, 17), and continued until this was revealed to Peter and he, too, acknowledged Him to be the Christ, the Son of the living God (Matt. 16:16).

The second part of Messiah's ministry begins at the "transfiguration" when, once again, God bears witness to Him, saying, "This is My Son, the Beloved, in Whom I delight. Hear Him!" (Matt. 17:5). It continued until the centurion and those with him keeping guard at the cross, exclaimed, "Truly this was God's Son!" (Matt. 27:54).

At His baptism He had been empowered by the divine Dove to fulfill the office of *Prophet* (Matt. 3:16). Upon the holy mount, like the priest of old, He was clad in garments of glory and beauty, in view of His *priestly* work in offering up Himself (Matt. 17:1-5). He had come unto His own, and, being rejected, He would go back to the Father.

PRIVATE TEACHING OF THE CROSS

The heralding of the kingdom gives place to private teaching concerning the suffering and shame of the cross. The powerful deeds which declared the truth of His claims cease and He directs His disciples to tell no one of the vision which they had seen upon the high mountain until *after* He is roused from among the dead (Matt. 17:9). Not until Pentecost, fifty days after Christ's resurrection, are signs given once more, a demonstration of God's power operating in those who had believed.

THE MINISTRY THROUGH THE APOSTLES

Then the ground is once more clear to take up the kingdom of which Daniel and all the prophets had spoken. This kingdom was the subject of His first ministry, of what He *begins* both to do and to teach (Acts 1:1). And this is the subject of His conversations with the chosen apostles during the forty days following His sufferings.

It was also, “that which concerns the kingdom of God.” (Acts 1:3). Before beginning His first proclamation, the Lord had been baptized by John and by the holy spirit. So He says to them: “John, indeed, baptized you in water, yet you shall be baptized in holy spirit after not many of these days.” (Acts 1:5). And later when someone was to be chosen to fill Judas’ empty place, the prime qualification was that he had been with the Lord from the baptism of John onward, that is, from the beginning of the heralding of the kingdom (Acts 1:22).

No wonder they ask Him saying, “Lord, art Thou at this time restoring the kingdom to Israel?” (Acts 1:6). Was Isaiah’s question, “Till when?” to be answered at last? For us, who are meditating on the Divine Secrets, the answer He gave is full of significance. He said to them: “*Not yours is it to know* times or eras which the Father placed in His own jurisdiction.” (Acts 1:7).

To have given them an answer would have involved the revelation of the secret concerning the duration of Israel’s blindness. But this was not to be made known at that time. Had it been known, the events recorded in the book of Acts would never have taken place. The whole action of the book depends upon this ignorance. It is a treatise on the kingdom of God as proclaimed by God’s spirit and its rejection by Israel both in and out of the land. It resumes the *earlier* part of Christ’s own ministry, the things He *began* both to do and teach; in plain words, the heralding of the kingdom. The signs and miracles which had been temporarily dropped are taken up again to confirm the word of those who spoke on His behalf.

The second section of the earthly ministry of our Lord followed His rejection by Israel. It was based upon His sufferings, which were yet future. It ended with His resurrection. So after Israel has once again rejected Him, as detailed in the book of Acts, the present “secret administration” is likewise based upon His death and

His resurrection. The nations, like the centurion and those with him, acknowledge Him to be the Son of God.

The question the disciples asked at the beginning is the absorbing topic throughout the whole book of Acts and is not answered until the very last chapter. Then it is made known to the assembled Jews at Rome that the kingdom was postponed while God's salvation was dispatched to the other nations.

Throughout the book, however, one instance follows another, showing the fulfillment of Isaiah's words until there was no remedy. Two main divisions are clearly evident. Peter is prominent in the first, heralding the kingdom in the land. Paul is at the head of the second, heralding the kingdom to Israelites outside the land and to the other nations.

PETER AT PENTECOST

The heralding of the kingdom had been inaugurated by the descent of the dove upon our Lord at His baptism and was followed by powerful deeds and miracles in the land of Israel.

This heralding was renewed after His resurrection, by the descent of the holy spirit on the day of Pentecost. It, also, was immediately followed by signs and miracles in the land of Israel. Peter stands up and proclaims the resurrection of Jesus of Nazareth and that He is the Christ, the Son of David, on Whom all hopes of the kingdom are based. The immediate effect was encouraging, but the rulers and the bulk of the nation reject his message. Peter and John are led before the council and charged not to speak in the name of Jesus. The opposition grows. Stephen is dragged before them and is stoned to death, calling upon the name of the Lord Jesus. Herod kills John's brother James, and imprisons Peter, who is set free by divine intervention. Persecution scatters all but the apostles. The bright hopes inspired by Pentecost gradually fade away. The myriads

who allied themselves with the apostles take the outward profession, but reject the spirit of grace and go back to the slavery of Sinai. Paul's very life is often in danger at the hands of the "faithful." Finally the apostles, who had held their place at Jerusalem, the city of the great King, are also scattered, and Peter, as an indication of what the nation had come to, dwells in Babylon (1 Pet. 5:13). The kingdom is as far away as in the days of the captivity. But Paul's heralding of the kingdom had a brighter side.

PAUL AMONG THE NATIONS

When Paul and Barnabas were about to herald the glad tidings to Sergius Paul, Elymas, the "Magician," withstood them (Acts 13:7-12). He was a Jew, named Bar-Jesus, a false prophet, all of which makes him a fitting type of those of Israel, living amongst the other nations, who were indeed of our Lord's kin, but were false mouth-pieces for Ieue. They hated the thought of blessings for the other nations, amongst whom they dwelt; forbidding the apostle to speak to them, and, like Elymas, come under the holy spirit's condemnation. Bar-Jesus' judgment is a perfect picture of that which Isaiah foretold for the nation as a whole. "And now, lo! the hand of the Lord is on you, and you shall be blind, not observing the sun until the appointed time." (Acts 13:11). Does this not correspond to Israel's condition ever since? Yet it is only "until the appointed time"; for they shall yet behold the Sun of Righteousness.

The ministry of our Lord among the people *in the land* had manifested the fulfillment of Isaiah's message in them: the ministry of Paul and Barnabas among the dispersed *outside the land* showed that they too were blind. So it is no wonder that our Lord, after His heralding of the kingdom fails, quotes, or rather restates, Isaiah's message in full, showing its fulfillment in the case of those to whom He spoke. And how fitting that

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Paul (after having demonstrated time and again that the Jews with whom he came in contact outside the land were just as blind as those living in it) how fitting that he should follow His Lord's example and quote, with perfect exactitude, the restatement of Isaiah which His Master had previously pronounced!

THE NATIONS WILL HEAR!

Hitherto the other nations had received the word which was dispatched to the sons of *Israel* (Acts 10:36). But now, for the first time, the apostle makes it publicly known to the Jews themselves that God's salvation was dispatched directly to the other nations and that *they will hear* (Acts 28:28).

What! The nations, who had no advantages whatever, have they ears that can hear? Yes, for such are God's ways; for Isaiah had said on another occasion:

“For they to whom it had not been related concerning Him, see,

And what they had not heard, they consider.”

(Isaiah 52:15).

“TILL WHEN?”

But to return to the vision. Ieue has ceased speaking. The awful nature of the message Isaiah was to bear to the people has made its impress upon the prophet. Will Ieue cast away His people completely? That cannot be. So his first thought springs into words: “Till when, Ieue?” And He answers:

“Till the cities should be desolated from having
no dweller,

And houses, from having no human.

And the ground is remaining a desolation,

And Ieue removes the human afar,

And much is forsaken within the land.

Yet still in it is a tenth, for back it turns,
And it comes to be consumed as a terebinth.

And as an oak which, when flung down, is a monument.

Among them the holy seed is its monument.”

ISRAEL'S SAD HISTORY

“Till when?” is the prophet's earnest inquiry. So Ieue gives him a brief but comprehensive sketch of the ominous future of Isaiah's people, but leaves its length undetermined. Secret things belong to Him alone. A measure of hope is given but only in the midst of recurring desolations. But Ieue closes with the assurance that the situation is not hopeless—Ieue will yet be glorified through Israel. For when an oak is flung down, there remains in it a monument. So also with Israel. God has chosen and reserved a holy seed from among His people and this assures Isaiah that, some day, Israel will see and will hear and will turn about—and healing will be theirs. But, in the meantime, the sad history of the chosen nation unfolds.

DEPORTATION, RETURN, DESTRUCTION

The cities of Judah were laid waste and the inhabitants deported to Babylon. Ieue had sent them word by His prophet Jeremiah to be subject to the king of Babylon, but they did not hearken to His words (Jer. 27:11). And later, when He told those who were left not to fear because of the king of Babylon, they would not listen to this counsel either, but deserted the land and went down to Egypt to die there (Jer. 44:12). But there was a return both to the land, and, in spirit, to Ieue, in the days of Ezra and Nehemiah. It was only for a time, however, and when our Lord appears on the scene He finds them fast ripening for Ieue's indignation. This time they were not carried away, but consumed within the land itself, indeed, in the very city of Jerusalem. Those in the surrounding area had sought refuge in the holy city, only to meet their doom there when Titus, with his Roman legions, demolished it about 70 A.D.

That even this was to be the end of their blind career is not hinted, neither is there any further interval mentioned. That Israel's blindness was to endure during the present administration was a secret which, though in perfect accord with the vision, could never be gleaned from its words.

The unsettled dimensions of the threshold and the insignificance of the temple compared to Ieue's greatness might lead us to look for some change in the portals of access to God's presence and expect a divine revelation overshadowing the temple system. The very fact that a definite answer to Isaiah's question was not forthcoming might arouse inquiry (as indeed it did) as to the time which must elapse before Israel's enlightenment. But such symptoms as these were dumb and never could reveal the secret in their day.

But now it is no longer hid.

God has come forth as God of *all* the nations. The way of access has been immeasurably widened. The duration of Israel's blindness has been fixed. Even before the public repudiation of Israel, Paul reveals the secret to the Roman saints:

"For I am not willing for you to be ignorant of this secret, brethren, lest you may be passing for prudent among yourselves, that callousness, in part, on Israel has come, *until the complement of the nations may be entering*. And thus all Israel shall be saved, according as it is written,

Arriving out of Zion shall be the Rescuer.

He will be turning away irreverence from Jacob.

And this is My covenant with them

Whenever I should be eliminating their sins."

(Romans 11:25-27)

We regret that it was necessary to omit the second section of our article on Millennial Judgments (the first section appeared in our March issue) in this number, due to lack of space. We plan to carry it in the July number.

OWEN G. BRUBAKER

Not only was Brother Brubaker a staunch supporter of the truths he loved, but he was a warm personal friend of the editors of this magazine. He was a resident of Hemet, California, for many years, and was well known there. He passed away at his home in Solana Beach March 23, 1961, and was buried in the San Jacinto Valley Cemetery March 28. Officiating was David Knoch, who brought a message of consolation. Surviving are two sisters, three brothers, a son, G. Y. Brubaker of Whittier, California and a daughter, Mrs. G. A. Fricker of Fair Oaks, California. We shall miss the occasional calls on Owen at his beach home. His wife, Margaret, preceded him in death by six years (See Unsearchable Riches, volume XLV, page 308).

The poem below was found by Owen among his wife's effects, and is believed to have been written by her in 1954. It was read at Brother Brubaker's funeral, since it seemed so very appropriate. E.O.K.

MARGARET'S LAST POEM

Why sorrow and grieve when our loved ones repose,
 For as Christ hath arisen, so shall those whom He chose.
 With bodies celestial we'll meet Him in air
 And behold the unfolding of God's love and care.
 Oh how precious the thought that the time is so near;
 What a wonderful change when our Lord shall appear.
 When His own shall come forth in His likeness sublime
 And the living be changed in a moment of time.

—MARGARET A. BRUBAKER

MERVYN CHILD

Word has just reached us of the death of Brother Child, who was a regular attendant at the ecclesia in Victoria, B.C., Canada. He died of a heart attack on March 18, at the age of 68. He had closed with prayer and a few remarks, at the meeting just prior to his death. He is survived by his wife Chrissie, and five sons. The service was conducted by Brother Burdge, with a song by Brother Macham. Although we never had the pleasure of meeting this brother, we shall be looking forward to doing so in the morning! May it be soon! E.O.K.

YOUNG PEOPLE'S FELLOWSHIP AT BALDWIN

We anticipate with great joy the coming fellowship which is drawing nearer. The date has been set for August 6 through 20, including three week-ends. It gives us great joy to learn that some of the Knoch young people plan to be here.

Please join with us in prayer that this time of fellowship and study will result in the upbuilding of the body of Christ.

If possible, we would appreciate your reservation by July 15. Please send it to Dorothy M. Johnson, Route 1, Box 470, Baldwin, Mich. (Baldwin is about 70 miles north of Grand Rapids).

IEUE'S SEQUEL TO FAITHLESS AHAZ (PART III—ISAIAH 9:1 TO 10:19)

WE SHALL NOW return to the beginning of this section (Isaiah 9:1), and retrace our steps through these two chapters, this time focusing our attention on some of the more significant details, and noting the important differences between the CONCORDANT VERSION of this portion, and the Authorized Version. We trust that our readers will bear in mind what has gone before, in those introductory remarks, which set out the section as a whole, and relate each section to the larger context of the entire prophecy, so that we shall not lose sight of the overall setting as we examine each of these individual passages.

THE INVADER'S ENTRANCE (9:1)

9 For no faintness ^{of} ^w constraint will be hers as in the first era,

When He slighted the land^d of Zebulon and ^{the} land^d of Naphtali.

^a**Yet in the latter era He will glorify the way of the sea,**

^{as}**Across the Jordan, Galilee of the nations,**

Zebulon and Naphtali, the northernmost tribes of Israel, were the most vulnerable to attack by surrounding nations. On all other sides of Israel there were natural barriers. To the south and the east lay the burning desert sands, while the western border was guarded by the Mediterranean sea. Thus in the north was the "entrance of Hamath," which was considered the open door to the nation of Israel, as well as Syria itself with its ancient city of Damascus. The great nations of the east, which were Israel's chief enemies, did not approach the holy land directly, because the

intervening desert was practically impassable for large armies. Instead they followed the great Euphrates River upstream until they were north of the holy land. Then they swooped down between the mountain ranges of Lebanon, attacking the tribe of Naphtali first and then encountering Zebulon. Thus these two tribes suffered more harassment from invading armies than any of the other tribes, simply because of their vulnerable geographical position. Hence this northern area came to be known as the "*Galilee*," or "circuit of the nations," and was, as a result, slighted by the rest of the tribes, especially Judah. The particular campaign in mind in this passage is that recorded in 2 Kings 15:29 and 1 Chronicles 5:26, when the tribes east of the Jordan River were carried away captive to Assyria.

ZEBULON AND NAPHTALI

(9:2)

- ² ^PThe people ^{now}walking in darkness will see a great light,
Dwellers in a death-shadowed land, light is bright over
them.^P

At Christ's first advent great glory came to this despised area. It is a notable fact that, although Jesus was born in Bethlehem, He was raised in the town of Nazareth, which was located in *Zebulon*. Later, during His ministry, He lived in Capernaum, in *Naphtali*. It was there that He began His ministry and we know that He spent much of His time nearby, on the shores of the Sea of Galilee, as well as along the River Jordan. These areas had always been considered the most backward in all Israel. Yet, when He came, they were favored with the light of His presence more than all the rest, and to them He brought a special measure of blessing (Matt. 4:15, 16).

An interesting sidelight is that, in the days of Hezekiah there was response from neighboring Issachar and Zebulon to the letters and proclamation which he made from Beersheba unto Dan (2 Chr. 30:5, 11, 18).

- 3 Increase dost Thou the 'exultation,'
Magnify wilt Thou the rejoicing,
They will rejoice before Thee as the rejoicing in the harvest,
As ^w they are exulting in their apportioning the loot.
- 4 ^aFor 'the yoke' will withdraw ^tfrom him,^o
And 'the 'sliderbar' of his shoulder^b.
'Ieue' cracks the club of the exactor among them,^p as in the
day of Midian;
- 5 For every boot of the booter is in the quaking,
And the raiment is being rolled in blood,
And it comes to be for burning, fuel for a fire.

The first two lines of verse three apparently have been wrongly divided in the traditional Hebrew text, which reads, "Thou hast multiplied the *nation*, (and) *not* increased the joy." Even the note in the Masoretic Text which alters the word "not" (לֹא) to "to him" (לֵּו) does not help much, nor does it mend the parallelism. But when we take the *l* (ל) and add it to the end of the previous word, we alter the stem "nation" (גוּי) to ROLL or *exultation* (גוּיל). This makes an elegant couplet with *rejoicing*, and is in accord with the general context.

The sentence in verse four, "For thou hast broken the yoke of his burden," is scarcely intelligible, and does not correspond very well with its parallel. In the Hebrew, a verb appears to have dropped out. The Septuagint reads, "for *withdrawn* is the yoke *lying on them*." However, the Hebrew expression *sbl-u* (סבלו) "his burden," may also be divided into *sb-lu* (סב לו), and, if the *sb* (סב) is altered to *sr* (סר) by omitting the bottom stroke, it would read as shown, "withdraw." This allows us to leave the verb *cracks* in its proper place, and thereby achieve good parallelisms which link well with verse five. The "day of Midian" corresponds with the "quaking" in the enemy's ranks. Gideon's strategy and the cry, "A sword for Ieue," produced great alarm and confusion in the camp of Midian (Jud. 7:15-23), and this unique maneuver commenced a campaign which

ultimately delivered all of Israel from under the hand of Midian, and exterminated the enemy princes. In the same way, this prophecy in Isaiah nine intimates the crushing severity of the defeat of Assyria, by using the figure of raiment rolled in blood, which becomes fuel for the fire which is a natural aftermath of battle, in preparation for the ensuing peace and joy.

THE SON OF DAVID

(9:6-7)

- 6 For a Boy is born to us, A Son is given to us,
And the chieftainship shall come to be on His 'shoulder^b,
And His name is called "Marvelous."
Counsel to the master 'shall He bring,^c
To the chief of the future, welfare.
- 7 To the increase of the chieftainship, And to the welfare
shall be no end,
On the throne of David, and over his kingdom, to prepare 'it,
And to 'brace it 'with judgment and 'with justice,
Henceforth and in the future eon.
The zeal of Ieue of hosts will do this.

The word "name" here is *singular*, so can hardly be applied to all of the words which follow, but rather refers to the one which immediately follows it—"Wonderful," or preferably, "*Marvelous*." However, the word "name" when used elsewhere in Scripture of the Deity, usually refers to *Ieue*, "Will-be-ing-was," which is, indeed, a *marvelous* name (Judg. 13:18; A.V. "secret"). The *titles* which follow, on the other hand, seem to have been read otherwise in early times. In the Septuagint, the Greek translation of the Hebrew Scriptures, none of these titles occur. It has *counsel* in place of "Counsellor," changes "God to messenger, "Father" to *bring*, and makes "Chief" plural. The context seems to lend its support to this sense, or a similar rendering. In Hebrew, "Father" is "*abi*" (אבי), and "*abia*" (אביא) is the word for "bring." This minor alteration supplies us with the verb necessary for the couplet. Elsewhere, and even in the immediate context, the *Son* is termed the Messiah, not the *Father*, so this restoration to the

probable original text at once frees us of this disconcerting contradiction. Let us give the Son all the honor which is His due, but let us also concur with His own statement that "the Father is greater than I." (John 14:28). Even so, in His paternal love, the Father required all to honor His Son, according as they honored the Father (John 5:23). Because of His unfailing faith-obedience to His Father, the Son is graced with the name that is above every name (Phil. 2:5-11). This is for the glory of God the Father. Yet it should be realized that these verses in Isaiah could have had a partial, prior, application to Hezekiah, the son of Ahaz, and descendant of David, for Hezekiah, in many ways, typified the greater Son of David, the long awaited Messiah.

THE PRIDE OF EPHRAIM

(9:8-10)

- 8 Word was sent by ¹Ieue^o into Jacob, And it ^rfell in Israel.
 9 And the people know, all of them, Ephraim and the dweller of Samaria,
 Who, in pride and ⁱⁿ a greatly swollen ^rheart, are ^{to} saying,
 10^r "The bricks fell, ^ayet with trimmed stone will we build,^r
^pThe sycamore fig trees were hacked down, ^ayet we to cedars will vary."^p

The experiences of God's earthly people in the past are all a preparation for their glorious future. We must look at every affliction they endured in this light, and not seek to excuse Ieue when He appears to have been harsh in His dealings with the chosen race. The plague was sent by Ieue into Jacob. Whenever the nation is designated by the original name of their devious ancestor, Jacob, it is a sign that his descendants are ripe for disciplinary action. The pride of the northern kingdom caused Ieue's rod to descend first on them. His previous judgments had not humbled them. They were more guilty than Judah, for they had rejected the anointed kings of the house of David, and had replaced the line of Aaron with a spurious priesthood. Judah had not gone this far, hence Ieue made Mount Zion inaccessible

to its enemies. The foes of the east and the west might swallow up rebellious Israel but they could not conquer Zion. However, in Judah as well, Ieue found much that called for corrective chastening.

The humblest hovels in the holy land were built of sun dried sod, or bricks, which might easily tumble, with rafters constructed of crooked sycamore limbs, to support the roof. The more pretentious structures, however, were made of trimmed stone and imported cedar. The inordinate self-conceit of Rezin and Israel can be seen from their boast that they would replace the ruins of Ieue's judging by far more luxurious dwellings.

Israel had revolted against the rightful heir to David's throne, Ieue's kingly house, and had forsaken the worship of Ieue in Jerusalem. So Ieue strengthens their enemies, who continually harass them, making it impossible for them to carry out their threats to overrun Judah. But even this does not turn back Ieue's anger, for He will continue to stretch out His hand in judgment over Ephraim until that inevitable end is reached, which will completely eradicate Samaria as a separate nation, and terminate all its activities.

EPHRAIM'S DOOM

(9:11-13)

11 "Yet Ieue will make 'the foes of Rezin impregnable over him,

And 'his enemies will He 'screen.

12 The Syrians from the east, and the Philistines from behind,

'And they shall devour 'Israel 'with a whole mouth.'

'And^o in all this His anger does not reverse,

And His 'hand is outstretched still!

13 "Yet the people do not return unto their 'Smiter,

And of 'Ieue of hosts they do not inquire.

Had Israel, the northern kingdom, been in touch with Ieue and His priests, they would have been able to recognize the fact that these inflictions were from His hand, and might have inquired of Him concerning their sin and its remedy, as in the case of Achan (Josh. 7:18-26). Because they were at a distance, however, one

judgment only led to another, as we see from this passage. The foes of Ephraim are made impregnable, and they will close in from opposite directions and devour the rebellious tribes with a "whole mouth." Ieue's words to David concerning his throne are inflexible, and they shall not be annulled.

The meaning of the word "screen" in verse eleven is parallel to the initial verb in this verse, "make impregnable." It means that Ieue will make a screen to shield Rezin's foes, and thus protect them.

A THREAT DETAILED

(9:14-17)

- 14 ^PAnd Ieue will cut off from Israel head and tail,
Fron'd and rush ^{'in}^Q one day.^P
- 15 The elder and reputable, he is the ^Mhead,
And a prophet directing with falsehood, he is the ^Mtail.
- 16 And they are ^bcoming to make [']this [']people happy,
^cleading them [']astray,
- And those being made happy will be [']swallowed up.
- 17 Therefore, ^{on} their choice men my Lord will not [']spare,
And on [']their orphans and [']their widows He will not have
compassion,
For all of them are polluted and ^cdoing evil,
And every [']mouth speaks decadence.
In all this His anger does not reverse,
And His [']hand is outstretched still!

The ten tribes are to be utterly cut off, from the highest to the lowest, from the most reputable to the worst falsifiers. The palm frond, which is the crown of the tree, is a vivid figure of the choice ones among the people, while the lowly swamp rush pictures the orphans and widows. The head represents the political powers who sat in the gate; the tail indicates the false prophets. These two groups should have been the real leaders in Israel, for they presumed to represent Ieue. They should have brought the people happiness, but actually they were the ones most responsible for their misery. The leaders were *mis*leaders. In these figures of the head and the tail, we are pointed to the God-given

leaders of the people, the elders and the reputable. The tail is not a picture of the poor, the ignorant, or the vicious, but rather the would-be directors, the *false prophets*, who had become the "tail" in that they merely said what the ruling class wished them to say. Religious leaders who go contrary to God's Word are, in reality, the greatest menace to any people.

JUDGMENT FIGURED BY FIRE (9:18-21)

- 18 For wickedness consumes as fire does buckthorn,
^{ra}Even the spine will it devour,
 And ravage in the thickets of the wildwood,
 'And devour around all the hills.'
 And they will mount up with swelling smoke.^p
- 19 'By the 'hot' rage of Ieue of hosts is 'all' 'the^o land 'in-
 cinerated,
 And the people are coming to be as fuel for the fire,
 A man ^{to} his brother shall not spare.
- 20 And he will sever on the right, ^ayet is famishing,
 And he will eat on the left, ^ayet is not satisfied.
 A man will eat the flesh of his arm.
- 21 Manasseh 'will 'eat^o 'Ephraim and Ephraim 'Manasseh,
 And together they 'will 'dine' on Judah.
 'And^o in all this His anger does not reverse,
 And His 'hand is outstretched still!

A brush fire is a very vivid picture of mutually destructive strife. A tiny spark, fanned by the wind, can soon consume all the herbage of a district. So it was with Ieue's people. His spirit sparks contention, and soon brother is pitted against brother, tribe against its neighbor, and the northern kingdom against the southern. These verses depict Ieue's third stroke against Samaria, as Manasseh begins to devour Ephraim, and Ephraim turns against Manasseh. All of this strife cuts short their mutual intention to "dine" on Judah.

UNJUST JUDGES (10:1-4)

- 10 Woe to the statute makers of lawless statutes!
 And writings 'iniquitous' they write,
- 2 To 'turn the poor aside from adjudication,
 And to pillage in judgment the humble of My people,

For widows to become their loot,
And 'orphans are they plundering.

- 3 ^aYet what will you do 'in the day of visitation,
And 'in the 'tumult' which shall come from afar?

^{on}To ^awhom will you flee for help,
And whither will you leave your 'glory?

- 4 Barring one bows under a prisoner,
^aOr under the killed, they shall fall.

'And^o in all this His anger does not reverse,
And His ^ahand is outstretched still!

No other nation was blessed with statutes so holy and just as the law which Ieue gave His chosen people (Deut. 4:8). It protected the poor (Ex. 23:6; Deut. 15:7), and provided care for widows and orphans (Deut. 27:19). Yet, in the course of time, many traditions were introduced which eventually made the law void and inoperative. The same thing has happened in our own administration, under grace. The perfect and practical precepts laid down by Paul, to regulate the affairs of the ecclesia, are forgotten or ignored. Custom and ethics have taken their place. The changes introduced by the inept leaders of Israel violated the prime purpose of the law, which was absolute justice. So today, modern ecclesiastical procedures eclipse the proper principle of grace, and seek to supercede it by mere human justice.

Because of the nature of the law, every violation of its precepts must be avenged. Hence the wayward nation could expect nothing but summary judgment, without possibility of escape. What could they do to avoid the threatened judgment, which would come by the ruthless hand of vicious Assyria? Actually, *nothing!* No wonder the inhabitants are overwhelmed by despair and hopelessness, as they cringe before the impending doom that has been brought upon them by the folly of their unrighteous leaders.

IEUE NOT ACKNOWLEDGED

(10:5-6)

- 5 Woe, Assyria! 'Club of My anger!
And a 'rod! He, in their ^ahand, is My menace!

- 6 Among a nation polluted will I send him.
And ^{on}against a people, object of My rage, will I instruct him.

To loot loot and to plunder plunder,
And to place them for tramping, as the clay of the streets.

Ieue's righteous jealousy was aroused when Ahaz sought protection from the king of Assyria, bribing him with silver and gold taken from the temple. Ahaz made himself the king's servant, asking only that he be rescued from the attacks by Syria and Israel. Instead of being saved, however, Ieue causes Assyria to act as His club, not only to pulverize the northern nations, but also to punish Judah for their apostasy.

THE ASSYRIAN INTENTION (10:7-11)

- 7 "Yet, he, not so is he 'planning,' And his 'heart, not so is devising,
For to exterminate is in his 'heart, And to cut off nations not a few.
8 For saying is he, "Are not my chiefs altogether kings?
9 Is not, as Carchemish, Calno?
Should not, as Arphad, be Hamath?
Should not, as Damascus, be Samaria?
10 As ^w my ^ahand found to ^tall^e the kingdoms of the forbidden idols,
And their carvings, more ^than Jerusalem's and ^than Samaria's,
11 Shall I not, as ^w I did to Samaria and to her forbidden idols,
So do to Jerusalem and to her grief fetishes?"

There have been world-wide kingdoms among the nations, but these have all been foretold by Ieue in advance, so were in accord with His intention. Likewise, many attempts to conquer all the nations have failed simply because they did not fit into Ieue's plans for His Messiah, or those which prepare the way for Israel eventually to rule all humanity. At this time, Assyria dreamed of world domination. Their conquests up to this time seem to indicate that there is no limit to how far they can go. If one great city has fallen to them, why not another? If the false gods of many places have not stopped them, why should Ieue? So thought the Assyrian!

The first line of verse seven is a couplet in which the last word is "devising." The corresponding word in the first half of the couplet means to make *like*, but the Septuagint makes it *brood*, or "plan." By moving the top part of the letter *d* (ד) a little to the right it might easily be mistaken for the letter *z* (ז). This would make the Hebrew word *PLAN*, which forms a perfect couplet.

Assyria had no intention of playing the part of the club of *Ieue*, which He would use to discipline Judah in order to prepare *it* for world-wide rule! Assyria does not recognize Ieue at all, equating Him with any other god whose people it had already conquered. The Assyrian federation was easily the most powerful military alliance of that day. It did, indeed, deport the northern ten tribes and went on to conquer many of the cities of Judah, itself, but when the army encamped against the holy city, Jerusalem, at the very pinnacle of their successful campaign, Ieue sent His messenger and slew 185,000 in a single night! (2 Kings 19:35, 2 Chron. 32:21). This act marked the beginning of the deterioration of this great world kingdom, even as the greatest of all will fall at the time of the end, when Messiah comes.

The chapter we are now considering (10) predicts many of the details of events which, by chapter 36, have already become history. The arrogance of Assyria is made known beforehand by the prophet, and he also indicates that there is a time coming when there will be a remnant of Jacob which will not continue to lean on their smiter, as Ahaz foolishly did, and which will return and inhabit the holy land (Isa. 10:20).

IEUE TO PUNISH ASSYRIA (10:12-15)

- 12 ^aYet it ^bcomes, ^cwhen ^dIeue^s will ^eclip off
^fAll His doings in mount Zion and in Jerusalem,
 I will visit evil on the ^gfruit of the insolent ^hheart of the
 king of Assyria,
 And ⁱon the high ^jbeauty of his ^keyes.

- 13 For, says he, "By the vigor of my ⁴hand I did it,
And ⁴by my wisdom, for understanding have I.
And I am ^ctaking away the boundaries of the peoples,
And their ^requipment I rob,
And I am ^cbringing down, as a sturdy one, their dwellers,
- 14 And my ⁴hand is finding, as a nest, ^{to} the estate of the
peoples,
And, as one gathers forsaken eggs,
The entire ⁴earth do I gather.
^pAnd no one comes to be ruffling a wing,
^cOr opening wide the mouth and chirping."^p
- 15 Will the ¹axe beautify itself over the one hewing ⁴with it?
Should the chief's ¹mace magnify itself over the one wav-
ing it?
As if a club is also waving ⁴the one raising it!
As if a rod is raising one who is not wood!

The proud Assyrians failed to realize that when Ieue is finished using them to discipline His people, then the tables will be turned and Assyria is to learn what it means to have Ieue against them. Should an axe exalt itself over the one hewing with it? Assyria would learn that it was but an instrument in the hands of Ieue. Isaiah cleverly sets this forth in figures which show both Assyria's contempt for its enemies and utter disbelief in the existence of any authority superior to itself.

IEUE'S DEALINGS WITH ASSYRIA (10:16-19)

- 16 Wherefore, the Lord Ieue of hosts will send ⁴upon his ^rstout
ones ^rleanness,
And under his glory will glow a glowing as the glowing of
fire,
- 17 ^pAnd the Light of Israel will come to be ^{to} a fire,
And his Holy One to be a blaze,
And it consumes and devours his spines and his buck-
thorns in one day,
- 18 And ⁷quenched is' the glory of his wildwood, and his
crop land,^p
From the soul and unto the flesh, will He finish.
And it comes to be as a ⁷fleeing' when fleeing ⁷from a
consuming blaze.^o
- 19 And the remainder of the ^rtrees of his ⁴wildwood will be^c a
number
^cThat a lad will list them.

Ieue will deal sternly with Assyria, by a fever from within and a fire from without. Their staunch and strong army is likened to a stately array of trees amidst the wildwood, and will perish as in a forest fire set ablaze by the Light of Israel (2 Kings 19:35).

At this point, the Authorized Version rendering (verse 18), "as when a standardbearer fainteth," (literally, "as the melting of an ensign"), seems to clash with the continuing figure, begun in verse 17, and does not complement the corresponding couplet. The Septuagint reading seems far more suitable, so we have adopted it, although the Hebrew words seemingly cannot be readily adjusted to confirm it.

At this point the prophecy reaches its climax—Ieue steps in and restrains the overly aggressive attitude and outlook of the irreverent Assyrian. Judah's king shows his reliance on Ieue's glory and power. Israel shall be restored and this restoration will typify the glory of Him Who will one day demonstrate, by His name and His ministry, the very presence of Al amongst His people, Who will yet bring the ultimate in glory to the regal house of David.

CORA ESTELLA CHASE

Sister Chase was a familiar figure at the Los Angeles Ecclesia for many years, where she faithfully performed the duties of pianist. She passed away April 4, 1961 at the age of 93, at the home of her daughter and son-in-law, Mr. and Mrs. Samuel W. Colvin, in Manhattan Beach, California. For some years she had not been able to travel to the meetings, but had enjoyed the loving care of the Colvins, in her lovely upstairs room overlooking the blue Pacific, where we had visited her a couple of years ago, and had gone again recently, only to find that we were too late to see her in this mortal body. Yet we are sure it will not be long before we shall meet her again, at His appearing. E.O.K.

HOLY GHOST OR HOLY SPIRIT?

This is the title of an eight page paper written and published by Warren Y. Kimball, 302 Mount Vernon Street, Dedham, Massachusetts. It answers the question, "Does the word 'ghost' accurately reflect the correct idea as given in the original Scriptures?" Brother Kimball has kindly offered a copy free of charge to any of our readers who write him direct for it.

HORACE W. JONES

We were indeed saddened to learn of the death of our agent for the United Kingdom, Brother H. W. Jones. We quote below from information received from Brother E. G. Jones.

"With his case already packed for the United Gathering at East Kirkby, he was found dead in bed by his daughter Violet on Sunday morning, April 9th.

"As a young man he was attracted to the teachings of Pastor Russell, and the fact that God had a purpose, and with Brother Froggatt was largely instrumental in building the Mansfield Class and the United Gathering in England.

"Later he came in contact with the Concordant Version and from then forward rejoiced in the realization of God's greater glory in universal reconciliation.

"I have been his constant companion for over forty years and can but simply say, he was ever sincere and no stumbling block for the day of Christ—a genuine yokefellow in the Lord, he truly served the saints. We shall miss him more than we can say, and look forward to meet him in that day."

Brother Jones was a very efficient agent, always prompt and accurate, and ever endeavoring to make as little work as possible for others. We shall miss his brief but cheery letters.

The burial service was conducted by Rev. T. Harris and E. G. Jones, and attended by a goodly number of the saints. E.O.K.

NOTICE TO BRITISH READERS

Due to the death of our agent for Britain (see notice elsewhere on this page), Brother H. W. Jones, orders for literature and subscriptions should be sent instead to E. G. Jones, 8 Handley Arcade, Mansfield, Notts., until further notice. E.O.K.

UNITED GATHERING

We do not have a detailed report of the East Kirkby gathering, due to the death of Brother H. W. Jones, who usually sends the information. However, we learn that, though saddened by the news of his death, a record company was in attendance to listen to the speakers, Bros. Clayton of Sheffield, Bradford of East Kirkby, and Harris of Tamworth. E.O.K.

CONCORDANT CONFERENCE IN PFORZHEIM

The twenty-fifth conference since 1955 was held by the Concordant Ecclesia of Pforzheim, West Germany, on April 2, 1961. These quarterly conferences have been attracting an ever increasing attendance from neighboring areas and have thus helped toward establishing our friends in Pauline truths.

On April 2, Brother Schaffhauser and Brother Schultz spoke on the spiritual forces of wickedness among the celestials and the stratagems of the Adversary (Eph. 6:10-12). During the discussion period, the audience showed an overwhelming interest in the panoply of God; it was, therefore, decided to devote more time to this topic at the next quarterly conference scheduled for July 2, 1961. H.H.R.

PURSUE RIGHTEOUSNESS

THE SECOND PART of our spiritual suit of armor is the *cuirass of righteousness* which Paul tells us to put on, in order to be invigorated *in the Lord* and in the might of His strength.

As related to *Christ*—as members of His body—we have no work to do, for we are complete in Him (Col. 2:10). In this realm, all has been accomplished by Christ and so we are *seated* (not standing) together among the celestials, in spirit. The term “seated,” of course, is to be taken figuratively, and suggests relaxation and rest at God’s right hand, where Christ is, in Whom we are complete.

In the *Lord*, however, our cooperation is needed. In order to enjoy this celestial status even now, we are *not* told to be *seated* on our celestial allotment, but rather to *stand* on it and *withstand* all the efforts of the powers of darkness who are trying to drag us down to the lower planes of soulish sensations and earthly things.

GOD’S VAST LOVE

Why does God vivify us together in Christ and seat us together among the celestials, in Christ Jesus? *Because* of His vast love with which He loves us, *He* being rich in mercy, *we* being dead to the offenses and lusts. The spiritual blessings were ours before the disruption of the world, ere we were born and could engage in any offenses or lusts. These blessings will be ours in *fact* after the rapture when immortality has set a definite end to the presence of sin in us. But in the present

body of humiliation, we can only *reckon* ourselves to be dead to the offenses and the lusts (Eph. 2:4-6; Rom. 6:11).

The vivification, the rousing, and the seating are great, timeless truths, as grand as God's vast love with which He *loves* us in the past, the present and the future. On God's side, there is His rich mercy; but there is nothing on our side to make us eligible for these spiritual blessings. He has given us faith, and the power of that faith has transformed our lives so that we do not merely live on as we did before we believed. The unbelievers around us are still dead to God, but no longer are *we*! We are already *living* to God, and, therefore, to the same extent, dead to the offenses and the lusts. This is true of every believer, though in varying degrees.

Everyone will admit that only those living to God will now enjoy the vivification, the rousing, and the seating, as described in Ephesians 2:5, 6. All of this does not mean anything to an unbeliever, since he is dead to God, and the transcendent greatness of His resurrection power is not operating in him, as it is in us (Eph. 1:19; 2:5; 3:20). However, as long as we are *aware* of the operation of the might of God's strength in us, we are certainly dead to the offenses and the lusts.

IN GRACE AND FOR GRACE

In order to be vivified together in Christ, we have not to prove that we are already dead to sin, we have only to believe that we are *saved in grace and for grace*. There are many who wish to work for their salvation, but no one can gain it on such terms. Again, there are many who have received their salvation *by grace*, through faith, but they imagine that all *further* blessing must be earned by their own efforts. Our present and future salvation, however, is *in grace and for grace* (Eph. 2:8). All the glories pertaining to the vivification, the rousing, and the seating are ours as freely and gratuitously as the initial gift of life which we received when we be-

lied. The celestial blessings are ours because we are members of Christ's body; not because of our attainment, but rather because God's vast love lavished them upon us before we had any deserts, either good or bad. They are ours, even apart from our own faithfulness or service, for it is in grace and for grace that we are saved. All this is channeled to us through faith, yet even this faith is not out of us; it is God's gift to us, His oblation or approach present with which He wins our hearts.

When we once see that God is so rich in mercy and loves us because of His vast love, then we are already living to God and dead to the offenses and lusts. He is the One Who vivifies us together in Christ since we are saved in grace and for grace. There is no room left for offenses and lusts while we are becoming more and more aware of this vivification of our spirits which will stir our hearts and increase our interest in Christ's work and exaltation. We may become so intimately one with Him that His official duties are ours as well. When we see that we will share in His future activities, and therefore search the future glories that are His, then we are living to God, as He is!

All of this is included in the grand truth that, in spirit, we are already seated together among the celestials. Our vision of this celestial status may be dimmed by the powers of darkness for we are still in the "wicked day." We have found that God wants us to *know the truth and remain in it*, so that we can *stand and withstand*. He also wants us to *pursue righteousness* and shun unrighteousness (Eph. 6:14).

RIGHTEOUSNESS APART FROM ACTS

In the realm of faith, as elsewhere, there is always the danger of going to extremes, and overemphasizing *one* aspect of a truth by dimming or neglecting another aspect which is just as vital. Romans deals exhaustively

with the subject of righteousness, proving the sinner's incapacity for righteousness, and God's readiness and ability to grant it. God accepts the attitude of faith in the sinner as being righteousness, and even this faith is God's oblation. Hence the only righteousness possible for a sinner at that stage is to *accept God's gift of faith*. It would be utterly unjust to reject this oblation. To accept it is the only act of man which is supremely *right*. This is expressed by the following words in Romans 4:5, 6, "Yet to him who is not working, yet is believing on Him Who is justifying the irreverent, his faith is reckoned for righteousness... apart from acts."

This is one aspect of truth which we have to emphasize continually, since mankind has always wanted to *earn* its standing before God. In Philippians 3:8, 9 Paul sums up all that has been said before on this topic: "I forfeited all... that I should be gaining Christ, and may be found in Him, *not having my own righteousness*, which is of law, but that which is through the faith of Christ, the righteousness which is from God for faith."

Let us always praise the God and Father of our Lord Jesus Christ that, being now justified in His blood, we shall be saved from indignation, through Christ (Rom. 5:9; 1 Thess. 5:9). But this does *not* save us from the powers of darkness *now*! We are no longer under their jurisdiction, but they are still our enemies. Righteousness apart from works has done away with the estrangement between *God* and us; it does not affect, however, the attitude of our spiritual foes.

Whatever is meant by the cuirass of righteousness in Ephesians 6:14, it must not be severed from the other parts of the panoply of God, or it will not offer sufficient protection against the stratagems of the adversary or the onslaughts of the spiritual forces of wickedness among the celestials. *All* those portions of the panoply in which we actively cooperate—the cuirass, the girdle, the

sandals and the shield—must be in their proper place before we can be given the helmet of salvation and the sword of the spirit (See volume 51, pages 228, 229).

VARIOUS ASPECTS OF RIGHTEOUSNESS

The term “righteousness” as used in the Sacred Scriptures, has various aspects. In order to bring out which one of them suits its use in Ephesians 6:14, we shall present a survey of three of its principal aspects.

- (1) *Faith righteousness* (To the irreverent, faith is reckoned for righteousness, Romans 4:5).
- (2) *Negative righteousness* (No longer slaves of Sin, but now enslaved to Righteousness, Rom. 6:17, 18).
- (3) *Positive righteousness* (Our spirit is life because of righteousness, we have Christ’s spirit and are His, Romans 8:9, 10).

The following quotations are taken from UNSEARCHABLE RICHES, volume 37, beginning with page 81, and volume 35, page 95.

SIN PLUS SACRIFICE

“The *sins* of the believer and the *sacrifice* of the Saviour, combined, bring endless glory to God and uncounted blessings to the saint, far beyond any other possible consummation. Both are essential, and neither would avail anything without the other. Both are contrary to God’s revealed *will*, but both are the result of His *intention*. All is *out* of Him and *through* Him and *for* Him (Rom. 11:36). He is determined to subject all to Him and be their All (1 Cor. 15:28). His object is to reveal Himself as Light and Life and Love. Sin and sorrow and suffering for a brief period are needed as a background, hence their temporary term is justified. A sin-bearing, sorrowing and suffering Saviour is the sufficient Sacrifice that completes the *revelation of God’s heart*, which is the *object of creation*. Since this grand goal can be achieved only through the sins of each one,

God is justified in using them in preparing His creatures for eternal bliss. He is justified because this is the only means to His glorious end.

GOD'S RIGHTEOUSNESS

"This, *His* righteousness, is not displayed in the sins of His creatures, divorced from Christ's sacrifice, hence He cannot justify anyone who does not gladly acknowledge the bloodshed for his sake. In those in whom the two are combined, His goal has been attained, at least as far as practicable while they are in the flesh. By faith we are already dead to sin and alive to God (Rom. 6:11). We are beyond the sphere of condemnation (Rom. 8:1). God's righteousness, which we have, is *only the threshold* to overwhelming grace and glory. Being the product of God's love, it introduces us to an entirely new sphere in which our own deserts are no longer in view, but those of Christ Jesus, Who is worthy of every blessing and honor God is able to bestow upon Him.

"*God's* righteousness differs radically from *man's*. All that He does is just, because it contributes to His grand purpose to reveal Himself and thus bless all His creatures. All the *evil* that He does is right. When He locks up all in stubbornness, He is justified by the fact that this is the essential prelude to His mercy for all (Rom. 11:32). But His justice goes far beyond what we count righteousness. In view of His self-revelation it is *just* for Him to justify the unjust, to be merciful to the criminal, and to be gracious to the chief of sinners, for these acts are necessary ones, in revealing Himself to His creatures and in preparing them for the implicit confidence and absolute faith in Him which will be the portion of all at the consummation.

HUMAN RIGHTEOUSNESS

"Many imagine that, if we had a human righteous-

ness; if we never did wrong, that that would entitle us to a magnificent reward in the hereafter. But why should it? Do we do this among ourselves? A man who breaks the law is put in jail, but a man who keeps it does not receive a reward. Our righteousness, even if we had it, would only save us in a negative sense from the penalties of wrong doing. It would not assure us of anything, either in heaven or on earth, in the hereafter.

THE KEY TO UNTOLD BLESSING

“In contrast to this, God’s righteousness is the key to untold blessing for the saints during the eons and inexpressible felicity for all creation hereafter. God’s righteousness comes to us *in Christ*. We are involved in His deserts. Not only are we saved by His sacrifice, but we are *one with Him in His resurrection*, His rousing, His vivification, we have ascended with Him, we are seated with Him among the celestials, and are to be used as a display of the transcendent riches of God’s grace (Eph. 2:5-8). Hence, let us glory in *His* righteousness. Let us no longer seek to do what is right in our own eyes, or the eyes of our associates, but that which *He* approves; what accords with *His* righteousness, the good works which He has made ready that we should be walking in them (Eph. 2:10).

LET US ACT IN GRACE

“Much that passes for right among men is wrong in the sight of God. Human righteousness has no true standard. Those who claim their “rights” almost always trespass upon the “rights” of others. An insistence on our rights is almost always a prelude to a greater loss in another sphere. Let us not rest on our own righteousness, even though we should *use every effort to do the right thing* in our contact with others. It is seldom that we can see their side as we see ours, and there may be hidden reasons which, if known, would reverse our

judgment. That is why it is always better for the saint to act in *grace* wherever possible, for this will usually bring our actions up to the level of justice, if not above it.

THE SPIRIT'S LAW OF LIFE IN CHRIST JESUS

"Inherent sin prevents humanity from living righteously, and law is unable to subject the flesh, it cannot alter the disposition, for sin finds its strength in law. Even in the case of a saint, law is unable to govern conduct; law is definitely important, and the saint has died to law. The place of law is filled by the law of the spirit of life in Christ Jesus. The law could not give righteousness because it could not vivify, but now the believer has the spirit which is life because of righteousness.

"Righteousness must then be the power to live righteously. God has such power; He alone is able always to act righteously. The evangel shows that He can justify from sin, and also bestow upon the believer the ability for righteousness. He gives us, in Christ Jesus, His own righteousness. This is, even now, the spirit of life which contacts with our spirit and makes it righteous, so that the just requirement of the law may be fulfilled in us. Consequently we have power to do righteousness apart from the law's demands; in fact, the spirit of life is the law to us, since it corresponds to the just requirements of the law.

NEGATIVE AND POSITIVE RIGHTEOUSNESS

"In our first approach to the evangel of God, we learn that we have righteousness by faith in Christ Jesus. Deeper acquaintance teaches us of our death with Christ and for this reason we are *not* to live in sin. Still further insight shows us that we have the spirit of life in Christ Jesus. Thus we proceed from faith in a righteousness provided by God, to negative righteousness seeing that we died with Christ, and are *not* under sin,

and then to the positive righteousness coming to our spirits because we have the same spirit of life which resides in Christ Jesus; that is, in our spirit we are now constituted righteous, and ultimately we shall receive the full value of our first faith righteousness. This will inhere our whole being and bless us to the full with God's own righteousness, which will be satisfying to Him and a delight to ourselves. The spring of righteousness then is God, in and through our Lord Jesus Christ."

SLAVES TO RIGHTEOUSNESS FOR HOLINESS

Let us try to repeat this chain of thought by quoting a few passages from Scripture, beginning with Romans 6:14: "Sin shall not be lording over you; for you are not under law, but under grace." Now, this thought is familiar to us—that we are no longer under law, but are now under grace. But how are we to connect up grace with *righteousness*? The answer is given in Romans 5:21: "Sin reigns in death. Thus Grace also should be reigning through righteousness." This means that the old lord, Sin, was replaced by a new lord, namely Righteousness.

This fact is referred to in Romans 6:17, 18: "You obey from the heart the type of teaching to which you were given over. Now, being freed from Sin, you are enslaved to Righteousness," and Romans 6:19: "Now present your members as slaves to Righteousness for holiness!"

THE SPIRIT OF LIFE IN CHRIST JESUS

This can be done because the place of the old law is filled by the law of the spirit of life in Christ Jesus. Romans 8:2 says, "The spirit's law of life in Christ Jesus frees you from the law of sin and death." Why was the old law not able to give righteousness? Because it could not *vivify*. But now the believer has a spirit which is life because of righteousness. Romans 8:10 reads, "Now, if Christ is in you, the body, indeed, is

dead because of sin; yet the spirit is life because of righteousness." For, in Christ Jesus, God gives us His own righteousness.

KNOWING THE TRUTH IS MANDATORY

In order to realize the divine logic of the truths in Romans it is mandatory that we *know* them and also *remain* in them. With this in mind, Paul writes of the *teaching* which we, as his readers, are supposed to *learn* (Rom. 16:17). The same applies to the teaching in Ephesians. In Ephesians 6:14 the apostle first exhorts us to stand, girded about our loins with truth. If we follow these two appeals and do not cease studying Romans chapters three through eight and Ephesians one through three on every occasion with prayer and petition, we will become more and more aware of the fact that our spirit is indeed *life* because of righteousness, and that, in spirit, we are *vivified* together in Christ and seated together among the celestials. And when, in Ephesians 6:14, Paul goes on and exhorts us to put on the cuirass of righteousness, we are reminded of the appeal in Romans to present our members as slaves to Righteousness for holiness, in accord with the spirit's law of life in Christ Jesus.

The following is quoted from volume 26, pages 118-121.

NOTHING SHOULD LEAD TO INJUSTICE

"The principal parts of the panoply which God has provided for us consist of truth and righteousness, peace and faith, capped by salvation. Each of these has two aspects, as they are related to doctrine or deportment, as we are seen in Christ or in the Lord. Righteousness, for instance, as set forth in the early chapters of Romans, is ours by faith. There is no condemnation to those who are in Christ Jesus. Is this the breastplate we are to wear in our warfare with wicked spirits? It is not. Such righteousness cannot be put on. Every saint has

it by faith. It must be wrought out in actual practice to form a defense against our invisible foes.

“Wrong doing not only reacts on our own spirits, but lays us open to the assaults of evil spirits, which are always ready to magnify the failings of the saints. The armor for this is not a mere breastplate to shield our front, but a *cuirass*, covering the back as well. It is intended to suggest that our wily and wicked foes have no scruples, and will attack us from every direction. We should leave no opening in our armor behind. *Even the effects of our just deeds should not lead to injustice.*”

OUR WREATH OF RIGHTEOUSNESS, NOW IN THE MAKING

There is nothing fundamentally new in the apostle's appeal, “Stand then . . . with the cuirass of righteousness put on!” This exhortation does not differ from Romans 6:19, “Now present your members as slaves to Righteousness for holiness!” Paul repeats this admonition in a terse form in 1 Timothy 6:11 and 2 Timothy 2:22, “Pursue righteousness!” The celestial allotment cannot be enjoyed daily by those who act unjustly, and are stumbling blocks, and are lacking the *fruit* of righteousness that is through Jesus Christ (Phil. 1:11), and are loving the current eon rather than the advent of the Lord.

Righteousness will be one of Paul's wreaths in that day (see volume 32, page 237). Looking back upon his life, he could say, “I have contested the ideal contest. I have finished my career. I have kept the faith. Furthermore, there is reserved for me the *wreath of righteousness*, which the Lord, the just Judge, will be paying to me in that day; yet not to me only, but also to all who *love His advent*. . . Demas, *loving the current eon*, forsook me” (2 Tim. 4:7-10). This wreath is a recognition and reward for the righteousness which Paul displayed in his career. Wreaths are in the making, so to speak,

in the present life; they are for those who excel in righteousness or any other virtue, since the body is dead because of sin, yet the spirit is life because of righteousness.

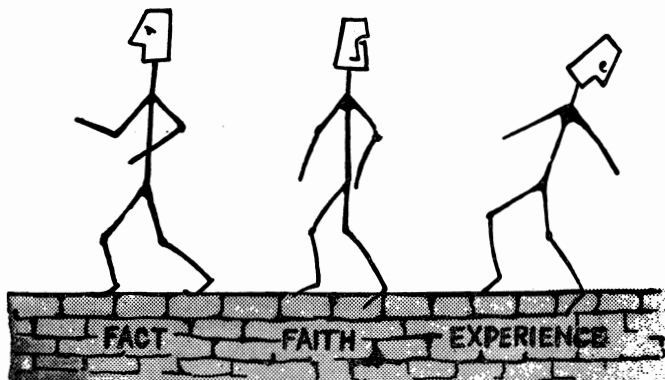
H.H.R.

(To be continued)

ONCE FOR ALL

There has been some confusion among the saints as to the meaning of Paul's words in Romans 6:10: "... for in that He died, He died to Sin *once for all*..." Is Paul teaching here that Christ died to Sin once, never to die again, or is it that He died to Sin once and this for all mankind? This difficulty arose from our attempt to distinguish between the regular form of the Greek word *ha'pax*, which is consistently rendered "once", and the strengthened form, *epha'pax* which literally means ON-ONCE. This strengthened form seems to indicate the impossibility of a repetition, hence, "once for all (time)." In order to make this distinction clear, when publishing the International Edition of the Concordant Version, we rendered *epha'pax* consistently "once for all" in its five occurrences, except in I Corinthians 15:6 where the context calls for "at once." Now we have discovered that our "improvement" has led to the misunderstanding by some that the "all" has reference to all *mankind*. Since the Greek shows that this is certainly not Paul's thought, it may be possible to correct this impression by finding a suitable substitute phrase which will convey the proper sense. What must be made clear is that *epha'pax* indicates "once, without repetition."

The possibility of a repetition of Christ's death to Sin is emphatically excluded by the use of this word in Romans 6:10. Unlike the Levitical sacrifices or the sin offerings which were offered annually (Hb. 9:25), His death occurred once for all time (Hb. 7:27). Any repetition would deny the effectiveness of the one death.



FACT—FAITH—EXPERIENCE

FACT, FAITH and EXPERIENCE were walking along the top of a high wall. Fact walked steadily on, with eyes straight ahead, neither turning right nor left. Faith followed at his heels, and all went well as long as Faith kept his eyes fastened on Fact. But as soon as Faith became worried about Experience and turned to see how he was doing, he lost his balance and toppled off the wall. Experience, of course, came tumbling after him.

This simple story serves to illustrate some very important truths for you and me. Let us examine these three, Fact, Faith and Experience, and learn the role played by each in our life as a believer.

FACTS FIRST

FACT is the first one on top of the wall. This is God's order, too. Faith, without a fact to follow, is foolish. So, the first thing we need is a fact from God, before we can have faith in it. Fact walked straight ahead, never faltering, never looking back. That is because a fact is

always a fact, even if no one has any faith in it. For example, a blind man might insist that there are no stars, simply because he has never seen any. However, that does not change the fact that there *are* stars!

REMEMBER: Faith does not make facts real—
They *are* real!

FAITH FASTENED ON FACT

FAITH is not always founded on facts. Men may place their "faith" in anything; money, machines, position—even other men. But the faith we are considering is to be placed in the Word of God, and He cannot lie (Heb. 6:18). Placed elsewhere, even sincerely, our faith would prove vain. For example, Paul wrote, "Now *if* Christ has not been roused, *vain* is your faith—you are still in your sins!" (1 Cor. 15:17). Faith, then, is not something magical that can change fiction into fact. It is only an acceptance of what is *already* a fact. Our faith, to prove effective, must always be directed to God's Word, not to our experiences. Such faith does not depend upon *our* feelings, *our* reasonings, or *our* experiences, but it does depend completely on *God's* facts.

REMEMBER: We must keep the eyes of our faith fastened on God's facts or else we will fall.

EXPERIENCE IS A FOLLOWER

EXPERIENCE was doing fine until Faith took his eyes off of Fact. Then all was lost. So it is with us. If we turn our faith away from the facts because of our faltering experiences, we will find that both our faith and experience will suffer. We are not to judge God's facts by our experiences. To do this is to stop walking "by faith" and to begin walking "by perception." (2 Cor. 5:7). We know that real faith is a "conviction concerning matters which are *not* being observed" (Heb. 11:1).

REMEMBER: Our experiences should not be our guide in our life of faith.

PRACTICAL APPLICATION

Now let's see how all this works. Turn to Romans, chapter six, verses one through fourteen. Here are some *facts* upon which to found our *faith*.

FACTS IN ROMANS SIX

In His Word, God gives us the fundamental facts in which to place our faith. We need to *know* these facts first. So Paul writes, "Or are you *ignorant* (unknowing) that whoever are baptized into Christ Jesus, are baptized into His death?" (Romans 6:3). We know that when we believe, we are baptized, in spirit, into Christ. We are made one with Him. But did we realize that, at the same time, we are baptized into His death? This is a *fact* which God wants us to *know*. However, as I said earlier, it will remain true regardless of whether we believe it or not.

Other facts are given also. We begin to see that all that happened to Christ happened to us as well, since we have been baptized *into* Him. We were "entombed together with Him" and we were also roused with Him (verse 4). Another fact worth knowing is given in verse six: "...*knowing* this, that our old humanity was crucified together with Him." Our old humanity has been crucified once and for all, it can never be *uncrucified*. The next step is to have active faith in these facts. This results in "*reckoning*."

RECKONING BY FAITH

"Thus you also, be *reckoning* yourselves to be dead, indeed, to Sin..." (verse 11). If I believe that I have died with Christ, then to count myself as dead is no great effort. However, if I am not convinced that I have really died, and hope to produce death by the process of reckoning, then reckoning is a difficult job indeed. The following example may help to make this clear.

My name is Al. But suppose, for some reason, I wanted to pose as Joe. I would constantly have to keep

reminding myself all the time, saying, "I am *Joe*, now I must remember that I am *Joe*." Yet, in spite of all my reckoning, it is very likely that when I was off my guard, and someone called "Al!" I would answer to my own name. All my reckoning would break down at the crucial moment simply because I would be trying to reckon on something that was not true. I know that I am Al, therefore I naturally reckon it so.

Romans 6:6 comes before Romans 6:11, both in the Scriptures and in our own experience. Until we see that we have been crucified with Christ and have died to Sin, our reckoning will actually be an attempt to fool ourselves.

IN CHRIST JESUS

Our *experiences* will not help us to realize our death with Christ. We cannot remember dying with Christ because we were not even born yet. We do not *feel* dead nor should we expect to. We are *in* Christ by being baptized into Him and it is only in *Him* that we are dead to Sin, even as He is. We cannot be baptized into Christ Jesus and fail to be baptized into His death. One must include the other. Once we see this, we will not try to *feel* dead to Sin but reckon ourselves as dead, by faith.

You can see how futile it would be to allow your faith to focus on your experience instead of God's facts. Right away, you would think that you were not dead because you would be seeing yourself as you are "in yourself" rather than as you are "in Christ Jesus." Only faith can see the invisible fact of your union with Him in death, burial and resurrection. Yet, if you walk by faith, you will "see the invisible" and your oneness with Christ will be a reality to you. This will be reflected in your life.

FREE FROM THE POWER OF SIN

As you keep the eyes of your faith on the fact of your death with Christ, you will experience real freedom from the power of Sin. It will no longer be your master but you will be able to present yourself to God for His use

(verses 12, 13). God has given you His promise that "Sin shall not be lording it over you..." (verse 14).

RECKONING ON THE FACTS

Our thoughts, motives and deeds must all be brought to the light of the truth. When you are tempted by Sin you must take your stand upon these facts. You may say, "I have died to you; you have no claim on me any longer; you are not to reign in my mortal body and I need not obey your commands, your lusts. I stand on God's Word that you shall not have my members for your wicked works. Between you and me stands the cross on which I died to you, I am now living wholly to my God and presenting my members to Him for righteousness." Holding steadfastly to this position, you will find that God, through His spirit, will give you a wonderful deliverance. Then your experience will tally with the facts.

TO SUM UP

What we have learned about fact, faith and experience will hold true in every case. Fact will always march right on, unaffected by faltering faith and inconsistent experience. Faith will fail if it is not always looking at the facts and, as a result, our experience will not bear out the facts. But if we follow God's order and keep our faith always in His facts, we shall enjoy a wonderful experience—His truth will *operate* in us! Try to remember the story of the three fellows walking along on the top of the wall—it will help you to live for Him. Paul sums up our lesson very well in Galatians 2:20.

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.

Let us know His *facts*!

Let us live by *faith*!

Let us *experience* His power!

IS GOD DELIGHTING IN US?

GOD DELIGHTED in His Son (Matt. 3:17, 17:5). Is He delighting in *us*? DELIGHT (literally, WELL-SEEM) means to "have a favorable opinion of." It is quite closely related to the word GLORY (literally, SEEM), and both words come from the same Greek stem *doxa*, from which we get our English word "*doxology*."

We have received the spirit of sonship, and in God's sight we *are* sons of God (Rom. 8:14). Therefore we *should* want God to have a *favorable opinion* of us. But how *can* we? We don't want it to be said of us: "What you *do* speaks so loud I can't hear what you say!" How often we are sorry when we learn that we have hurt a friend's feelings. How much more should we be concerned about hurting *God's* feelings! There are many things which we do that are not pleasing to Him. When we have an important decision to make, are we letting our fleshly desires make this decision for us instead of seeking God's will? True, it is often difficult to look at our own personal problems from God's standpoint, but if we pray and seek to please Him, we may be more sure of what we are doing. Sometimes we must *wait* for God's answer. Perhaps it is a decision that we should not be too hasty about, anyway. If it means that we will be pleasing to Him by waiting, then we should gladly wait.

God did not delight in the majority of the Israelites who came up out of Egypt, because they were so ungrateful to Him for their deliverance. They murmured and found fault with almost everything (1 Cor. 10:5, 6). Yet Paul tells us, "Now *all* this befalls them typically. Yet it was written for *our* admonition..." (1 Cor. 10:11). We should profit by their disastrous experiences which came about because of ingratitude and unbelief.

We are told to be doing all "...without murmurings

and reasonings that you may become blameless and artless, children of God in the midst of a generation crooked and perverse, among whom you are appearing as luminaries in the world..." (Phil. 2:14, 15).

"By faith are we walking, not by perception" (2 Cor. 5:7). We should not be judging things by outward appearances, for we are not to be "noting what is being observed but what is not being observed, for what is being observed is temporary, yet what is not being observed is eonian" (2 Cor. 4:18).

The *same* power is operating in us that raised Christ from among the dead (Eph. 1:19, 20). Therefore, by utilizing this power we *should* "be disposed to that which is above, not to that which is on the earth." (Col. 3:2). Often we become so entangled in the obligations and cares of this life and an attempt to be pleasing our associates that we neglect our privilege and, yes, our *duty* to be well pleasing to the God to Whom we owe our very being. "In Him we are living and moving and are," (Acts 17:28), and we were created *for Him*. We are to be "disowning irreverence and *worldly desires*, living sanely and justly and devoutly in the current eon" (Titus 2:12).

It *delighted* God to reveal His Son in the apostle Paul (Gal. 1:15). Does it delight God to be revealing His Son in you and me? Yes, and *only* in us. While God also operates in the sun, rain, moon and the wind, it *delights* Him to be operating in us. He delights in the faith of Christ which operates in us. We have been given Jesus Christ's faith. "For it is God Who is operating in you to will as well as to work for the sake of His delight." (Phil. 2:13). L.I.J.

REQUEST FOR PRAYER

Gerhard Koepernik of Hamburg, West Germany, who has been helping edit our German magazine in recent years, has suffered a severe accident. Among other things, several bones of the skull are broken and are exerting pressure on his brain. He is now conscious most of the time, but is not allowed to speak or even think. Please pray for this brother. H..H.R.

WHO IS GOD?

IF ONE OF YOUR FRIENDS were to ask you, "*Who is God?*", how would you answer? Perhaps you would tell him that God is the One Who made the earth, the sun and moon and stars, and all the beautiful trees and flowers. You would explain that God made you and gave you life—and He made you so that you can enjoy all the beautiful things that you see around you every day.

Remember, God is a very *real* Person, just as real a person as you are, but oh, so *much* greater than you! Even though He is great and mighty, yet His spirit will make its home in your heart if you love Him. Isn't that wonderful?

God has *always* been. You were born on a certain day, and so we say you had a beginning. But God never had a beginning—He always *was*. This is hard to understand, isn't it? It is wonderful to think about, though, even if we do not understand it now. We find many such great truths about God in His Word, as we read it and study it.

Here is something very, *very* wonderful to know and to tell others, about God—that He is the Father of our Lord Jesus Christ! You remember how Jesus came to earth to tell men about God's love? How He died and arose from the dead, because He loves men and women, boys and girls *everywhere*? He died to take away our sins. By His death and resurrection, He brought us near to God.

Christ Jesus is the Son of God. And, because He brought us near to God, we can *also* be sons of God. Now we can call the great God, Who made us, our *Father*! He loves us and wants us to call Him "*Father*." How we love our heavenly Father! We cannot see God, but we do not need to see Him to love Him, for we know that He is watching over us and caring for us. He is a wonderful God!

THE GLORY OF THE ROOT OF JESSE (ISAIAH 10:20-12:6—PART I)

ALL GOD'S WAYS end in glory. The final outcome of all His operations will be so burdened with blessing that it will be welcomed and approved by all creation. In the section before us, Ieue announces His glory amidst a scene of sorrow and distress. In the face of the stupidity and stubbornness of Judah and Ephraim, Ieue pronounces eventual *peace and joy!* The grandness of this glory far surpasses that of Israel's so-called "golden age," under David and Solomon, and yet these prophecies are not really new but rather elaborations of the promises made to Jacob and to David. The Twig and the Scion, in their glories, hint at what is signified by the first and second advents of Messiah, Who, besides being the Son of David, was also the Son of Mankind and the Son of God.

DELIVERANCE

The several transitions in the subject matter given in these chapters (Isaiah 10 to 12) need discriminating. They alternate from the values of some verses with more or less immediate application to Israel in Hezekiah's time, over to the serenity of Messiah's reign and the acclamation that it will call forth. The deliverance which occurred in the days of Hezekiah suggests a much greater future deliverance and restoration at the hands of Messiah. The temporary period of reliance upon Ieue which Hezekiah inaugurated and fostered through-

out Israel, foreshadows that future day of Messiah when all will learn to lean on Him.

RELIANCE ON IEUE

(10:20-27)

- 20 And it ^bcomes in ^tthat day,
 Not continue further will the remnant of Israel,
 And the delivered of the ^ahouse of Jacob,
 To ^rlean on their smiter.
^aYet they will ^rlean on Ieue, the Holy One of Israel, in truth.
- 21 A remnant will return, a remnant of Jacob, to Al, the Master.
- 22 For, should ^the^o people of Israel come to be as the sand of the sea,
 A remnant shall ^tbe saved^o among them.
 The conclusion decided shall be overflowing with righteousness,
- 23 For a conclusive and decisive ^raccounting^o
 Will my Lord Ieue of hosts make within the entire land.
- 24 Wherefore thus says my Lord, Ieue of hosts:
^t"You must not fear, My people, dwellers of Zion,
^rBecause Assyria ^twith a club is smiting you,
 And his ^rrod is he lifting over you, in the ^rway of Egypt.
- 25 For still a little bit and the menace will be concluded,
 And My anger over their ^rstrategy^o."
- 26 ^rAnd Ieue of hosts ^twill^o brandish a whip over him,
 As the smiting of Midian ^tat the rock Oreb,
 And His rod will be over the sea,
 And He will lift it up in the way of Egypt.^r
- 27 And it ^bcomes in ^tthat day,
^rHe will withdraw his burden off your back,
 And his yoke off your neck,
 And the yoke will ^rrot^r in view of the stoutness.^r

Ieue intends to teach His people, through their trying experiences, not to lean on one who will smite them, as they did on Assyria. In the future, when Messiah comes, they will lean only on Ieue. After the great affliction at the end of this eon, a remnant will be delivered. Meanwhile, even in the time of Isaiah, they need not fear Assyria, for Ieue promises to smite their army and free His people from their yoke. This He did when He smote Sennacherib's army before the gates of Jeru-

salem, responding to Hezekiah's prayers for deliverance (2 Kings 19:35).

The main point of this passage is the salvation of a remnant, so we would hardly expect to read of their "destruction" in verse 25 (Authorized Version). The Hebrew reads "confusion," yet the Septuagint reads "counsel." We suggest that the letter "ch" (ח) has fallen out between the "th" (ת) and the "bl" (בל). Restoring this, we have "thehbl" (תחבל), or *strategy*.

This rendering seems particularly apt in the light of the following verse which makes reference to the smiting of Midian at the rock Oreb, for that victory was, indeed, due to the unusual *strategy* employed by Gideon at the leading of Ieue (Judges 7:15-25). The prophetic intimation is that, though the Assyrian is lifting his rod against them, nevertheless his army will be subjected by Ieue, for Ieue will brandish a whip over him. Ieue's rod will be over the sea, and He will chasten the Assyrian in much the same way as He did Egypt, in the days of the exodus.

IEUE CONQUERS

(10:28-32)

- 28 He comes 'over the city of^o Aiath! He passes in Migron!
 'At Michmash he is checking over his gear.
- 29 They pass 'in^o the passage! At Geba is he lodging!
 'A^oRamah trembles for us. 'A^oGibeah of Saul flees!
- 30 Shrill your voice, 'daughter of Gallim! Attend, 'Laish!
- 31 'Respond, 'Anathoth! 'A^oMadmenah flits!
- 32 Dwellers of 'Gebim strengthen their stand.
 Still 'today in Nob is he to stand!
- He is waving his hand at the mountain of the 'daughter of Zion,
 'And^o at the 'hills^o of Jerusalem.

This is a graphic and detailed prediction of the approach of the Assyrian armies under Sennacherib, which will be recorded historically in Isaiah chapters 36 and 37. It is a vivid prophetic rehearsal of what will precede the restoration for Israel. It is intended to strengthen the faith of Hezekiah and the dwellers in

Jerusalem, for, if Ieue, through His prophet Isaiah, is able to predict each step of the approach of this army so minutely, there could be little doubt that the deliverance which is also promised in the following passage would come about.

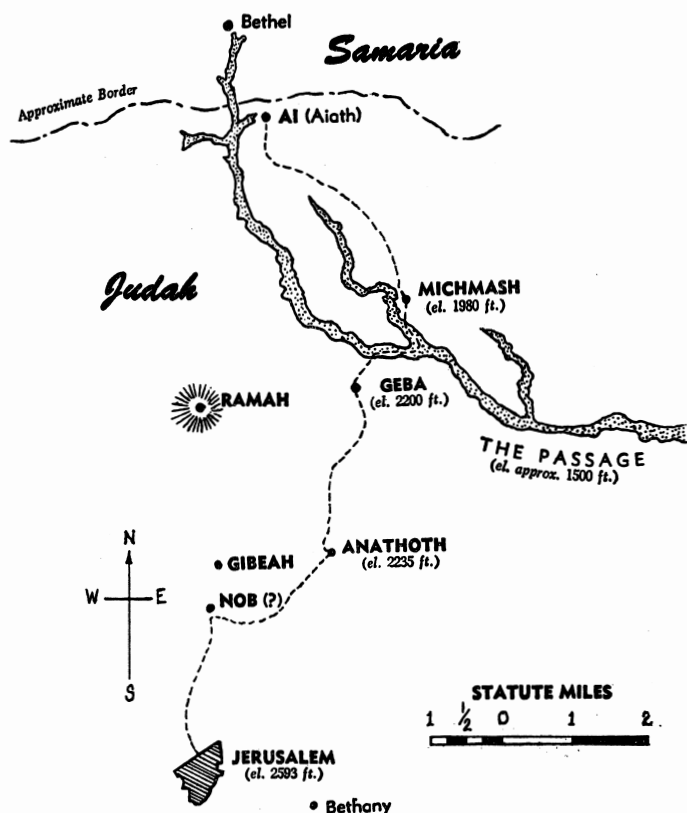
The detailed record of the march of Sennacherib's army begins just as it sets foot inside the northern boundary of Judah at the city of Aiath, which is presumed to be the ancient town of Ai, located near Bethel (Joshua 7:2), on the road to Michmash. It would be about nine miles north of Jerusalem. (See the map which appears on the opposite page).

Passing through Migron (perhaps a ruin now known as Makrun, between Aiath and Michmash), he pauses at Michmash, which, appropriately enough, means to "REDUCE and REMOVE," and there he "is checking over his gear," *reducing* it by *removing* all the baggage which he will not need for the assault on the holy city. This will also make his descent into the steep valley just south of town and his ascent on the other side that much swifter and easier (1 Sam. 13:23).

After passing down through this narrow passage, the army ascends to the top of the slope and encamps for the night at Geba (which means a *cone* or a *hill*), which would have provided a most defensible position. Geba is only seven miles north of Jerusalem, and it provides them with an ideal point of departure from which to commence their assault the next morning.

The next day they march past, apparently without attacking, two elevations to the west, Ramah, which means the HEIGHT (it is located on the top of a white hill, 2600 feet above sea-level) and was the location of Rachel's tomb (Jer. 31:15), and Gibeah of Saul (so named because it was King Saul's home—1 Sam. 10:26), both of which are too terrified to offer any resistance.

The villages on the smaller elevations, such as Gallim,



MAP OF JERUSALEM AND VICINITY

This map shows the major topographical features of the area and the route of approach used by Sennacherib's Assyrian army in their sudden southward drive to the walls of the Holy City. Those town names printed in boldface type are specifically mentioned in the text (Isaiah 10:28-32). We have had to omit the names of certain towns from the map since their exact locations are no longer known.

which means "ROLLS" and suggests rolling hills or mounds, give voice to their terror, and nearby Laish is most attentive. These two towns were evidently very small, for their location is even now unknown, although it is presumed that they lie somewhere between Geba and Anathoth, the next one mentioned. This latter city, the home town of the prophet Jeremiah (Jer. 1:1), is only about two and a half miles north-east of Jerusalem. Anathoth *responds* to the invaders, true to its name ("RESPOND-GIVERS"). The Septuagint reading "respond" seems far more suitable than the rendering "poor" Anathoth, from the Hebrew text. Immediately before, Gallim is told to shrill her voice, Laish is instructed to attend, and, afterward, Madmenah is said to flit. Is it not equally probable that Anathoth should respond?

No definite locations on today's map can be given for the last three places named, Madmenah (FROM-MANURE-ward, or perhaps "manure pile"), which *flits* like a fly out of the path of the onslaught; Gebim (ARCHES) which strengthened itself for some sort of defensive action; and Nob (PRODUCE) which was a city of priests (1 Sam. 22:19). The name "Nob," PRODUCE (A.V., "*fruit*" in Mal. 1:12), suggests open level fields. This would be in contrast to the elevations previously mentioned, and might have served as an ideal camping grounds for a large host. It must have been situated so that there was nothing between it and the hills of Jerusalem, nor could it have been far off, for it was close enough so that a waving hand could be seen from the city. This would place Nob not far north of Jerusalem. At the same time its name suggests that it may have provided the army with some "produce."

IEUE'S COUNTER-ATTACK (10:33-34)

33 ³Behold the Lord, Ieue of hosts, forking the foliage 'with terror!

And the high in 'altitude is He hacking,
And the lofty are being abased.

**34 And He 'fells' the thickets of the wildwood 'with iron.
'The high are falling 'by the sword,'
And 'Lebanon is falling 'by a noble.'**

The hostile host which had haughtily derided the Alueim of Israel now stands in bold battle array before His holy city and His temple, expecting to treat Ieue just as they have the so-called "gods" of the other vanquished nations. But they are as powerless to attack as a forest of Lebanese cedars. Ieue of hosts fells them all with one swift stroke of His mighty arm. While, at this point, Isaiah's words are predictive, the actual blow is depicted later in chapter 37 (Isa. 37:36). In one night 185,000 Assyrians are slain.

In the section just previous the Assyrian host has already been likened to trees of the wildwood, which would be so reduced in numbers that even a young lad would be able to count them (Isa. 10:19). Now, continuing this same figure, we see the Lord, Ieue of hosts, forking the foliage, and causing terror to fall upon one and all, the high in altitude as well as the rank and file thickets of the wildwood. All are being brought to the ground. The mighty Assyrian club which Ieue wielded to chasten His wayward nation, could never be powerful enough to overcome the One Who first held it in His hand, nor could it conquer the city which Ieue called His own.

DIVINE INTERPOSITION

The eleventh and twelfth chapters of Isaiah deal with the divine interposition of Ieue, that is, His personal intervention in behalf of His interests, both in the past and in the future, for the former is a preview of the latter. The forthcoming deliverance has just been predicted (Isa. 10:33-34) and will eventually be the subject of the people's praise (12:1-6). The Deliverer is now introduced, first as the Twig (11:1-5) and then as the Root of Jesse (11:10). After each of these introductions we are given a view of the conditions which ensue on the earth, first in the spiritual and natural

sphere (11:6-9), and finally in the political (11:11-16). The Twig from the set-slip of Jesse speaks of Christ coming of the seed of David (11:1). Later, as the Root from which Jesse sprang, He is seen as the Son of God.

THE DELIVERER, A TWIG

(11:1-5)

- 11 ^PAnd a Twig shall fare forth from the set slip of Jesse,
And a Scion from his roots shall be fruitful.^P
- 2 And the spirit of Ieue shall rest on Him,
A spirit of wisdom and understanding,
A spirit of counsel and mastery,
A spirit of knowledge and the fear of Ieue.
- 3 And His ^rscent is in the fear of Ieue.
And not ^tby the sight of His eyes will He judge,
And not ^tby the hearing of His ears will He correct.
- 4 And He will judge ^twith righteousness the poor,
And correct ^twith equity for the humble of ^tthe^o land.
And He will smite ^tthe^o ^aearth ^twith the ^rclub of His
^amouth,
And ^twith the spirit of His ^alips will He ^cput to death
the wicked.
- 5 And it ^bcomes that righteousness is the ^mbelt of His waist,
And ^ffaithfulness the ^mband^o of His loins.

In contrast to the mighty forest of Assyria which sought to destroy the people of Ieue, the Deliverer is brought before us as a set-slip or a simple scion, the smallest shoot of a plant capable of propagation or grafting. While the trees of the forest lie dead and decaying, a small Twig comes forth which will accomplish what all the armies of Assyria and all the great powers could not do. They are but passing phases of earth's travail. But He comes from the set-slip of Jesse, that is, "REALIZER," and will be grafted on his roots. At the same time He is also called the *Root* of Jesse in the parallel passage (verse 10), for He was before him (John 8:58). This One will reverse all the damage done to Judah by the Assyrian and all the other powers hostile to Judah and the house of David.

To what a dubious and decadent state the royal house of David has descended, that it must rely on a simple set-slip! In its first stage, a set-slip has no roots, and

it may well fail to root. At the time that Isaiah was speaking, King Hezekiah was without a son and this state continued for a dozen years. Yet the prophecy moves forward, ignoring the present lack, for it sees a *twig* faring forth from the set-slip of Jesse. There is root! Consequently, there is expectation.

The Scion from the roots of Jesse can be none other than Him Who asserted in the visions to John that He was "the root and race of David." (Rev. 22:16). To this One Israel owes all, for He was prior even to the patriarchs, Abraham, Isaac and Jacob. Elsewhere in Isaiah (53:2) Messiah is called a "layer-plant" (A.V. tender plant). The layer-plant is a plant formed by a branch of the parent plant, which is covered with soil and grows roots even while it is still connected with the parent plant. This picture of Christ seems more appropriate to His first advent and His presence in Israel at that time. The terms Twig and Scion, however, point to His origins which give Him pre-eminence over the nation. All the terms illustrate Messiah's vital *union* with Israel. The Twig is the natural growth from the stock of David, His forefather, just as the flesh of Christ came from David, through His mother, by generation. Yet the Scion is a graft and is, in a sense, abnormal, however suitable for propagation, as such. The graft in this case is not taken from Jesse but from Him Who is his root (verse 10). It does not grow *from* him, but is grafted *into* him. This latter picture is suitable to God's side, as Father of His only begotten Son. Thus Messiah became a graft upon the roots of David's father, Jesse. The scion is notable in that, although it combines perfectly with its stem, it retains its own characteristics and enhances the beauty of that to which it is grafted. This term "Scion" shows Christ as the One Whom Israel could not produce, though, according to flesh, He is out of the fathers.

The Pharisees of our Lord's day were evidently una-

ware of the truth which resides in this profound prophecy, that Messiah would be both a Descendent of David, and also the Root of David's line. When Jesus asked them whose Son was Christ, the Pharisees answered that Christ was the Son of David. With Psalm 110 in His mind, He then inquired, "If, then, David is calling Him Lord, how is He his Son?" Yet unbelief had no answer (Matt. 22:41-46).

DAVID'S SON

The unique character of the Twig and the Scion are enumerated in the next few verses, and they establish His identity without a doubt. He shall be fruitful—there shall be vast results coming forth from this One. The spirit will not just "come on" Him, as it did upon the prophets, but it will *rest* upon Him. Centuries later, in Nazareth, the city where He was reared, long after many features of Isaiah's prophecy had become history, our Lord claimed that the spirit of Ieue was upon Him, but His fellow citizens could not accept His testimony, for did they not know His parents? Yet they did testify that His words were gracious, without discerning what it was that prompted them.

How unparalleled are the inherent spiritual endowments of Israel's most illustrious Son! In Him resides both wisdom and understanding, empowering Him with counsel and mastery, as well as knowledge and the fear of Ieue. Of whom else may it be said that His *scent* is in the fear of Ieue? He does not judge by mere appearances but by a superlative sense which measures all actions according to the glory they bring to Ieue. He has the singular sagacity, the acute perception, to discern the fear of Ieue in the people. This ability of discernment is also accompanied by the power to enforce His judgment and correction. Such power is especially in point in the clearing of the ground at the beginning of His rule. His mouth is as though it were a club, and

the spirit of His lips can effect the death of the wicked, so that His righteous decisions will readily maintain the high character of His kingdom (11:4).

THE SPIRIT OF IEUE

Yet He derives all of His powers for judgment and justice from Ieue, for it is the "spirit of Ieue" that rests upon Him, enabling Him to act. He will judge with the righteousness of Ieue, and His correcting will not be limited by the range of sight or hearing. There will be righteousness for the poor and absolute equity for the humble in the land. Yet justice can be severe, and He will smite the earth with the club of His mouth, and the spirit of His lips will put the wicked to death. Under His righteous reign, none will be able to exert pressure to obtain special treatment or favors, yet all may expect that kind of righteous justice which will promote respect for and subjection to Ieue.

CONCLUSION

The spirit of Ieue is the one great lack in the world today. Because they ignore Him in all their activities, men act foolishly and lack real understanding, counsel or knowledge, and know nothing of the fear of Ieue. As a result, wrong rules the world and the wicked oppress the righteous. Centuries of human efforts to right earth's wrong and to establish a righteous rule have failed to produce any lasting results, so that the last half century has witnessed the most widespread warfare of human history, with devices of destruction far more horrible than ever before. All that is lacking is the spirit of Ieue. The presence of that spirit in the person of the fruitful Scion from Jesse's roots will grant Him success, even where all His presumptuous predecessors have miserably failed.

(To be continued)

EXHORTATION TO PEACE (ROMANS 5:1-11)

Being, then, justified by faith, we may be having peace toward God, through our Lord, Jesus Christ, through Whom we have the access also, by faith, into this grace in which we stand, and we may be glorying in expectation of the glory of God.

Yet not only so, but we may be glorying also in afflictions, having perceived that affliction is producing endurance, yet endurance testedness, yet testedness expectation. Now expectation is not mortifying, seeing that the love of God has been poured out in our hearts through the holy spirit which is being given to us.

For Christ, while we are still infirm, still in accord with the era, for the sake of the irreverent, died. For hardly for the sake of a just man will anyone be dying: for, for the sake of a good man, perhaps someone may even be daring to die, yet God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes. Much rather, then, being now justified in His blood, we shall be saved from indignation, through Him.

For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life. Yet not only so, but we are glorying also in God, through our Lord, Jesus Christ, through Whom we now obtained the conciliation.

AN EXHORTATION TO PEACE

GOD IS GRACIOUS. Our justification is the result of the free outflow of His favor. The chosen channel is *faith*. And why faith? There is a fitness in the fact that man must retract the slander which first caused the breach between him and his Creator. It was unbelief, mistrust, that caused his downfall. It is the first and foremost sin, the cord that binds all others to him.

FAITH ACCORDS WITH GRACE

But what potency is there in faith to grant us peace and access into grace? Is He not Truth and are not all His words most pure? Unbelief makes Him a liar and deserves the judgment of a slanderer. But will the Judge pronounce us "just" merely because we withdraw the insult? No, faith, of itself, has no merit.

But it is of faith "*that it may accord with grace.*" (Rom. 4:16). Discover, if you can, a way by which God's bounteous blessings may flow forth to guilty man. Remove each hindrance, every hedge or intervening barrier, pave all with love and arch the whole with grace and what way can there be that meets all of these requirements? Not another one but that which He has chosen—FAITH.

Righteousness, then, is out of faith and this agrees with grace. It is all a gift from God. How the very thought unveils His heart and kindles a responsive flame in ours! Faith cannot tarnish grace, but rather it conspires to make the blessing all God's own, cutting out all of man's faulty efforts.

WHAT IS FAITH?

And what is faith? Is it a settled confidence that God will do what we desire? The certainty that He will bend His will to acknowledge ours? This certainly is faith—faith in *ourselves*.. Self-confidence has long arrayed itself in gospel garb and played the part of Faith. But faith in God despises self and leans alone on Him—not on our thoughts of Him or on His works—but on His steadfast Word. Fixed firm upon the Word of God, faith has a fearless, steadfast stand. Faith elsewhere placed will totter to its fall. The very throne of God is not more firmly founded than His Word, and we believe Him true.

FAITH RIGHTEOUSNESS

Because we believe Him, He reckons us righteous in His sight. How blessed to be righteous! Yet how much more blessed still to have it as a gift from God. The merest token which speaks the love of some dear friend is transmuted into a priceless treasure in our eyes. His great gift—itself so precious—should magnify the love that prompted it.

Our God has drawn us with the cords of grace. Shall we not follow after Him? And shall we not bend to hear His voice as He unveils still further the yearning of His heart towards us?

PEACE TOWARD GOD

“Being, then, justified by faith, we may be having peace toward God...” Let us not miss the marvelous favor here unfolded by making “peace toward God” a mere consequence of justification.

Does the accused criminal, acquitted though he be, straightway find himself upon the judge's list of friends, the object of his favors? No indeed, for justification leads to no such favors.

THE GRACE WHICH ESTABLISHES

Nor is justification by itself the grace which establishes

us in settled confidence before God. Peace does that. Justification flows from that which God has *done*; what He *is*, is the basis of peace. We point back to the deliverance wrought by Christ Jesus as the ground of our justification. We look up to the Son of God, pin-nacled in highest glory, beyond the reach of death, and to God Himself, Whose Image He is, and find in Him the living, loving Source of peace.

JUSTIFICATION MUST PRECEDE PEACE

This peace would be impossible without our previous justification before God, but it is a favor immeasurably beyond it. Many of the saints have never known the stability, the solid satisfaction, the exultant joy, which justification by itself cannot produce, but which comes to those who use the "Way" God has provided—Christ Jesus—not only to deal with their sins, but as the road leading to His very presence, giving admission to this far greater grace—the Reconciliation. God's hand has revealed His heart, and He draws us to Himself.

Nor need we fear to respond. Christ Jesus is the Passport by Whom we may approach. We stand secure in Him. For it is through Him "we have the access also, by faith, into this grace in which we stand."

OUR EXPECTATION

And what a prospect lies before us! The "glory of God" is our goal. Once we read our sentence thus: "For all sinned and are *wanting* of the glory of God." (Rom. 3:23). Yet now it has become our boast in Him. What that glory comprises we may learn as we contemplate the only Man Who never sank below its lofty standard. As high and spotless as the snow-capped mountain peak; as lowly and sweet as the wild forget-me-not; all this we were not, and it was our condemnation; all this we shall be, and shall we not exult? This is our "expectation," our joy; this reaches far beyond the "righteousness" of any human court.

A PATH OF PAIN AND PEACE

Such is our expectation. But what of the path that lies between us and our goal? It is set with trials that oppress; afflictions and distresses that may dim our eyes with tears and blur the engaging vision. Can exultation find a place in such a scene as this? We ask our hearts, by sickness straitened, driven by distress, sinking in a sea of sorrows, and not a sign of His hand to help; and find its only answer in a doubt: "Doth God know?" Are not all these tokens of His displeasure, His indignation, His wrath?

Our rebel heart denies that there is peace. Our traitor heart would breed sedition in the very citadel of Love. O, how it swells and heaves our bosom with tempestuous waves of fear and pain, distrust and unbelief! And is there one whose eyes have scanned these lines, who has not harbored these? And is there one, who, musing in the shadowed hour, has not been galled by chains of dark distrust?

Only One can calm us, and He rises as He did on the Sea of Galilee, and lo! the tempest flees before His face! (Mark 4:37-40).

Be silent, be still!

He has made peace. Let us, then, be at peace.

And let us exult, not only in that future bliss, in that enchanting glory, but even in the afflictions of this present hour. So take the trial, plant it in the love of God, and see it spread its roots of patient endurance and rear its stalwart trunk of testedness and bear its pleasant fruit, expectation.

THE HOLY SPIRIT

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

It is the way of love to give. But God's spiritual blessings cannot be entertained except by His own spirit.

Our spirits can grasp the things pertaining to humanity, but divine affairs lie beyond that sphere. And so, first of all, God gives us His spirit, preliminary to His further blessings. Thus we are enabled to perceive that which is being graciously given to us by God (1 Cor. 2:11, 12).

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

MAN'S "PROGRESS"

Among men self-help receives encouragement and praise. And he who will not help himself need scarcely look for help from others. God's way with His creatures is the converse of this. It was when mankind had proven its own infirmity and helplessness that God provided power through His mighty Christ, the Saviour of all mankind.

Since the day Adam sinned man has been industriously employed to better his own condition. His one great aim is happiness—*apart from God*. He devises instruments of music to soothe his shattered senses; he drinks

the cup of pleasure to its bitter dregs; he cultivates his mind and makes himself gods; he tries the round of governments from despotism to democracy. But every device to uplift himself has proven an added weight to real progress. Much of what we laud today was worn to shreds by those who went before us. Rome was once a republic, and her laws are still the standard upon which our codes are founded.

Greece had fountains of intelligence to which the learned of our own day still return.

Israel had both a law and a literature which were divine; and besides had the only religion God has ever given mankind in their natural state.

But with all of these mankind has not attained its object. It is infirm. Sufficient opportunity has been given to prove beyond a doubt that mankind neither had nor ever would have gained strength enough to extricate itself from the slough into which it has fallen.

Since the death of Christ two more opportunities have been given mankind. Christ's advent and the strength and hope imparted by His death and resurrection injected new life into the corrupting mass. But as the truth was lost, mankind plunged into the "Dark Ages."

The only thing that rescued the race from its dismal plight in any measurable degree was the Word of God as proclaimed by the heralds of the Reformation.

And now that men enjoy the blessings which have followed in its wake, they seem most anxious to throw overboard the Word that saved them and which is their only hope. Soon they will find a man—their messiah (and Satan's too)—who will bring in the "golden age" they dream about. But their dream will be exceedingly short. In the midst of peace they are called upon to muster the most imposing armament this world has ever seen in order to stamp out the last vestige of God's Name still left upon the earth.

Then comes the Christ of God, Who, by a word,

destroys the horrid host. Then He brings in what men have been seeking—righteousness and peace and joy—and He supplies the power which they lacked, by virtue of His death.

IRREVERENT MEN

Before His death and after it, to the very last, men are irreverent. That is, they want happiness, but refuse to tolerate any “interference” on God’s part. They cast Him out of their plans, though they readily follow and co-operate with Satan in his schemes to better the lot of mankind. But, though they refuse Christ, Whom God has given power and authority to bless them to the full, and though they had fully proven their own inability and infirmity, yet even thus Christ dies for them, laying the foundation of eonian happiness. The weakness of that death is stronger far than the combined efforts of man and Satan. “For Christ, while we are still infirm, still in accord with the era, for the sake of the *irreverent*, died.” (Rom. 5:6).

CHRIST CAN!

Christ, the Messiah, or the Anointed One, is the title of our Lord which denotes His spiritual enduement and capacity to carry out God’s purposes.

What men cannot do, *Christ can!*

The various offices which He holds, such as Prophet and Priest and King, all depend upon this anointing, or Messiahship. By virtue of it He will yet be Ruler of the Universe.

But when God speaks of Him as His Son, we think immediately of His most holy spirit. When He speaks of Him as His Christ, the emphasis is upon His spirit, as well, but rather as connected with the *Man* of His counsels. He is the *Man* of transcendent spiritual capacity.

It will be helpful to keep His personal name, Jesus, by which He was known among men, His titles, which

spring from His Messiahship, and His appellations, which describe His relationships to God and man, all in their distinctly separate place.

What God *does* we learn through His Christ.

What God *is* we learn through His Son.

GOD COMMENDS HIS LOVE TO US

How constricted is the human heart! A merely righteous man would never move us. He may be just and upright in his dealings with his fellowmen; but none of them would think of making any sacrifice for such a one. Still, some *have* braved death for one whose goodness called forth active sympathy.

But in God's sight there is none worthy, not one good, no, nor even just (Rom. 3:10, 11). Were He to copy man, His love would never find an outlet. The distinctive and excellent quality of His love is this: that it makes its greatest sacrifice for those who least deserve it. Not for the good, not for the just (for there were none of these), but for the *sinner*, Christ died. This it is that commends God's love to us.

Such was His way with us while we were still sinners. But now that Christ's death has secured our justification, His blood before and on the throne of God speaks with untiring tongue the unceasing and abiding merits of that death.

THE BLOOD OF CHRIST

The blood is for the eyes of God. "When I see the blood, I pass over you." (Ex. 12:13).

Abel's blood had cried for vengeance; and Cain, his murderer, was doomed to spend his days far from the face of God, accursed from the very ground on which he trod. Christ's death also drew down a curse, but not upon his murderers: He bore the curse Himself! The blood He shed speaks better than that of Abel. "Vengeance" was the one unvarying cry of Abel's blood, but "Grace" is the refrain the blood of Christ calls forth.

And its power will never cease. Its unabated energy seems to gather strength the more it is expended. Time never can destroy its vigor, for when the eons have revealed its potent power to purify and bless, that death, the blood that speaks of it, will still abide; the firm foundation of that perfect bliss and pledge of its unending stay.

THE DIVINE LOGIC

This alone should be enough to establish our hearts before Him. But no, our hard human heart knows nothing of such grace. It reasons thus: "If He has shown me favor and I return it not in piety and good deeds He will thrust such an ingrate from Him." And so He would, were He such a one as we.

Away with such false reasonings! The divine logic drives such darkness from our minds. God reasons thus: "If divine love wrought so mightily on my behalf when I was still a sinner, how much more, now that I am justified, shall I be saved from God's indignation through Christ?"

He will not do less for the righteous than for the unrighteous. Will He provide justification at such infinite cost and then desert the object of His love? The times must indeed come, and may soon be here, when God will visit the earth with fearful indignation and blight those who are blighting the earth (Rev. 11:18). But He can never find it in His heart to pour His indignation upon one to whom He has given His own righteousness.

(To be continued)

ECHOES OF GRACE

A new eight page monthly, dedicated to the task of proclaiming the "Word Rightly Divided" is now being published by a group in Phoenix, Arizona. In addition to some local news, there are also articles which will appeal to all students interested in Paul's special ministry, and a question and answer department has been promised. Subscriptions are \$1.00 a year, and a sample copy will be furnished free to those who request it. Order from Echoes of Grace, P.O.Box 6170, Phoenix, Arizona.

PHILIPPINE ISLANDS

Brother Rodriguez has suffered a set-back in the loss of the typewriter which was sent him for the work there, and which had been carried in on foot because the highway was as yet unfinished. He states that outlaws are very prevalent in his area, and that two men came to his door asking for water. One then at gun point demanded his money, but he refused, saying that it was the Lord's money. When he still insisted, Brother Rodriguez prayed out loud, and the man left. But later he discovered that the other man had taken the typewriter. However, he still has the mimeograph, and hopes to be able to obtain another typewriter.

A conference of the leaders in the various parts of the Philippines is needed, but has not been possible because of the great distances to be traversed in order to bring them all together.

We suggest that our readers pray for the work there. Brother Carino, in the northern part of the islands, is also active and proclaims the truth in that area.

E.O.K.

HOPILAND

Brother Fred Johnson writes of an opportunity for him to minister to the Apache Indians at San Carlos, Arizona, who have lost their pastor, and asks prayer that the Lord will lead him in this matter. Also he would like us to pray for the summer conference to be held once again at Prescott, that it may prove to be a blessing to the many Indians from various tribes who will be in attendance. Rev. Luke Johnson, from the Pima country, will be speaking there this summer.

In Hopiland, they will be holding vacation Bible school, and will be short of help this year because Brother Johnson's son Caleb will be entering the armed services.

E.O.K.

INDIA

We continue to receive encouraging letters from Brother T. D. Iype in South India. He does much personal work, and is mailing out many copies of Romans. We are thankful to have a staunch witness for the truth in this far-off land, and know that our readers will join us in prayer for this brother and his work.

E.O.K.

CHINA

Brother Heidal is still able to continue the work by radio from Formosa, through his co-workers there, as well as working among the crews of Chinese ships docking at Tacoma. He is working under difficulties because of the severe illness of Sister Heidal. Please pray for the Heidals and for this work.

E.O.K.

Check your Panoply!

APPROPRIATE PEACE!

“STAND, THEN, girded about your loins with *truth*, with the cuirass of *righteousness* put on, and your feet sandaled with the readiness of the evangel of *peace*” (Eph. 6:14, 15).

That which pertains to the first and second part of our spiritual suit of armor, applies to the third part as well, i.e., that there is as yet nothing fundamentally *new* in the apostle's appeals. We have pointed out before how Paul, time and again, exhorted his readers to become acquainted with the word of *truth* and remain in it, how he endeavored to explain the various aspects of *righteousness*, not in wisdom of word, but in divine logic, “lest the cross of Christ may be made void. For *the word of the cross* . . . to us who are being saved, it is *the power of God*” (1 Cor. 1:17, 18). Hence righteousness is for us the power to *live* righteously, to walk in newness of life, seeing that we died with Christ and have the same spirit of life which resides in Him. With this in mind, the apostle bids us to “Pursue *righteousness, faith, love, peace!*” (2 Tim. 2:22).

God never asks from us what He does not give first. In Christ Jesus, He gives us His own righteousness; and only then does He expect us to present our members as slaves to Righteousness for holiness. This we can do since our spirit is indeed *life* because of righteousness, in accord with the spirit's law of life in Christ Jesus (Rom. 4:5; 6:19; 8:2, 10).

Likewise God would not want us to pursue peace with-

out having given it to us first. "Being, then, justified by faith, we may be having *peace* toward God, through our Lord, Jesus Christ" (Rom. 5:1). Thus our peace toward God is grounded on justification. The longing of God's heart, however, is not satisfied with the fact that He has given us His own righteousness and has thus cleared us from all guilt. His desire is to grant us much more. He wants us to be close to His heart, as near to Him as can be, as if there had never been any estrangement, or barrier, or distance. He wants us to enjoy the fruits of perfect *reconciliation*! Once we had been shut out from entering His presence, now we are entitled to affectionate fellowship with Him.

This is expressed in the divine declaration that not only did Christ die for sinners, but at the same time, God's own Son died for His *enemies* (Rom. 5:10). This means that all enmity is over; there is no longer any "cold war" going on; now we have perfect peace. As the result of justification is *righteousness*, so the result of reconciliation is *peace*. In either case it is God's gift which He presents to us before He asks us to pursue the attitude for which it stands. This means that we are supposed to *appropriate* His gifts to such an extent that they become ours, indeed, and are reflected by our behavior. But before going into details, let us once more consider His foremost gift to us, Christ's death.

APPROPRIATE CHRIST'S DEATH!

Romans 6:6 begins with a very short, though important phrase: "*Knowing this.*" When surveying our life, we will perhaps admit that we are often walking as if we no longer knew what Paul has written here. Hence in our case, this verse should rather read: *Forgetting this*, "that our old humanity was crucified together with Him." Let us praise the God and Father of our Lord Jesus Christ that *He* knows, even if our memory is slipping. This is why, once in a while, He

reminds us of the fundamental facts, such as those presented in the first half of Romans six.

Such a reminder is nothing unusual, as we gather from the two epistles to Timothy, who certainly wanted to be an ideal servant of Christ Jesus, yet was as human as we are. Living, as he did, in a time of political unrest, religious persecutions, and personal sufferings, he was worse off than most of us. As Paul's assistant, he had his share of toil and labor, famine and thirst, in addition to the daily pressure caused by his concern for all the ecclesias (compare 2 Cor. 11:27, 28). Under this strain, Timothy was forgetting about some aspects of God's grace, though we are not told which. This is why the aging apostle found it necessary to remind his child of faith that he should *rekindle* God's gracious gift and *nourish himself* with the words of faith and of the ideal teaching (1 Tim. 4:6; 2 Tim. 1:6).

"KNOWING THIS"

In our Lexical Concordance, the Greek word for "nurture" (or "nourish") is explained as *provide with the essentials of growth*. Hence there will be no spiritual growth as long as we are forgetting about some essentials in our life of faith. *Knowing this*, what God says in Romans 6:6, is the same as *appropriating* every word of it and rekindling this gracious gift, i.e., that in His eyes our old humanity *was* crucified together with Christ and that we died together with Him and are now walking in newness of life. Let us make a point of really *knowing this* and let us nourish ourselves properly and regularly with such essentials as these (Rom. 6:8, 11): "Now if we died together with Christ, we believe that we shall be living together with Him also. . . . Be reckoning yourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord."

Believing all of God's declarations in the first half of Romans six means appropriating Christ's death in such a way that *we know* (what *God* knows) about our old

humanity, i.e., that in His eyes it *was* already *crucified together with Christ*. For this reason we are not expected to wrestle with our own blood and flesh, but rather take its crucifixion for granted, for the transcendent greatness of God's power is available for us who are *believing* (Eph. 1:19).

Should we, however, fail in appropriating *Christ's death* in the first place, then we will fail as well in appropriating God's righteousness and His peace.

BECOME, THEN, IMITATORS OF GOD

Trying to imitate God is the best way of showing our full appreciation for His gifts. In his letters, Paul has given us ample evidence to prove that God, in Christ, deals *graciously* with us. Hence there should be adequate response from our side, for all the blessings are given "for the laud of the glory of His grace, which graces us in the Beloved" (Eph. 1:6). But how could we praise the God and Father of our Lord Jesus Christ day after day for His gracious attitude toward us and *all* His creatures without feeling compelled to show a similar attitude toward them, too? How could we pray daily for *all* the saints along the lines of Colossians 1:9-12 and still fail to deal graciously among ourselves? Could anyone ever fully enjoy God's *grace*, and at the same time deal *harshly* with his fellow believers and fellow men?

A NORMAL RESPONSE

When we think this over, we will admit that God does not ask us for anything but a normal response that should satisfy His heart as it warms ours. The more we ponder over the word of the cross in all its precious details, the more we will experience the power of God which is inherent in any of His blessed gifts. The more we ponder on His grace and praise Him for it over the years, the more emphatic becomes our yearning to *appropriate this gift* in such a way that it really becomes

ours, so that our own attitude, too, is governed by grace, thanks to the power of God!

Likewise, the more we appreciate the fact that Christ loves us and *gives Himself up for us*, an offering and a sacrifice to God, the more we, too, will want to walk in love as God's beloved children and imitators, due to the power of God (Eph. 4:32-5:2).

Likewise, the closer we come to a full realization of the various aspects of righteousness which God provides for us, the more we will *appropriate* it until we become so enslaved to Righteousness that we will detest even the slightest tinge of unrighteousness on our own part, thanks to the power of God.

And again, likewise, the more we enjoy the one aspect of reconciliation and peace (that between God and us), the more we will be prepared to fully *appropriate* this gift in order to enjoy all of its aspects, such as pursuing peace and being sandaled with the readiness of the evangel of peace.

HOW TO APPROPRIATE PEACE

In view of the hostile attitude of the Adversary and the spiritual forces of wickedness among the celestials, we would be unable to stand on or withstand because of our celestial allotment, were it not for God's promise that we will be invigorated in the Lord and in the might of His strength which is being given to us through various channels. *Truth* and *righteousness* are two of them, *peace* is the third. Here, again, our full cooperation is invited, as can be gathered from the careful wording, "your feet sandaled with the readiness of the evangel of peace."

Why is "peace" so important that God made it part of the panoply which He is providing for us? The reason for this has been explained at length in earlier volumes of this magazine, where three answers were offered.

- (1) We should appropriate God's gift of reconciliation to ourselves and thus have permanent peace toward Him.
- (2) We should anticipate the fruits of God's reconciliation with our fellow men and adopt an attitude of permanent peace toward others—sinners and saints alike.
- (3) We should consider ourselves ambassadors for Christ, sandaled with the readiness of the evangel of peace. In this capacity we are beseeching: 'For Christ's sake be conciliated to God!' (2 Cor. 5:20).

The following quotations are taken from UNSEARCHABLE RICHES, volume 31, beginning with page 371, and volume 23, page 389.

PEACE THROUGH THE CROSS

"Enmity has come in through the entrance of death and sin. All of mankind, without exception, are estranged from God. It is more than likely that this discord has affected the whole creation, in varying degrees. To make peace between God and His unfriendly creatures is the greatest of all achievements. In this world of strife and contention the role of peacemaker is a difficult and discouraging one. Contention comes by pride. Notwithstanding the shameful record of mankind since the dawn of history, men are proud of what they are and what they have accomplished and what they possess. . . . But heart peace with God comes only through Christ's sufferings and shameful, ignominious death.

"The cross, the inglorious, the disgraceful, the infamous, the outrageous stake, the most disreputable death that man can devise, where weakness and shame combine to dishonor the High and Holy Son of God—here is where *peace* was made for all who are *estranged*, where the world was *conciliated to God*. With this as a basis,

the Son will reconcile *all* God's enemies with Him when the eons have run their course. In the cross we see the utter worthlessness of man as well as the supreme exhibition of the love of God. Reconciliation is effected by the revelation of God's love in the deepest display of human hate.

ALL OUR PRIDE BURNT OUT

"The cross, like a lightning flash, reveals the heart of man. He Who hung upon it was the Touchstone by which all things may be tested. When He appeared among His people, humanity manifested itself as it really is. He should have been welcomed and honored and adored. By the condemnation of the only One Who deserved to live, mankind has condemned itself, and sealed its own death warrant. By the shameful crucifixion of the Lord of glory, men made it manifest that they, not He, deserve the death detestable. O that we all may learn what we really are in the light of the cross! This will *burn out all our pride* and prepare the way for peace. And thus it is that reconciliation comes. The cross will abase all into the dust, and humble their hearts before the Deity, and prepare them for the revelation of His love.

"But if the cross only revealed what is in man, it would not reconcile the race but would rather destroy it. Thanks be to God that it also reveals what is in God! It is the fullest revelation of His love. In it He seemed to side with man. Instead of rescuing His Beloved from their hate, He sends fire from above into His bones. He makes Him to be sin, Who knew no sin. He forsakes Him instead of the ones who deserved His displeasure. The divine alchemy which transformed the Victim of human hate into the Sacrifice for their sins, is almost too wonderful for human apprehension.

THE PERMANENT POWER OF THE CROSS

"The cross was the supreme crisis in universal history,

an event unique, unparalleled in the annals of time. Nothing has ever occurred which has such a profound effect upon the world. It will transform an alienated universe into adoring worshipers. It is a permanent, an abiding power which will *never lose its potency*. To-day the cross avails to conciliate the world, and to *reconcile* those who *receive the conciliation*. But this will by no means exhaust its power. It will be the *basis of all blessing* in the eons to come, and will bring *immortality and peace to all* at the consummation. Death cannot stop its course, for Christ arose, the Firstborn, and all for whom He died (and He died for all!) will share His life when death is finally abolished.

THE BLOOD OF CHRIST

“The blood of *Christ* is a most expressive figure of the *permanent power of His sufferings*. The soul, sensation, feeling (not the life) of the flesh is in the blood. In the days of old this was sprinkled in the holy of holies once a year on the day of propitiation, and for a twelve-month period preserved the potency of the sacrifice. So it is with the suffering of Christ. Thank God it is past, but its potency is permanent. It avails today, and will *never lose its power*. The blood remains, as it were, within the holiest in heaven, to witness to His offering.

THE BLOOD OF HIS CROSS

“But the blood of His *cross*—this goes far deeper still. Only in Colossians 1:20 do we have this notable expression. It is not a mere literary variant, but a deliberate endeavor to distinguish between the death of God’s Son and the *manner* of it. This is done because here we have not merely the salvation or the justification of all, but the *reconciliation* of the universe. It is not a question of sin so much as of offense and enmity. In fact this passage is concerned with salvation only insofar as it is included in reconciliation. *Peace* is made by

the blood of His cross. The blood is a reminder of its *permanence*.

“The blood does not merely remind us of His death and suffering, but of the *shame* and *enmity* of *man*, and the *darkness* and *distance* from *God* endured by Him because of the *crucifixion*. Stoning would have brought death, but would have avoided much of the suffering and the curse of the Deity which rested upon the One Who was hanged upon a tree. The marvelous truth that all will be reconciled to God is based, not only on the suffering and death of Christ, but especially on the abject abasement involved in the manner of His death, coupled with the curse which it drew from above.

“The cry of the august Sufferer, ‘My God, My God, why didst *Thou* forsake Me?’ finds its answer in the *cross*. With any other form of death God would not have forsaken Him. He would rather have turned against His murderers. It would have increased the distance and estrangement between God and His creatures. It would have made enmity, not peace. But because He voluntarily placed Himself beneath the curse of God for the sake of His enemies, the result was reconciliation.

“But let us note that in Colossians 1:20 the cross is brought in parenthetically. It is the basis of reconciliation, indeed, but by no means all that He will do in order to bring back the universe to God. On this basis He will carry on all of His future work of ruling and judging, of rousing and vivifying the dead. All of His coming acts will have this grand goal in view, and we will have our share in His work of reconciling God’s creatures among the celestials, for we are His complement. As *living examples of the power of the cross*, we will have our part in the final and effectual peace propaganda. For this reason we read in Colossians 1:20 of the *blood* of His cross, for its abiding power will be the means at our disposal in bringing out *perpetual peace*.

NO FIGHTING WITH OUR FELLOWS

“One of the hardest lessons for us to learn is the fact that we do *not* fight with our fellows. There must be no close conflict, no grappling with men, no wrestling with those within our reach. This negative injunction has never been heartily heeded. The saints have seldom worn the sandals of the evangel of peace, in their earthly contacts. The great truth of the conciliation of mankind was not recovered at the Reformation. There was only a blurred vision of Romans three and four, and a refusal to enter the fifth chapter.

NO FIGHTING WITH OUR OWN FLESH

“Neither is the fight with our own flesh. It is a fatal mistake to seek to subdue the flesh. It is futile to strive against our physical propensities. The disposition of the flesh is death, so let us put it in the place of death. It cannot be subject, so let us cease to expect anything from it, or seek to improve it. The flesh lusts against the spirit and the spirit against the flesh. The only successful solution to their opposition is to *starve the flesh*, to put it in the place of death, to nail it to the cross. Those who are of Christ crucify the flesh with its passions and lusts. The flesh is not on a par with the spirit. We have power and authority over the flesh, so that we should never condescend to strive as equals. We must condemn it to the ignominious stake.

THE SANDALS OF PEACE

“The sandals of the readiness of the evangel of *peace* give us the positive side of the apostle’s warning that it is not ours to wrestle with blood and flesh. It is a most difficult lesson to learn. There is so much friction with our fellow men, they are so blatant in their enmity to God, that it is difficult to maintain His attitude toward them, and refuse to antagonize the unbeliever. Yet this is essential to our celestial strife. When this adminis-

tration ends and the next begins the scenes will all be shifted. Then our celestial foes will be dislodged and God will change His attitude toward men from peace to indignation. Until then, let us not jeopardize our warfare by antagonizing those with whom He is at peace."

READINESS

The opinion is widely held that all of the Lord's work will be done here and now; and because of the urgency of the situation more stress is laid on announcing the evangel in its simplest form than on growing into Him, Who is the Head, Christ. Then there are others, no longer surging hither and thither, nor carried about by every wind of teaching, who occasionally show a lack of readiness in heralding the evangel of peace, opportunely or inopportunely, since, in their opinion, God will call those whom He has designated beforehand anyhow. Both groups, however, fail to recognize the importance of the life-long training program which God has set up for all His saints.

In His infinite wisdom He has laid down the sequence of steps to be taken; acquaintance with the word of *truth* comes first, appropriating *righteousness* is the next logical step, and only then should we try to walk in the *readiness* of the evangel of peace, and thus conciliate those being used by the spirit powers which are directing human affairs.

After sufficient preparation for an earthly job or profession, we might well become such experts at it that we no longer need to study the fundamentals at all. Perhaps we will try to keep posted on the latest developments in our special field, but otherwise the period of training is past, since we are now constantly applying our knowledge in our job or profession, and our performance will probably be fair or good, perhaps even excellent.

In the Lord's service, however, things are quite differ-

ent. He will see to it that in the oncoming eons we, too, will be experts in displaying the transcendent riches of God's grace to the celestial audience which is right now, for the most part, hostile to us. But until that date, we will not be experts, but rather *trainees*. As long as we are in this body of humiliation, we will never become fully proficient in the first step (knowing the word of truth, and remaining in it), nor the second (appropriating righteousness), and certainly not in the third (becoming experts in the readiness of the evangel of peace); but this should not deter us from going through these steps time and again, as long as we live.

Even Paul appealed to his readers that during every prayer and petition they should be praying for him on every occasion that to him *expression* may be granted in the opening of his mouth with boldness, to make known the secret of the evangel, the conciliation; and in addition he requested their prayers that God might be opening for him a *door* of the word, to speak the secret of Christ.

As far as *readiness* of the evangel of peace is concerned the apostle has been an excellent trainee since he was fully aware of his own limitations and the boundless power of his Lord. Paul's eyes were no longer blind to the will and purpose of God as they probably had been prior to his initial training period in Arabia (Gal. 1:15-17). As a matter of fact, however, this training was never finished as long as he was alive, slaving for his Lord and seeing the weakness and insufficiency of his flesh, as well as his lack of proper qualifications. Hence he said that Christ had commissioned him to herald the evangel, "not in wisdom of word, lest the *cross* of Christ may be made void." His heralding was not with superiority of word or of wisdom, but rather in *weakness, fear* and much *trembling*; not with the persuasives of human wisdom, but with demonstration of spirit and of power, so that the believers' faith may not

be in the wisdom of men, but in the power of God (1 Cor. 1:17; 2:1-5).

Under these circumstances, what else can you expect of a sincere trainee but weakness, fear and trembling? However, as soon (and as long) as we are aware of our own limitations, we are indeed *ready* for our training in the Lord's service. But let us never forget that the printed word of God does not provide us with an easy "correspondence course" where we pick up one or two subjects that are attractive to us and just set aside a few hours for their regular or occasional study. The Lord's method is different, He is *training us on the job*, as He did with Paul; and this will last as long as we live in this body of our humiliation. While still being trainees, we are already God's ambassadors, though most of us, like the apostle, will conduct an embassy in a *chain*, which was literal in Paul's case; but with us it might be some individual handicap.

As ambassadors we are strangers in a foreign country that follows a different way of life, in accord with the eon of this world; in accord with the chief of the jurisdiction of the air. When ambassadors try to be faithful to their home government, they will not be very welcome nor popular in the foreign land. At the end of his career, Paul was no longer welcome even in his own ecclesias in Asia Minor, such as Ephesus, Laodicea, and Colosse where his last letters had been circulated, or Derbe, Lystra and Iconium which once were called "stable in the faith" (Acts 16:5). When the aging apostle was facing death, he wrote to Timothy, "Of this you are aware, that *all* those in the province of Asia were turned from me." But in the same letter he says, "I have contended the ideal contest" (2 Tim. 1:15; 4:7). The love of God had been poured out in his heart and had prompted him to love others, friend and foe, never heralding himself, but Christ Jesus, the Lord Whose slave he was (2 Cor. 4:5). Here we have the picture

of a chained ambassador, a lonely apostle, and yet, an ideal slave of his Lord, who had always been *ready* to obey his Lord's orders.

From this we see that the apparent lack of success is not due to God's disapproval, nor the trainee's failure, or his lack of faith, as some might suggest. It is not the success that counts with the Lord, but rather the *readiness*. And what else can we expect of a handicapped ambassador but *readiness*? It is up to his Lord to grant him expression in the opening of his mouth with boldness, so that he can make known the conciliation. It is up to his Lord to open a door of the word, so that he can speak the secret of Christ. It is the Lord Who sets the time for his trainees to announce the conciliation, Who provides opportunities to herald the Image of the invisible God, the Firstborn of every creature, the Head of the body, the Firstborn from among the dead, Christ, Who will make peace with all, through the blood of His cross.

"The feet sandaled with the *readiness* of the evangel of peace." Now we see that God has carefully worded this sentence so as to fit Paul's case as well as yours and mine. It is the *readiness* that counts with the Lord, the attitude of peace which is becoming to the ideal slave whether we see him under the figure of a handicapped ambassador or an unsuccessful trainee.

In conclusion, we would like to quote from UNSEARCHABLE RICHES, volume 26, beginning on page 121, and volume 16, page 65.

THE EVANGEL OF PEACE

"We war with an evangel. This seems the strangest part of our panoply. What place can the sandals of peace have in the conflict with spiritual forces of wickedness? It is evident that there can be no armistice, no peace with them. The *evangel of peace* is not for the foe, but for our fellow men. It is the conciliation which

makes God the Suppliant of the sinner, which insists that God is at peace with them, which makes us ambassadors of heaven to humanity. It is the lost gospel. Here we learn of its effect on the world of wicked spirits.

"In the figure it may not be easily seen how such sandals would be any protection. In considering the facts, it is much clearer. The evangel is our point of contact with the world. If humanity had even a slight inkling of the great truth that God is conciliated, that He refuses to have any conflict with them, it would rob the spirit world of the best ally that they have. As it is, wicked men are the tools of wicked spirits, and are arrayed against us, so that it is often difficult to refrain from clashing with them, with whom we should not wrestle. Now that the evangel of peace is practically unknown in Christendom, the saints have shifted their standing. Instead of proclaiming peace, they represent God as at war with mankind, angry and antagonistic. They are shod with iron shoes. The spirits are able to wound them through the unbelieving world which is controlled by the chief of the aerial jurisdiction.

ALL ENEMIES ARE POTENTIAL FRIENDS

"It is always pleasing to God for His saints to imitate Him, in His latest revelation of Himself. Our characters should conform to the truth we teach. The marvelous message of the ultimate reconciliation of all to God is the most powerful incentive to peace. We look upon all our *enemies* as *potential friends*. We welcome and anticipate the time when all enmity and every difference will vanish, and it is bound to have a soothing and salutary effect on our present conduct, in the measure in which it has gripped our hearts.

"Great as is God's grace in the gospel, how excessively redundant is its outflow to those who have received the conciliation and are reconciled! We are to imitate Him, not merely in our attitude to His enemies, but more

especially toward those whom He has taken to be His friends. Here is where we all fail. Here is where we all place limits on His favor.

“The highest evidence of a close communion with God is not a haughty holding of the truth and a separation from all who do not see it as we do. We are to endeavor to correctly cut the word of truth, but we are also to endeavor to keep the unity of the spirit in the tie of *peace*. Truth, too often, has been held in hate. Truth *in love* is the key to the approval of God and to the hearts of His saints.

“In these days of apostasy the truth must often be most unwelcome and unwanted, even by the saints. But truth, *in love*, has a power difficult to resist. Truth, in love, is sometimes silent, for fear of offending. It is often grieved, but does not retaliate. Above all it does not, like Peter, cut off the ears of those who oppose, for it is patiently waiting for the time when the ears will be healed, not hurt. Let us, who believe in ultimate reconciliation and present conciliation, complement our belief by a most gracious and loving exercise of the grace we have received, in our contact with the world and with His beloved saints!”

H.H.R.

(To be continued)

PAUL PETRY

On June 5, 1961, our dear brother in the Lord, Pastor emeritus Paul Petry of Bad Kreuznach, West Germany, was put to repose at the age of 94.

The Lord had given him the rare gift of a deep realization of God and a full understanding of His goal with mankind. Since 1932, Paul Petry had been associated with A. E. Knoch in the work on the German Concordant Version of the New Testament. He also wrote articles for the German “Unsearchable Riches” magazine, as well as several booklets on reconciliation and related topics. Until only four years ago, he was still able to deliver messages on advanced truths, though he had discontinued preaching at revival meetings.

We will miss this staunch champion of Concordant truth in Europe, but we will meet our brother again when we all shall serve the Lord in the on-coming eons, displaying the transcendent riches of His grace to a celestial audience.

H.H.R.

MILLENNIAL JUDGMENTS

(CONTINUED)

AFTER OUR LORD'S ASCENSION, the apostles carried on His same teachings on the subject of judgment, for He had laid a very firm foundation, and they merely built upon it. They did so not only by their entreaties, but also by their acts. The penalties they inflicted were really prophetic in character, such as will take place in the millennial kingdom, as can be seen from the verdict passed on Ananias and Sapphira. As soon as Peter divulged their sin, God Himself meted out the death penalty to them (Acts 5:1-11). The sin was followed immediately by the punishment. To many of us, the sentence passed on these two sinners may seem a bit severe. Their crimes were and still are a very common evil; love of money and untruthfulness. However, as the Pentecostal believers expected the kingdom to commence very shortly, this vivid incident served them a drastic notice that, when it did arrive, the righteous King would introduce absolute and inexorable justice. Ananias and Sapphira at least were buried; in the kingdom sinners will be thrown into Gehenna after their death.

During the transition period, Paul passed judgment in a similar manner. When Elymas withstood his message, Paul struck him blind (Acts 13:6-12). This was a shadow of the same judgment which was soon to be pronounced on Elymas' whole nation, Israel. Because the nation, as a whole, withstood the preaching of the evangel, it was blinded. It is notable, also, that the language used by Paul to explain the judgment executed on Elymas, is

similar to that used by our Lord and the other apostles. He says that it will only last "*until* the appointed time" (Acts 13:11). Likewise, the callousness which has become Israel's curse is also limited, for its duration is "*until* the complement of the nations may be entering." (Rom. 11:25).

JUDGMENTS OF INDIVIDUALS

These significant judgments are but small samples of what may be expected during the coming kingdom. In that day, even though Israel, as a *nation*, will have become obedient to their Subjector, there will still be certain individuals suffering severe penalties for sin, at various times throughout the thousand year reign. Of this time Jesus said, "Many from the east and the west shall be arriving and reclining with Abraham and Isaac and Jacob in the kingdom of the heavens, yet the sons of the kingdom shall be cast out into outer darkness. There shall be lamentation and gnashing of teeth." (Matt. 8:11, 12). Similar to the Gentile centurion who came and testified of his faith in Jesus, there will be many out of the nations in the future who will gladly submit themselves to Christ's righteous rule. These will share a measure of the blessings enjoyed by the resurrected patriarchs of Israel. On the other hand, the disobedient members of God's chosen people, who should have become channels of blessing to the other nations, will suffer awful anguish and pain, for there will be "lamentation and gnashing of teeth." We are not told specifically where these penalties will be inflicted, but the fact that those who undergo these torments will remain conscious would indicate that there will be other places of judgment in the future kingdom, besides the Gehenna of fire into which corpses are thrown.

THE NATIONS ALSO JUDGED

During the entire duration of the millennium, all the people of the earth will be subjected to the stringent

righteous requirements of Christ's government. The so-called "Kingdom Psalms" (Psalms 93 to 100) tell us much about the authority which will be given to the Son over every land and nation. The attitude of all humanity in that day will be "Ieue reigns; the nations tremble" (Ps. 99:1). Psalm 2 also speaks of Christ's "righteous dictatorship," in which He shall rule with an iron club. Disobedience may bring severe discipline and even death, hence those serving Him will do so in *fear and trembling*.

IMPLICIT OBEDIENCE DEMANDED

Certain sayings of the prophets also give us glimpses of this future kingdom, and show how the Lord will enforce implicit obedience. In that day they will celebrate the feast of tabernacles in Jerusalem and require all the nations to come and take part in it (Zech. 14:16-19). Perhaps each nation will send its delegates or representatives to attend. If any nations decline the invitation, God will withhold the rain from their lands, so there will be no harvest, and consequently no food supply. A nation will have to obey or risk starvation.

This judgment is still comparatively mild contrasted with the one that Isaiah speaks of (Isa. 60:12): "For the nation and the kingdom which will not serve you shall perish, And these nations shall be deserted, yea deserted." This threat is in the same chapter which describes Christ's coming kingdom in all of its splendor and glory. How fearful is this judgment, which would destroy whole nations! Yet it is possible that some countries may risk drawing down God's wrath upon themselves, and will experience this very thing. These calamities remind us of ancient times, when Israel was ordered to exterminate whole races who inhabited the holy land, to avoid being contaminated by their idolatrous abominations.

Paul refers to this judicial aspect of Christ's kingly reign when he speaks to the citizens of Athens, where he

said, "Forasmuch as He assigns a day in which He is about to be judging the inhabited earth in righteousness" (Acts 17:31). Not until that fateful day will mankind find out what *justice* really is.

This principle of judgment which will so characterize the millennium is alluded to in the expression, "He shall be shepherding them with an *iron club*" (Rev. 2:27; 19:15). The significance of this is that sin will be followed by prompt and proper punishment. The form of government will be absolute dictatorship. Grace will not be reigning in that day. God will not be scoffed at with impunity. The iron club will be the symbol of absolute and instant enforcement of His rights.

AN EONIAN EVANGEL

Although the "gospel" will again be preached, it will be vastly different from the evangel in this present administration. Today God pleads through His ambassadors, "Be conciliated to God!" (2 Cor. 5:20). In view of Christ's sacrifice He stoops down to entreat the lowliest of all men with such a benevolent love that none need fear to approach Him. In contrast, the evangel of that day will be "Be ye afraid of God and give glory to Him, for the hour of His judging came; and worship the Maker of heaven and the land and the sea and the springs of water." (Rev. 14:7). The so-called "great commission" (Matt. 28:19, 20) will be in force, calling for all to be baptized into the name of the Father and of the Son and of the holy spirit. "He who believes and is baptized shall be saved," that is, from the judgments which will be impending, "yet he who disbelieves shall be condemned." (Mark 16:16). This instruction does not apply today, but rather to that coming era. It would be a serious error to interpret these warnings as proofs of eternal damnation, for they apply only to that specific period indicated by their context.

The peace which will be established in that day will be

enforced by the suppression of all opposition, and maintained by constant supervision, as indicated in Psalm 66 (verse 7) : "He [Christ] ruleth by His power for the eon. His eyes behold the nations. Let not the rebellious exalt themselves." Obedience will be enforced by calling attention to the fearful consequences of disobedience. But this kind of peace is far from the ideal for which God's loving heart is longing. He yearns for willing submission from all His creatures. But this is not to be attained during the millennium. Although Satan will be bound during this whole period, the nations will not have been completely released from his spell, and they foolishly rejoin him in a world-wide rebellion when he is finally released.

FEAR, THE MOTIVE

It should not be too difficult to understand why this blessed but severe rule does not really alter or renew the stubborn and selfish hearts that endure its rigorous righteousness. This type of government cannot produce loving submission and sincere subordination to the supreme Subjector. Psalm 66 (verse 3) describes the inward attitude of those who submit to Christ's reign out of fear : "Because of the greatness of Thy power Thine enemies submit themselves to Thee." Their motive, then, is fear, not love.

THE FINAL REBELLION

But God will see to it that Christ's worldwide empire will not end in mere lip-homage. Near the end of the millennium He will loose Satan once more, and the old serpent will once again seduce all nations. His immediate success will clearly demonstrate that even a thousand years of uninterrupted peace and prosperity are not sufficient to change the human heart. So Satan again arrays the nations to do battle with God, just as he did at the end of the previous (this present) eon. God rains down fire from heaven upon the battle host, and Satan himself is cast into the lake burning with fire and sulphur (Rev.

20:7-10). Thus the kingdom age, like all those preceding it, ends with a swift stroke of sudden judgment.

THE GREAT WHITE THRONE

The catastrophic climax to the millennium is followed swiftly by yet another fiery infliction. John refers to it in the Unveiling when he says, "And I perceived a great white throne, and Him Who is sitting upon it, from Whose face earth and heaven fled, and no place was found for them" (Rev. 20:11). Although Isaiah alludes to this time (Isa. 51:6), and mentions new heavens and a new earth (Isa. 65:17), the apostle Peter gives a much more detailed account (2 Pet. 3:10-13). The present heaven and earth are stored with fire (2 Pet. 3:7), kept for the day of judging and destruction, when all the elements will be dissolved by combustion, and the earth and the works in it shall be found. This takes place at the close of the millennium. But it is not the consummation of God's plan. Following this will be the new heavens and the new earth in the "Day of God."

JUDGMENT NOT GOD'S FINAL WORK

By showing that the dissolution of the elements is but the initial step which brings about an entirely new creation, more glorious than the first, God demonstrates, in a most convincing way, that a judgment fire is not His final work. Judgments never cancel His plans to bless His whole creation, nor do they absolutely obliterate His creative achievements. Instead they actually prepare for something far finer, bringing creation ever closer to its goal.

What will happen to the vale of Gehenna when the whole earth burns? It will be consumed along with everything else, and will certainly not be carried over into the new earth. Its fires, which burned incessantly to consume the corpses and offal in it, will in turn be devoured by another blaze which will likewise be ex-

tinguished when it has accomplished its appointed purpose. This conflagration will also burn up the worm of which it was written, "it will not die." This does not mean that it was immortal but that it would gnaw at every corpse cast into Gehenna throughout the millennium. The fire which helped the worm consume the corruption would also end, along with everything else, at the close of the kingdom eon. It is not "eternal," but rather "eonian," for its duration is one entire eon, the millennium.

When we reflect for a moment we will realize that the whole course of the history of mankind is somewhat like a road, spotted here and there with divine judgments which serve to show that God is a holy and just Judge. But these calamities are by no means all of His judicial acts. The most important ones which will produce the greatest results are all still future. All those we have dealt with up to now were executed on *living* men who had not yet experienced death and resurrection. There yet remains for us the whole realm of revelation concerning those judgments that will befall sinners in another life beyond the present terrestrial one. To this Paul pointed when he wrote to Timothy, "I am conjuring you in the sight of God and Christ Jesus, Who is about to be judging the living and the dead, in accord with His advent and His kingdom" (2 Tim. 4:1).

—BASED ON AN ARTICLE BY M. JAEGLE

"OUR FATHER PROMISED BLESSINGS"

Word from our Brother Albert L. Tanner asks us to encourage our readers to write for a free copy of his latest tract entitled "Our Father Promised Blessings." This tract graphically explains many of the blessings our Father has promised, some to be fulfilled in the near future, while others are reserved for a much more distant time. It contains quotations from seven different versions, including the Concordant Version. Order from Albert L. Tanner, 318 W. Armitage Avenue, Chicago 14, Ill.

WHY AND ? WHITHER

WHY? is the unanswerable question. Men may tell you Who? or How? or Where? or When? but they are lost when they come to consider the basic reason for all things. You may know where and when you live, and somewhat of how you manage it, but do you know *why*? The day and place and the circumstances of your birth may be on record. But have you any inkling of *why* you were born? You are in the midst of a world of sin and suffering. But *why* is almost everything on earth out of joint?

The same shroud covers the question *Whither*? The future is all dark to most men. Not only is the reason for all things obscure, but the end or object is an enigma. Do you know whether all will end in chaos or a glorious consummation? Do you know where you will be then, or next year, next month, next week, tomorrow, or an hour, an instant from now? Mankind knows neither the beginning nor the end. That is why they know naught of the wherefore that lies in between.

Only in God's Book do we learn this great secret. He alone can transform our darkness into light. When we learn *His purpose* and *His plan* to *glorify Himself* through the human race during the eonian times, we can see both the *why* and the *whither*, the source and the sequel, that enable us to not only endure it, but assent to it, vindicate it, and delight in it. A.E.K.

IF WE COULD SEE BEYOND TODAY, WE WOULD HAVE IT
NO OTHER WAY

HONOR YOUR PARENTS

Did you know that the apostle Paul wrote a message to CHILDREN? In Ephesians 6:1-3, Paul wrote, "Children, be obeying your parents in the Lord, for this is just. Be honoring your father and mother (which is the first precept with a promise) that it may be becoming well with you and you should be a long time on the earth."

As he wrote this, Paul was remembering a time—long, long before—when God gave a set of rules or "precepts" to his ancestors, the Israelites. There were many kinds of rules—rules that would bring them great blessings if they were obeyed.

A RULE WITH A REWARD

One rule or "precept"—the one Paul was remembering—was a special one, because it was the first rule to have a *promise* added to it. Here is what it said: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." What a wonderful promise that was!

And so God directed Paul to write to children who love God, to remind them that it is HIS WILL for them to obey and to respect their parents. Who gave you your father and mother? Yes, God gave you loving parents to help you to grow strong in body and in mind, and to help you become *wise* in the things that are *really* important.

There are boys and girls whose parents do not know

God's Word; they do not know the Saviour Whom God sent to save us from sin. These parents do not know *how* to teach their children to please God. Do you not feel sorry for these boys and girls? If *your* parents love God and follow His Word, you should be *very* thankful, and willing to obey them always.

To be able to live a long life is a wonderful thing. But it is even *more* wonderful to know that we can please the God Who *gives* us our life. And we can please Him as we obey father and mother. "Children, be obeying your parents in all things, for this is *well pleasing* in the Lord." (Colossians 3:20). F.S.

UNITED GATHERINGS

We gathered together at Manchester on Sunday, May 14, with about 80 others, and the day was one of praise and thanksgiving. Brother F. Orton of Bramcote gave the morning address on the Oneness of the Body, its functions and unity in the Lord. In the afternoon Bro. J. Essex spoke on Christ in the Philippian Epistle, engaging our thoughts with the service of the saints to God's glory, and in the evening, Bro. E. G. Jones took the question "Who is the Saviour of All Mankind?"

The gathering at Sheffield on June 11 was also well attended and very profitable in fellowship and ministry.

Brother Struthers of Manchester occupied the morning in a meditation upon the subject of "Enemies," considering such matters as Sin, Death, Flesh, and their relation to the words abolish, destroy, nullify, reconcile and subject.

Brother Simpson of Sutton in Ashfield took us into the "Evangel for Today." Introducing himself as a one-time scripture "roamer," who now knows you are not always perceiving or presenting truth that way, he continued by stressing the message of the Roman epistle along with the features of 1 Corinthians 15:1-3; and that in this God is glorified.

The day concluded with Bro. Davies of Bramcote setting before us a message from 1 Corinthians 3, verses 1 to 4, and verse 6: "The Light shall be Shining," in which he called our attention to darkness as a figure and the words "ignorance," "unintelligent hearts," and "blindness" setting before us the features of our illumination and the light as set forth in Paul's epistles.

We look forward to the next gathering at Blackheath on July 16, 1961. E.W.J.

UNSEARCHABLE RICHES FOR SEPTEMBER, '61
BEING THE FIFTH NUMBER OF VOLUME FIFTY-TWO

EDITORIAL

"...consoléd together...through one another's faith..."
(ROMANS 1:12)

FELLOWSHIP FOSTERS FAITH. And real faith should desire and promote fellowship. Believers should eagerly grasp every opportunity to meet together, to study together, to sing together, and to pray together. Those who have been "called out" from the world to form the "ecclesia" are all members of a single harmonious organism, the Body of Christ. When we meet together and commune with one another we become acutely conscious of the spirit's unity, which links us all together and binds us to each other with the tie of maturity, which is love (Col. 3:14).

God, in His grace, granted two of us on the staff just such an opportunity this summer, to visit several of the ecclesias throughout the United States and to participate in the annual Young People's Fellowship in Baldwin, Michigan. Upon returning, our hearts are filled to overflowing with thanksgiving and praise for all the vast riches which God has bestowed upon us during this trip.

We wish that each of our readers could have shared the entire two weeks with us in Baldwin! The theme of the Fellowship was the invigorating fourth chapter of Ephesians, which was read as we gathered together each morning. Then followed a discussion period where each one was able to share with the others whatever particular blessing he had received from the reading that morning. A new chorus, "Teach the Good News," written by our Children's Page Editor, Flora Stankwitz, was introduced at the fellowship, and, appropriately, its words

echo much of Paul's message to the believers found in Ephesians four.

With a two hour session in the morning, another hour in the afternoon, and quite often a meeting in the evening as well, besides the inevitable informal discussions going on between meetings, most of us found ourselves "in the Word" practically every waking moment. Being so completely absorbed in those things which really are of consequence was a very stimulating and exhilarating experience for all of us. To have such an uninterrupted opportunity to be "seeking those things which are above" was a rich blessing and a sweet foretaste of what lies ahead for all the members of Christ's body one glad day.

The fellowship was blessed by the presence of many able speakers. In addition to the young men present, there was Brother Raymond Van Dyke and Brother B. A. Baker from Grand Rapids, Brother Howard Hough from Almont, and Brother Theodore Holtorf from Chicago. There was also a great abundance of musical talent, and there were special musical numbers at almost every gathering.

One of the most encouraging aspects of the the fellowship was the earnest endeavor on the part of all to recognize and keep the unity of the spirit. God brought together in this one place believers from almost every corner of the United States and also from Canada, whose backgrounds varied and whose understanding of the Scriptures occasionally differed on some topics. Yet God's spirit, operating in each one, fused all into one harmonious whole, linked together in love and joy and peace, so that each one did his part to keep the meetings free from that kind of controversy which serves no useful purpose, but rather upsets those who are hearing.

As it has been pointed out in these pages repeatedly, the true basis of fellowship is not to be merely a paralleling of viewpoints in all particulars of the Scriptures,

but rather a patient pursuit in the pathway of righteousness, faith, love and peace together with *all* who are invoking the Lord out of a clean heart. That this is both possible and practical was demonstrated at the Fellowship in Baldwin.

In future issues of the magazine we hope to be able to share with all our readers some of the studies which were presented at the Fellowship, for your edification and enjoyment. And may we encourage you to seek out every opportunity which the Lord presents to find fellowship one with another until that glad day when Christ comes to take us to be with Himself. "And thus shall we always be *together* with the Lord." (1 Thess. 4:17).

THE EDITORS

"ONE ANOTHER"

In the portion of Paul's letters dealing with the believer's walk of faith he uses the expression *one another* twenty-eight times. These, when examined together, give us a clear and beautiful lesson in how to be "well pleasing to God" and a blessing to those around us.

Romans 12:5 and Ephesians 4:25 give us the basis or root from which the other instructions spring naturally. We are members of one another since we all are members of Christ's body. Thus we would treat each other with the same tender solicitude usually reserved for the members of our own fleshly body. We are to be "kind to one another, dealing graciously among yourselves," with what example? "According as God also in Christ deals graciously with you." (Eph. 4:32).

Concerning mutual love, we are told by our apostle to "superabound in love for one another" (1 Thess. 3:12); "to have fond affection for one another" (Rom. 12:10); to be "mutually solicitous" (1 Cor. 12:25); and "mutually disposed" (Rom. 12:16; 15:5).

We are told twice to be "bearing with one another"

(Eph. 4:2; Col. 3:13). What depth of patience this requires; and what a need there is for the setting aside of self, for we are even to be subject to one another (Eph. 5:21).

What love and tact are required of us that we may be admonishing one another (Rom. 15:14), but not judging (Rom. 14:13); that we may not be lying (Col. 3:9), but pursuing that which is for the edification of one another (Rom. 14:19).

And what can we *do* for others? We may take them to ourselves (Rom. 15:7); we may slave for them (Gal. 5:13); we may bear their burdens (Gal. 6:2); we may console them (1 Thess. 4:18; 5:11).

As we study these instructions we see that in obeying them we are but displaying the fruit of the spirit, for a life for others springs from and produces "love, joy, peace, patience, kindness, goodness, faithfulness, meekness and self-control." (Gal. 5:22, 23). L.W.

APPRECIATION FOR PRAYER

We wish to thank all those who have been praying for the recovery of our German volunteer helper, Gerhard Koepernik of Hamburg, West Germany. We praise the Lord that our brother is now slowly regaining his vitality and strength, though he still suffers from severe headaches occasionally. He may now leave his bed for a few hours a day and have a short walk in the open air. D.V., and according to the estimate of the supervising physician, he might be back on his job early in 1962. H.H.R.

We request the prayers of all our friends for Brother and Sister Raymond Van Dyke whose home in Grand Rapids, Mich. burned down during the recent Young People's Fellowship held in Baldwin. Bro. Van Dyke was a frequent speaker at the Fellowship, and leads a Bible Study Class in Grand Rapids.

SUBJECT AND REFERENCE INDEX

A friend of the work has kindly compiled a Subject and Scripture Reference Index to volumes 41 through 50 of Unsearchable Riches, which is being issued as a supplement to this issue. All back numbers for these ten volumes are available in good quantities from the publishers. Additional copies of this Index as well as the Indexes to previous volumes are available free of charge upon request. D.E.K.

AN EXHORTATION TO PEACE PART II

HELPLESS AND SINNING, we have found in Christ relief and righteousness. But deeper and more desperate was our case than even this, as seen in our strained relationship to God.

ENEMIES OF GOD

God counted man His enemy. Helplessness alone might call for pity; sin's desert is death, but enmity draws down the thunderbolts of war. How terrible to have the Almighty arrayed against us! Well might we fear and say, like Saul of old, when David spared his life: "If a man find his enemy, will he let him go well away?" (1 Sam. 24:19). And if the Mighty Al*, the Supreme Sub-jector, gird on His armor, who can stand before Him?

God was arrayed against the race. His justice and holiness absolutely required that this be so. Aught else would have sullied His holy Name. In the case of Israel, and the rare instances of favor to an alien, the sacrificial knife alone could clear a bloody path into His presence.

But now that the cross is past, God's justice can no longer be called into question. His holiness is put beyond denial. Apart from the death of God's Son the enmity would yet remain, but now God is conciliated, and it has been accomplished without polluting the purity of His great Name.

*Al is the *singular* form of the Hebrew *Alueim* (or Elohim) and means SUBJECTOR, although most translations render it simply "God," or "El," as in Immanu-el.

CONCILIATE OR RECONCILE

In the Authorized Version of Romans 5:10 we read: "For if, when we were enemies, we were *reconciled* to God..." The Greek word which is translated "reconciled" is *katalla'ssō* which, very literally translated, means DOWN-CHANGE. However, it becomes evident that *katallassō* expresses *one-sided* "conciliation" rather than a *two-sided* "reconciliation" when we study its usage in the inspired original. The popular versions conceal this important fact, since they fail to distinguish *katallassō* from *apokatallassō*, which *does* signify a *mutual* conciliation; a *reconciliation*. A single occurrence of *katallassō* (conciliate) will suffice to show that this Greek word expresses a one-sided amity only and is not to be confused with reconcile, which is mutual. In 2 Corinthians 5:19 Paul writes: "God was in Christ, conciliating (*katallassō*) the world to Himself." That the world is not *reconciled* to God should be self-evident. Yet that God is at peace or conciliated to the world and is not reckoning their offenses to them is a glorious truth which is essential to our understanding of the evangel for today. Thus, with conciliation effected, God is beseeching the world, through His ambassadors, "For Christ's sake be conciliated (*katallassō*) to God." (2 Cor. 5:20). Those who respond to this plea, who believe the evangel of peace, are *reconciled* to God, since peace is thereby made mutual. Just from these two occurrences we can see how important this distinction is to a proper understanding of the Conciliation.

THE CONFUSION COMPOUNDED

The King James Version, by rendering *katallagē* (conciliation) "atonement" in Romans 5:11, has confused conciliation with the "atonement" so often mentioned in connection with the Levitical offerings. But that is a completely separate matter having to do with propitiation, that is, a shelter from the judgment due to sin.

Conciliation and propitiation are decidedly distinct truths. Propitiation has to do with *sins*; conciliation with *offenses*. The former provides a shelter from Divine indignation; the latter establishes peace.

Propitiation was secured to Israel by the blood sprinkled on the propitiatory shelter (King James Version, "Mercy Seat"). Yet God was *not* conciliated to them or any other nation. And in the future, when the present Conciliation withdraws and Israel is once more before Him, then again there will be a propitiatory shelter—not for Israel alone, but also for the other nations (1 John 2:2).

MAN'S ANTAGONISTIC ATTITUDE

Man's attitude toward God has not changed, even in the face of all His favor. Because a few accept the Conciliation, we may not conclude that mankind has changed its front. Even when God was man's enemy, His favor flowed to a few, especially in Israel. But the few were not the clue to His main attitude towards mankind in general.

So we may conclude that, so far as the mass of mankind is concerned, no apparent change has been effected. They have not softened toward God. The cross means nothing to their stubborn hearts and darkened minds.

But, on the other hand, when we look above, it is as though the sun rose for the very first time after the darkness of Golgotha when God conciliated the world to Himself.

THE GOD OF OLD

God has withdrawn Himself from mankind, lest He should break forth on them when His indignation was kindled but a little. At Sinai's mount, in spite of all their cleanliness and holy fear and awe, He bade them stand afar, lest fire from His presence devour them. But, at that time, mankind had not yet reached the full maturity of enmity. Even as the Canaanites were not

destroyed until the cup of their iniquity was overfull, so God waits until man's cup should overflow, before His hand takes up the sword of vengeance.

MAN'S TREATMENT OF GOD'S SON

When the full time came God sent His Son (Gal. 4:4). The fate of all depended upon their treatment of His Beloved One. God might overlook the wrong his servants had endured, and all the hatred men had shown to them, for they but imperfectly displayed His heart. But now One came Whose physical frame veiled a perfect likeness of the Deity; One by Whom the Father could display to men the very essence of His gracious Self. Would He not melt their stubborn hearts and win them by His love?

O, how His grace stirred all the bitter, hateful depths of enmity and made them boil with impious rage! They could not rest until they had dragged Him to the cross; till they had exhausted all their wrath upon His head.

Concentrated here we see the enmity of man toward God. His Son, the unceasing and delightful source of His purest joy, the effulgence of His glory; His Son is rejected, despised, cast out and crucified!

"CHRIST" AND "THE SON"

The *Son* of God, though the same Person as Christ, presents Him in a distinct, exalted light.

Christ is the Man Who can. He is the power of God, His strong right arm. His anointing fits Him to *do* things.

The Son of God speaks not so much of God's Executive, but rather, of His Image. What God *is* shines forth in the Son. Dwelling in the bosom of the Father, He unfolds His Father's affections toward His creatures.

Let us distinguish between the various glories of our Lord, or we shall lose very much indeed. We have been considering the work of Christ; His might when we were

helpless; His death when we were sinners, delivering us not only from the natural effects of sin, but also from God's indignation on account of it. We are safe because His work has an abiding value, which is figured by the blood.

And this has proved God's love to us. Justification is the portal by which we may enter into an acquaintance with God Himself through His Son.

ESTRANGEMENT

As the Son of God, His death does not furnish either strength or righteousness, but supplies the long lost love link which was left behind in the gloomy retreat from Eden. Adam's "fall" has many aspects, but its direst phase was the *estrangement* made between God and His creatures, so that He withdrew from his companionship and expelled Adam from the garden and all the delights His love had planted there.

To provide a "shelter" for Adam and his wife, God bathes His sword in an innocent victim's blood and thus makes tunics of skin (Gen. 3:21). That sword cannot reconcile; it may only keep the way of the tree of the living until it finds a sheath in the bosom of God's Son.

THE "WAY" IS OPEN

But that way is now open. It leads, not merely to a paradise, as Eden was, with God Himself as man's Companion, but into the heights where the ascended God was first offended and where the light of His loving favor shines as the sun, in His shadowless strength.

By all means let us exult in our justification through the death of Christ and the security sealed by His blood. But this is only the means to a glorious end. If we stop here we fail to reach God's purpose in it all.

We were conciliated to God through the death of His Son. This speaks, not of our weakness, nor our sins, nor anything of ourselves. It tells us of God's side in that wondrous work, which was wrought on the cross.

Men hated Him, they hated Him, with all their hearts they hated Him. And that which maddened them the most was that "He makes himself son of God." (John 19:7). "Away! Away! Crucify him!" they screamed.

Surely now is man's iniquity full blown and now shall Vengeance bathe its sword in blood. Deep darkness comes, but darkness turns to light again, and all seems as before. What has God done? Can He pass by an outrage such as this, and done upon His Son? The light of Nature, with sealed lips, is dumb; but from the lips of Him Who is the Light, we learn that, with the darkness, judgment, too, has passed away.

"Eloi! Eloi! Lema sabachthani?" "My God! My God! Why didst *Thou* forsake Me?"

Here would we take our shoes from off our feet and with bowed heads repeat His words until our dull hearts are filled to fullness with His praise. Why did God forsake *Him* and leave His *enemies* unharmed? Why did darkness cover Him and light return to them? Why should His sword awake against His Holy One and never touch the murderous crew? And why should the arrows of God's quiver reach His heart and none be left for those who nailed Him there? And more than all, why should He send His murderers a message of forgiveness and an embassy of peace? And why should He be conciliated to those whose rich deserts were wrath?

Such love as this is far too bright for mortal gaze. But, though the sun's beams are blinding bright so that we cannot gaze upon its glory, we may enjoy its light and life, and bask in its bounteous blessings.

We know that, not only did God forbear dealing with man's offenses then, but, most blessed to relate, He, by that death, has conciliated the world to Himself.

SAFE IN THE SON

All the virtue of *Christ's* death abides in the *blood*.

Not so with the death of the *Son*. We should not speak of blood in relation to the spiritual separation from God which constituted the death of the Son. No nails, nor spears, could touch the life of the Son of God. He gave the spirit up Himself (John 19:30). This is what His Father had charged Him to do. And so, in place of the blood to plead the value of that death, the Son Himself, alive forevermore, beyond Death's reach, is the assurance of the love-life to which it is the introduction. He is the living love-link which binds us with bonds unbreakable to the Father's heart.

Such was the affection shown us when we were still enemies. But now that His love has subdued our stubborn hearts, we may enter into settled and enduring peace. How little need we fear for future welfare! If such rich favor is dealt out to *enemies*, what shall be the portion of His *friends*!

Suppose the confederate powers of darkness, the realms of Satan and the lesser dignitaries of His heavenly hosts, suppose the armaments of the Occident and the Orient, suppose that the very demons, too, were arrayed against the feeblest child that nestles in His bosom? Could they touch a single hair of His beloved's head?

GLORIOUS DISTINCTIONS

O that we may grasp these precious, these glorious distinctions. We will not exult a whit less in the dying of Christ for sinners, gracing them with strength and righteousness when we discover that the death of God's Son introduces us to the nearer and dearer sphere of God's affections, reconciling God's enemies to Himself. Do we rob Christ's blood of aught of its abiding value when we point beyond it to the living Son at God's right hand? The blood spells safety; but the life illumines love. There has not been enough stress laid upon Christ's blood—but alas! the life of the Son has almost been forgotten and with it the truth of which it speaks.

Let us preach Christ crucified for sinners, but let us not forget to implore God's enemies in view of the death of His Son! Let us set forth God's righteousness which is secured for us by Christ's death, but let us not ignore the Conciliation which flows from the death of His Beloved.

Let us point to the blood and banish every fear! But let us also disclose the living, loving Son, whose *life* is pledged to all who know the *peace* His death provides.

Christ for sinners; God's Son for enemies! Christ for righteousness; God's Son for reconciliation! The blood of Christ for safety; the life of God's Son for love! Such are God's glorious distinctions.

THE KINGDOM OF THE SON

There is a remarkable parallel between the relation which the Kingdom of the Son of God sustains to the Kingdom of Christ and the truth here set forth. The throne of the Son is for the eon of the eon (singular twice) (Heb. 1:8). That is, it not only follows the reign of Christ in point of time, but flows from it as a moral consequence. The Kingdom of Christ will bring in righteousness for a thousand years, but the throne of the Son will assure the reconciliation of a thousand generations.

EXULT IN GOD

Let us charge our hearts again and say: "There is peace. God Himself has made peace. He did it through the death of His Son." Before that death God put barriers between Himself and mankind. Yes, He once shut all the nations, except Israel, from His presence altogether. But now every barrier has been removed. Conciliation may be heralded and all may receive it.

We can easily exult at the bright prospect before us. And grace can constrain us to exult even now, in the afflictions of the present hour. But let us get beyond both pain and expectation and find in God, the Recon-

ciler, our highest exultation. His was the heart that purposed all; His the love that labored. Through His beloved Son we have learned to know Him.

What a God is our God! He has marvelously magnified Himself. His ways are not our ways, nor His thoughts our thoughts. He is established forever, and we may be established by a realization of His favor.

THE RECONCILIATION ESTABLISHES

Our appeal is to those who have been justified. Multitudes have known their sins put away; some have understood that they are justified, but how few have accepted the Conciliation! How few are *certain* of God's attitude toward them! If they sin, they fancy He wears a frown; if they are cold, He seems indifferent. Their thoughts are centered in themselves and they judge Him by their own feelings.

They are not *established*!

To find anything in ourselves on which to rest would defeat the one great purpose of evil and the deliverance of which sin is but a necessary forerunner.

In God, and in Him alone, can mortal man find rest and satisfaction and delight. The grace by which we may be established is the Reconciliation which He has wrought.

CORRECTLY CUTTING THE WORD OF TRUTH

The widespread hunger for a better and more constant experience has given rise to a variety of systems of belief, all purporting to be founded on the "Bible." And so they are. Some have seized upon those passages which describe Israel's condition in the "regeneration" when they actually will not sin, and "appropriated" these to themselves. And with commendable enthusiasm they refuse to acknowledge the undoubted facts of their experience, but pit against them a so-called "faith." But they do not "correctly cut," or partition the Word

of truth (2 Tim. 2:15), applying, to themselves, God's words given exclusively to Israel and coloring other passages with this error.

Then comes the inevitable introspection. They watch their own actions and the motions of their own hearts. The discovery is made that all is not as perfect as it might be. This will usually be followed by the toning down of God's thoughts as to sin. The result is the lowering of God's holiness, and the exaltation of a supposed human sinlessness, leading to a boast in themselves, but not in God.

RECEIVE THE CONCILIATION

Had we nothing better to offer, it would be cruel to speak thus. But we *have*! It is not merely "in the Bible," but it is God's Word suited to His present purpose and intended by Him to establish those who have been justified by faith, during this present administration of grace.

It is quite possible, nay, it seems well nigh universal nowadays, to have a sense of "salvation" and miss the enjoyment of justification; and it is quite possible that justification by faith is held, and the Conciliation is not received. Sins are indeed put away and destiny settled by faith in the blood, but there is a great lack of that settled peace which can come only by getting a grasp of God's present attitude of grace.

Immediately following the conclusion of the argument on faith-righteousness in the first four chapters of the Roman epistle, comes an exhortation to all *who have been justified* to enter into "peace." "We may be having peace toward God." So too, immediately after a sinner is justified it behooves him to consider and accept the Conciliation.

JUSTIFICATION RESTORED

The Reformation restored, in a measure, the truth of justification by faith. So powerfully did this mighty

doctrine grip Martin Luther, that he repudiated whatever *seemed* to contradict it, even in the Scriptures. He did not "rightly divide" the Word of truth (2 Tim. 2:15). But he did see the truth of justification by faith clearly enough to acknowledge James' conflict with it. Being unable to account for this, he was inclined to set James' epistle aside, calling it "an epistle of straw."

But the epistle written by James, like all of the divine Record, is perfect in its place. A Canadian dime circulates freely in Canada; in the United States its very likeness to a ten-cent piece demands that it be sent to its proper place, where it can pass for its face value. Let us not undervalue these divine Records, but let us not seek to pass them in a foreign sphere.

James' epistle, out of its place, can only confuse and do harm. It was never intended for the nations, but for the twelve tribes of Israel in their national, physical standing, with special reference to the opening of the day of the Lord in the millenium (Jas. 1:1).

At the Reformation, only the first four chapters of Romans were recovered. Next in order was the Conciliation in the fifth chapter, through which alone we can intelligently enter the sixth, the seventh and the eighth chapters, with their marvelous unfoldings.

THE RECONCILIATION REVEALS GOD'S LOVE

Justification has to do with sin, wrongdoing or mistakes. Its happiest scenes are laid in the court room where the great Justifier justifies those who are of the faith of Jesus (Rom. 3:26).

However, the Reconciliation reaches far deeper. Love, not justice, is its theme. This could not be entertained until the question of righteousness had been set at rest.

As we have seen, Adam's act was not only wrong and an express breach of God's command: It was an *offense*. It reflected upon God's care and affection for His creatures. It as much as said that He was withholding

some good things, lest they become His rivals.

Nor has the heart of humanity been softened by exile from the garden of Eden. Even religion, though of God's devising, but kindles this enmity into fiercer flame. Which of the prophets were not maltreated even by the people God called His own? The touchstone is the Son. His neighbors in Nazareth would have hurled Him over the brow of the mountain on which their city had been built (Luke 4:29). Time after time the rulers would have killed Him had they dared. And, though they could not take His life, He laid it down Himself when God bade Him do it.

Men are not the enemies of religion. They would sacrifice everything to the "god of this eon." (2 Cor. 4:4). But they are the enemies of the God and Father of our Lord Jesus Christ.

For such it was He gave His Son. Mark well the appellation. Not Christ, but *His Son*. Christ can cope with sin; He will tread God's enemies beneath His feet in the day of God's indignation. But in this deeper realm of the affections, God must part with His own beloved Son, even for His bitterest enemies.

THIS IS THE ROCK ON WHICH THE CONCILIATION RESTS.

UNITED GATHERING IN ENGLAND

The United Meeting at Blackheath on July 16 was held in the Parochial Hall by kind consent of the Vicar, while the new hall is being prepared. We visited this, which is now nearing completion, and it is a lovely and well equipped room large enough to seat at least 100 and it is there that the meetings will be held in the future.

We had about 100 gathered together for the meeting. Brother R. Edgington of Blackheath spoke to us from Romans 8:17: "Suffering together with Christ," and Brother M. Struthers of Manchester followed with "Our Life," and in his words, "What a life"—hid with Christ in God! The final address by Brother R. Walker closed the day with apt reminders of the "Coming of the Lord" and we felt that the gathering and fellowship was amply blessed.

E.G.J.

THE GLORY OF THE ROOT OF JESSE (ISAIAH 10:20 TO 12:6) PART II

WE SHALL NOW conclude the notes on the section of Isaiah (10:20-12:6) which we commenced in the last issue. In the preceding instalment three major themes were elaborated: the promise of a faithful remnant which will return to the land after a deportation which, as yet, has only been hinted at; the promise of a victory over the Assyrian army when it attacks Jerusalem from the north; and the promise of a Deliverer, the Twig from Jesse's roots, Whose presence will bring eventual *peace and joy!*

A NEW ADMINISTRATION: MORAL (11:6-9)

- 6 *Then the wolf will sojourn with the he-lamb,
And the leopard will recline with the kid.
And the calf and the sheltered lion will 'graze' together,
And a small lad will lead among them.*
- 7 *And the young cow and the bear will graze together,
'And together' they will recline their young,
And the lion, as the beeve, will eat crushed straw,*
- 8 *And the suckling will revel over the hole of a cobra,
And on the light-shaft of a yellow viper the weanling his
hand obtrudes.*
- 9 *They will not 'do evil,
Nor will they ruin, in all My holy mountain,
For full is the 'earth of the knowledge of 'Ieue,
As water for the sea floor is a 'covering.*

The blessings brought by Jesse's Twig will be two-fold; among mankind, justice brought by the spirit of Ieue; and among the animals, the end of enmity. In accord with human estrangement from the Creator, the

lower creatures are out of harmony with one another. This could not have been so in the beginning, and it should not continue forever, for it would be a constant blot upon the character of the Creator. Temporarily it serves the purpose of reminding humanity of its own depravity, for originally man was to sway over the animals, and keep peace among them. Even today, in exceptional cases, even the most feared and ferocious have been tamed, proving that it is possible. But it is not fitting that they should obey those who are not themselves subject, so the carnage must continue until a righteous Ruler comes to earth, Who will bring peace to mankind first of all, and to all the lower creatures, over whom humanity should sway.

Today the wolf is the bitterest enemy of the young sheep, and the leopard lives largely by slaughtering kids. So also with the calf and the heifer and even the beeve. They are often the prey of lions and bears. And what is more dangerous to a little child than a poisonous snake? These verses portray extreme examples of conditions in that day, to show the complete harmony which will have been restored to the living souls on the earth. This will require miraculous adaptations, not only in the attitude of these wild creatures towards one another and mankind, but in their physical habits and structure. All this comes about from a knowledge of Ieue, and will not be accomplished until it fills the earth as the waters cover the floor of the sea.

MY HOLY MOUNTAIN

While the name "Zion" speaks of *rule* by Ieue, and "Jerusalem" refers to His *worship*, "My holy mountain" is a figure which *combines* all the virtues which come to Zion and Jerusalem as the result of Messiah's presence and guidance. A mountain represents the supreme authority and the ranking religion. We have had references to this earlier in Isaiah's vision. Zion's

decadence was sharply contrasted with its ideal state—Righteous city; Faithful mother-town (Isa. 1:26). The psalmist often looked at “My holy mountain,” Zion. He saw the dwellers—upright, with truth in their hearts and clear speech on their tongues and fair treatment for their associates. “My holy mountain” is Zion and Jerusalem at its peak of glory when it is absolutely and exclusively devoted to Ieue. It will be a city of truth, and from it will fare forth the law of Ieue. Daniel saw it as “Thy city Jerusalem, Thy holy mountain” (Dan. 9:16).

How marvelous is this description recorded by Isaiah of that holy mountain. “They will not do evil, nor will they ruin, in all My holy mountain.” This is the ideal never even approached by any metropolis on earth. It is the logical outcome of the righteous rule to which its citizens are subject. It becomes true of Zion and Jerusalem because Ieue has set His King on His holy mountain. This is the welfare that Messiah brings to Israel, which, in turn, will fill the earth with the knowledge of Ieue, even to the extent that the water covers the floor of the sea.

A BANNER OF THE PEOPLES (11:10)

- ¹⁰ And there ^bcomes, in ^tthat day, the ^rRoot of Jesse,
 Who will stand for a ^rBanner of the peoples;
^tOf Him will the nations inquire,
 And His rest will come to be glorious.

The Apostle Paul cites this verse to show that Christ's work includes blessing for the nations through Israel at the time the patriarchal promises are fulfilled (Rom. 15:12). Messiah is not simply the Seed of David, eligible to rule Israel, but the Root of Jesse, Who will act as a Banner for all the peoples of that day, and they will rely upon Him to provide the solution to their problems. While all previous world-wide empires have been based on the might of arms and armies, the justice and the equity of that kingdom will be so attractive and

appealing, that its influence will spread throughout the earth.

A NEW ADMINISTRATION: POLITICAL (11:11-16)

- 11 And it ^bcomes, in 'that day,
^aIeue^s will proceed 'to lift up' His ^ahand,
 To be 'zealous' for 'the remnant of His people which will remain,
 From Assyria, and from Egypt, 'and from Babylon,^o
 And from Pathros, and from Ethiopia, and from Elam,
 And from Shinar, and from Hamath, 'and from Arabia,^o
 And from the coastlands of the sea.
- 12 And He lifts up a 'banner for the nations,
 And gathers the expelled of Israel,
 And the scattered of Judah is He convening from the four
 'wings of the earth.
- 13 And He will withdraw the jealousy of Ephraim,
 And the distressers of Judah shall be cut off.
 Ephraim will not be jealous 'of Judah,
 And Judah will not distress 'Ephraim.
- 14 And they will 'fly 'on the 'shoulder of the Philistines,
 seaward.
 Together will they plunder 'the sons of the ^aeast.
 On Edom and Moab will they 'first^o send their ^ahand,
^aYet the sons of Ammon will be 'first^o to hearken to them.
- 15 ^aThen Ieue will 'drain^o 'the 'tongue of the sea of Egypt,
 And wave His ^ahand over the stream 'with the vehemence
 of His wind,
 And smite it into seven watercourses, and one will tread
 it in sandals.
- 16 And there comes to be a highway for the remnant of His
 people,
 Who will remain from Assyria, and 'in Egypt,^o
 As ^w it came to be for Israel in the day they came up from
 the land of Egypt.

The political aspects of Israel's deliverance in the day of Ieue include a return from Egypt and Assyria, just as in the past, as well as the other lands of the deportation. The people are gathered back (11:12) and their traditional jealousy is withdrawn by their union under Messiah. They are granted dominion over their erstwhile enemies (11:14), the neighboring lands to the west (Philistia) and the east, the Edomites and the Moabites. In fact, the west will aid Judah and Ephraim

in their return seaward, as is seen in the figure: "flying on the *shoulder* of the Philistines," and, if any resistance is encountered, the "sons of the east" will be plundered by Israel. It is interesting to note that the first to hearken to them are the sons of Ammon, the Ammonites, who were the descendants of Lot, and who were protected by Ieue by a special decree when the Israelites were just about to enter the land at the end of their forty-year exodus from Egypt (Deut. 2:19). This intimation indicates that the sons of Ammon will not join forces with Edom and Moab to oppose Israel's return.

One of the most shameful features of the ancient kingdom was its cleavage into two nations, and the consequent enmity between them. Ephraim was jealous of Judah because it possessed the rightful capital city and the sacred temple and the divinely designated Davidic line of monarchs as its rulers. In the coming Kingdom Judah might easily retaliate against Ephraim's harassment in the past, but under the benign rule of Messiah, peace will reign. The many causes of frequent friction between Ieue's people and their neighbor nations will cease to exist, for Israel will be so far above them that their former enemies will be obliged to hearken to them and help them in every way.

This return will evidently be accompanied by miracles like the crossing of the Red Sea and the Jordan, paralleling their experiences when they first came out of Egypt. The "sea of Egypt" is what is now called the "Red Sea," and its "tongue" would be the upper end. It is difficult to understand what is meant by "utterly destroying" it, or dooming it, as the Hebrew text reads. The Septuagint has *drain*, which corresponds to the method used, the vehemence of the wind. That this is the original reading is further confirmed by the fact that the addition of a single similar letter to the stem doom, *chr* (חר), altering it to *chr̄b* (חרב), is all that would be needed.

Since there had been no deportation in Isaiah's day, such as this regathering implies, this is practically a prophecy that Israel would be expelled and Judah scattered everywhere. This has long been fulfilled, and we are witnessing a partial return to the land in our own day. But the present exodus will not lead to the ideal conditions portrayed in this prophecy which will find its fulfillment in the day of Ieue. This is still man's day and the day of wrath must intervene before this prediction can become an actual reality.

PRAISE AMIDST IEUE'S DELIVERANCE (12:1-6)

- 12 And you will say, in 'that day,
 "I am acclaiming Thee, Ieue, for Thou wast angry 'with me,
 "Yet^a reversing is Thine anger and Thou art comforting me.
- 2 Behold! Al is my ^MSalvation.
 Trusting am I 'in Him,^o and am not afraid.
 For my ^MStrength and ^MMelody is Ie, Ieue,
 And He is becoming mine for salvation."
- 3 ^PAnd you will bail water 'with elation from the springs of
 'salvation.^P
- 4 And you will say, in 'that day,
 "Acclaim ^{to} Ieue! Proclaim in His ^AName!
^cMake known among the peoples His practices.
 Mention that impregnable is His ^AName.
- 5 Make melody 'to^o 'the ^Aname of^o Ieue, for 'loftily' does
 He!"
- ^cMade known is this in the entire earth!
- 6 Make a noise and be jubilant, dweller of Zion,
 For great within you is the Holy One of Israel!

On the bleak background of the times of Ahaz, with his unbelief and distrust of Ieue, is now imposed the bright picture of that coming future day when Ieue will be trusted and exalted, and salvation will overflow to the once callous and stubborn nation.

The song that will be sung in that glad day has already been composed and appears in these verses. Salvation will have been transformed from a thing into a Person. Al Himself will be synonymous with the salvation of His own people. The benefits and blessings

will far exceed those related to Moses, for they will be the fulfillment and the realization of all the types which he gave over to the twelve tribes. The nations will gladly form a procession to this table of blessing in that day, as Israel takes their rightful position as a channel of benefits to all those on the earth.

THE HOLY ONE OF ISRAEL

Ieue's unfaltering faithfulness to His chosen nation is powerfully brought before us by the fact that, even amidst the appalling apostasy and withdrawal from Him demonstrated by Isaiah's contemporaries, still He continues to condescend to link Himself irrevocably to them by formulating and adopting the title, "The Holy One of *Israel*." How comforting it should have been to both king and people, for it recalled the grace He had always displayed toward their forefather Jacob, whom He first named Israel. When the Alueim gave him that name it was a token of what Ieue's blessing had made of him—the upright one of Al. This name implies the same thought when applied to the remnant which Ieue promises to save. He takes this title, The Holy One of Israel, to confirm His promise and pledge to this nation.

The intimation in this title is that Ieue will not be turned away from Israel. They are a part of His eonian purpose, and therefore He will preserve them and protect them, even though, for the most part, they are thoroughly oblivious of the glory which Ieue has granted to their nation. They appear to be unaware of His presence with them.

This has always been their most grievous sin and shortcoming, right from the day when they left Egypt. Moses warned them, near the end of his days, of their waywardness and tendency to stray from their Sub-jector. Yet the people purposely ignored every warning, so that, as the years went on, the warnings of the prophets became ever more earnest and more ominous.

Judging by their continual record of failure after failure, it is most surprising, then, to come upon this renewal of Ieue's prediction that they will some day turn about and come to utterly rely upon Him.

CONCLUSION

Amidst the stern reproof of chapters one and two, the prophet also spoke of the glory that is coming to Mount Zion and Israel in the day of Ieue. Between that prediction and the one we have just finished considering has been inserted a description of those conditions prevailing amidst His people, which, by their nature, seemed likely to prevent the fulfillment of these promises of glory. Yet in these last five chapters the prophet has once more affirmed the certainty of that coming glory, and he has inserted one additional significant factor of reassurance. We can place our confidence in these prophecies for they rest not on the ability of the nation as a whole to reform itself and restore righteousness, but rather upon a unique Son of David, One Who will be empowered from on high to fulfill all that the Holy One of Israel has promised. In the light of this certainty, the words and the response of acclamation set out here are inspired in readiness for that sure day.

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THE LARGE SHIELD OF FAITH

THE SPIRITUAL SUIT of armor, as described in Ephesians 6:10-17, is ideally suited to fend off wicked spirits. This panoply of God is, indeed, so efficient that it will protect us against the highest and mightiest among the world-mights of this darkness. Hence it goes without saying that this armor will be a more than adequate protection against attacks by *any* kind of spiritual forces of wickedness, demons included. (It is interesting to note that most of the occurrences of the Greek word *daimonion* are in the diminutive form, which seems to indicate that *demons* may be among the inferior ones in the spirit world.)

For this reason, those to whom God has imparted some understanding of the Ephesian secret (3:6; 4:3-6) should never worry about the least of our spiritual foes, but rather be aware of the craftiness of those of higher rank, for they are the only ones who will continually attempt to drag us down from the celestial realm to the nether sphere of soulish emotions and fears.

PURSUE FAITH

We know, however, that the soulish man cannot receive those things which are of the spirit of God (1 Cor. 2:14). But ever since God's spirit has made its home in us and we have the same spirit that resides in Christ, our own spirit is *life* because of righteousness. The soulish man might find his satisfaction in food and drink and emotional pleasures, but every one slaving for

Christ will put the emphasis on *righteousness* and *peace* and *joy* in holy spirit, and will consequently pursue that which makes for peace, for the disposition of the spirit is life and peace (Rom. 8:6, 9, 10; 14:17-19). This reminds us of Paul's appeal in 2 Timothy 2:22, “Pursue righteousness, *faith*, love, peace,” and in Ephesians 6:16, “... with all taking up the large shield of faith...”, for “apart from faith it is impossible to be well pleasing” to God (Heb. 11:6).

WHAT FAITH IS

Faith began when we first believed, and we will go on believing until we meet our Lord in the air, prior to our presentation at the dais. Only then faith will have come to an end, and we will observe what we had expected and believed. Now let us try to discuss a few aspects of our present expectation. It is based on spiritual graces which we accept by means of our individual faith; we find them, e.g., in Thessalonians, Romans, and Ephesians. We will also have a glance at the dais where we will be requited for our lack of faith as well as our faithfulness. When we have done so, we should be better equipped to come to a full understanding of Ephesians 6:16, “With all taking up the large shield of faith, by which you will be able to extinguish all the fiery arrows of the wicked one.”

But before we embark on this venture, let us first try to find out what Hebrews 11:1 means. Here we have a divine explanation of the term “faith.” The Authorized Version reads:

Now faith is the *substance* of things hoped for,
the *evidence* of things not seen.

The Concordant Version, however, has the following wording:

Now faith is an *assumption* of what is being
expected,

a *conviction* concerning matters which are not observed.

When we compare the texts of these two versions, we will readily admit that "faith" is neither the "substance" nor the "evidence" of things hoped for. Faith is rather the *conviction* that the things we are expecting will some day materialize because God says so in His Word. We have no real *evidence* now that His promises will become true, apart from the fact that so many of His promises of old have been fulfilled already. But insofar as the present and the future are concerned, there is no substantial evidence available at this time. Your individual faith as well as mine is just an *assumption* of what we are expecting. Our God-given faith is a strong conviction concerning matters which cannot yet be observed.

Like the believers named in Hebrews 11, we might die in faith, perceiving our own promises far ahead, and not being requited with them during our lifetime (Heb. 11:13). We all remember God's promise to Abraham when He contracted a covenant with him and said, "To your seed I give this land, from the stream of Egypt as far as the great stream, the stream Euphrates" (Gen. 15:18). Hence we *believe* that all this territory belongs to Israel; and that is *faith*. However, when we look at today's map of the new state of Israel, we see that it owns just a tiny fraction of that promised land. It is *faith* to *assume* that God's promise will come true in due time, in spite of the present political situation, where all the odds are still against Israel while it is in unbelief.

From this example we can gather that faith is, indeed, an *assumption* of that which is being expected, a *conviction* concerning matters which are not being observed. After our meeting with the Lord in the air, faith will no longer be necessary; then we will have ample *substantial evidence* of what we believed and expected.

There is a twelve-page article dealing with the terms "spiritual" and "figurative" in *Unsearchable Riches*, volume 32, starting on page 113. We highly recommend this exposition to everyone who wants to study this subject. It has an important bearing on faith as is shown by the following quotation from this article.

HEBREWS ELEVEN ONE

"True faith is an *assumption* of what is *expected* (Heb. 11:1). Hence, in the Scriptures, especially in Paul's epistles, our future expectation is spoken of as a present or even a past reality. This is particularly the case in regard to rousing and vivification, usually called resurrection. We were both roused and vivified in and together with Christ (Eph. 2:5, 6; Col. 3:1). These are great and marvelous *realities*. Even though we were not actually vivified or roused, we may *assume it by faith* and comport ourselves accordingly. Indeed, if we were literally immortal, there would be no need of any warning, not to be disposed to that on earth, for we would inevitably be disposed to that which is above.

WE ASSUME WHAT WE EXPECT

"The fact that the literal vivification of the future will result in flawless behaviour, in conduct absolutely pleasing to God, explains why it is introduced in figure in order to provide us with power for present conduct acceptable to Him. *By faith we assume what we expect* (Heb. 11:1) in order to lay hold of eonian life, and *anticipate* that which is ours, to *enjoy it in expectation*. Just as the final vivification will lead to a celestial disposition, for it will fit us for that environment, so the knowledge that we have this life, in Christ, will lead us to seek that which is above during our present life on earth. This knowledge is most blessedly conveyed to us in the figure: in Christ. In Him, at His vivification, both the Circumcision and Uncircumcision of this admin-

istration were jointly vivified, with a view to the good acts which God had prepared beforehand, for them to walk in them.

FAITH IN THE OPERATION OF GOD

“The words, ‘If then, you were roused together with Christ’ (Col. 3:1), clearly refer to some previous statement to this effect. This is found in the preceding chapter (2:12): ‘in Whom you were roused together also *through faith in the operation of God*, Who rouses Him from among the dead...’ Here we have a plain declaration that this rousing is not a fact, but comes to us only *through faith*. Had it been an actual occurrence, these words would never have been needed. Hence it is clear that Colossians 3:1 also refers to a figurative rousing, in Christ, which took place literally, when He was roused, and is not true of us in ourselves today, literally, but only as a result of *our faith in His rousing*.

FAITH AVOIDS NON-SCRIPTURAL TERMS

“The terms ‘spiritual *life*’ and ‘physical *life*’ are non-scriptural and unsound, for they imply that there is life apart from spirit. It is not easy for us to avoid them because we are not accustomed to the language of figures which is so freely used in the Scriptures. It is necessary for us to break with these misleading expressions, however, for it is practically impossible to grasp the truth as to death and life as long as we harbor them. In my early studies, the manifest absurdity of ‘spiritual’ death was not apparent to me. But then I learned that life is the product of spirit, and death is due to the lack of spirit. ... It is worthy of notice that the Scriptures never use the expression ‘spiritual *life*.’ ... We cannot say that we were vivified ‘spiritually’ in Christ (Eph. 2:5); nor can we say that our bodies are now vivified ‘spiritually’ by God’s spirit which makes its home in us (Rom. 8:11), as in contrast to our future

vivification, whenever that may be, for that must of necessity be even *more* spiritual, for our very bodies will then become spiritual.

THE FUTURE WILL NOT REQUIRE FAITH

“The difference between our vivification in the past and in the future is not that the former is spiritual and the latter unspiritual, but that the one in the past was figurative and the one in the future will be literal. The past is a matter of faith in the operation of God. The *future will not require faith*, for it will be a blessed and glorious experience, which will thrill our very being with life so abundant and exultant that our hearts will overflow with thanksgiving and praise to God. Moreover, our life will no longer be hid, as it is at present, but manifest to all the world. Now this is not the case. We still wait for Christ. Whenever He, Who is our Life, should be manifested, then, and not before, shall we be manifested with Him in glory.”

YOUR FAITH HAS COME OUT

We have pointed out on an earlier occasion that all the blessings are ours, even apart from our own faithfulness or service, for it is in grace and for grace that we are saved. All this is channeled to us *through faith*, yet even this faith is not out of us; it is God's gift, His oblation or approach present with which He wins our hearts. Quite a few of the things that are to be said about faith will be found in Paul's two early letters to the Thessalonians. His introductory prayer of praise (1 Thess. 1:2-8) is surely worthy of emulation:

“We are thanking God always concerning you all,
making mention of you in our prayers,
unintermittingly remembering your work of *faith*...
for the evangel of our God did not come to you
in word only, but in power also,
and in holy spirit and much assurance...”

And you became imitators of us and of the Lord,
receiving the word in much affliction
with joy and holy spirit,
so that you became models to all the believers...
your faith toward God has come out..."

PRAYER AND THANKSGIVING

We have pointed out before that, while putting on the panoply of God, each single step ought to be accompanied by prayer and thanksgiving. The verses from which we have just quoted contain wonderful divine declarations; words of faith and ideal teaching, indeed, that may help us in modifying and supplementing our own petitions. Prayer is a part of our daily service; hence a daily effort is necessary if we really want to please God, so as to become imitators of Paul and the Lord, living models for our fellow believers. Here lies a great responsibility toward others who might look upon our work of faith, our toil of love, our endurance of expectation, with a view toward emulating it, provided, however, that our love makes our faith sufficiently attractive to them.

Verse five reminds us of 1 Corinthians 2:4, 5 where Paul emphasizes the fact that "my word and my heralding were not with the persuasives of human wisdom, but with demonstration of spirit and of power, that *your faith* may not be in the wisdom of men, but in the power of God." Let us not forget the fact that "God delights, through the stupidity of the heralding, to save those who are believing." And He has said, "I shall be destroying the wisdom of the wise, and the understanding of the intelligent shall I be repudiating" (1 Cor. 1:19, 20). Hence, if we want our *faith toward God* to become apparent to others, we should never be concerned about our lack of initiative or intelligence; God does not need them! His evangel comes to us in the power of the holy spirit and in much assurance. Even in much affliction,

we will receive the Word of God in spiritual joy, to the astonishment of others who might become interested, first in our attitude, and later in our faith toward God.

Today, we take it for granted that our faith toward God is regularly nourished by words of faith and ideal teaching as they are available to us in the printed Word. It is very difficult for us to remember that there was a time when the "New Testament" was not yet written, when not even one of Paul's letters had been penned. In those days the faith of the Thessalonians (and others) was founded on the apostle's original message to them; their faith was nourished by what they remembered of Paul's words which he had spoken to them in the Jewish synagogue of Thessalonica on three sabbaths. At that time only some of the Jews in the audience had been allotted to Paul and Silas; but a vast multitude of the reverent Greeks, both men and women, believed. This was on the occasion of the apostle's first trip to Europe which was his second missionary journey (Acts 17:1-4). But the majority of the Jews in Thessalonica were violently opposed to Paul's teaching; hence he had to leave their city although the young believers had only just received the evangel and needed to be taught and confirmed in their faith toward God. Paul was deeply concerned about them and sought twice to return to them, but was hindered (1 Thess. 2:18). So he sent Timothy, "God's servant in the evangel of Christ," in his stead in order to establish and console them for the sake of their *faith* (3:2). By the time his young assistant returned, the apostle had proceeded from Athens to Corinth. Now it was Paul who was consoled through the faith of the brethren in Thessalonica. Timothy's report on the situation among the believers in that city was, indeed, a *well-message*, an evangel of the Thessalonians' faith and love (3:6, 7). Their faith toward God had come out, and their love, too.

H.H.R.

(To be continued)

THE FINAL JUDGMENT OF HUMANS

THE LOT of the believer and the rest of humanity may appear to be much alike in this life. Yet, after death, any seeming similarity vanishes completely. While the saint looks forward to a resurrection of life, others must await the time of their appearance before the solemn tribunal of the Great White Throne. Gone will be the government of grace, and in its place absolute justice will reign supreme. God will be "paying each one in accord with his acts." (Rom. 2:6).

But, from our previous studies, we have learned that all God's prior judgments are corrective and bear beneficial results. Something good is gained from each one, which will give God glory and guide the creature toward His goal. Will He be satisfied with something less than this at the Great White Throne? Will it only serve as an outlet for His indignation? Will it form an unbreakable barrier severing the Supreme from the unsaved?

Before we look into this matter further, let us pause for a moment to reflect on what our previous studies have taught us. First of all, we have seen that most of God's judgments have been misunderstood. The chosen nation continually took the wrong attitude; either they ignored His threats and warnings almost entirely, or they complained that His disciplinary chastenings were too harsh. In addition, very few ever became aware of the ultimate good which always resulted from each of the former judgments. And today, even among those

well versed in the Scriptures, we find these same conditions. Almost everyone is ignorant of the principle He has laid down and faithfully followed in every judicial act.

We shall now commence our study of the most encompassing of all God's judgment sessions. All but a tiny minority of mankind will appear at that august assembly. Because there are only a small number of scriptures which deal with it, we would be wise to exercise both caution and care as we consider each one. The danger arises due to the fact that the subject is so rarely considered in the light of the evangel and what is said to be the object thereof. Yet the judging accords with the evangel (Rom. 2:16).

There is one important point which distinguishes the Great White Throne judgment from all which precedes it, and it may be well to call attention to it at the outset. Every other judgment fell on mortals during their normal lifetimes. Their suffering, due to these calamities, depended primarily upon the fact that they participated in some activity which displeased Ieue Alueim, and that they were alive during the period and at the place where the judgment occurred. The final session will not be so discriminatory. It will not occur during the natural lives of any of those who pass through it. Everyone who stands before the Great White Throne will have concluded his normal life by dying, and will have passed through the unconscious state of death and into a resurrection of judgment.

The Israelite, in the earliest times, had but a limited knowledge of a resurrection. To them resurrection was a dawning matter which only gradually came into focus. This may be seen from our Lord's conversation with Martha (John 11:24). They knew that death was a descent into sheol (Gen. 37:35, Num. 16:30, 1 Kings 2:6, etc.). Some were aware that although Ieue kills, He also can make alive, and that He Who bringeth a man

down to sheol can also bring him up (1 Sam. 2:6). Isaiah also said, "Live shall your death-doomed! Their carcasses shall rise!" (Isa. 26:19). Even so, not all in Israel knew or realized the true state of the dead, for many consulted wizards and mediums in order to "communicate" with them (Isa. 8:19).

EARLY PREDICTIONS

That some would be roused to life and some to judgment was reserved for Daniel to reveal. "And many of those sleeping in the soil of the ground shall awake, these to life eonian and those to shame eonian and contempt." (Dan. 12:2). Sleeping and awaking are well-known Hebrew figures of speech signifying death and resurrection. Daniel does not actually mention the judgment, but rather the verdicts or results. He speaks as if both classes of the dead will be roused and rewarded or condemned at the same time, but he makes it very plain that this judgment will not occur until after a resurrection takes place.

This passage in Daniel once again brings up the problem of whether the Hebrew word *oulm* means "eternal" or "eonian." This same Hebrew word is used for the duration of the future life and the future shame and contempt. If the one is proved not to be "eternal" it would seem to prove that the other could not be endless either. Of course, all hold that the life of the believer after he is resurrected will never cease. Yet passages such as this one are not actually intended to teach this fact. That *oulm* was certainly not used by Daniel to express endlessness is clear from his other statements using this same word. He uses it repeatedly when addressing the Babylonian kings: "O king, live for the eon" (*oulm*) much as English subjects even today say "Long live the queen." But he, obviously, did not mean that the king should live even for the whole eon, much less eternally. When he speaks of the eonian

("everlasting") kingdom (Dan. 4:3 and 7:27) he is referring to the millennium, which will last a thousand years (Rev. 20:4).

Those resurrected saints who will lead many to righteousness in the future Daniel likens to stars which will shine "for the *oulm* (eon) and *further*." (Dan. 12:3). This expression, clouded by the incorrect rendering "for ever and ever" in some versions, proves conclusively that Daniel foresaw an end to the "*oulm*" or eon, and even glimpsed a faint glimmer of the period beyond. But the coming eon was what most concerned the prophets. Their vision of the period which would follow it was quite dim. Yet if the coming Messianic kingdom was to be glorious, then whatever period followed would be a time of still greater glory.

WHAT JESUS TAUGHT

Our Lord spoke clearly enough about this judgment. The depths of depravity and the conceited callousness of the sons of Israel called forth His solemn warnings that a day of reckoning was coming. We will glean some particularly interesting facts about this judgment from the following quotation (Matt. 12:41, 42): "Men, Ninevites, will be rising in the judging with this generation and will be condemning it, for they repent at the heralding of Jonah, and lo! more than Jonah is here! The queen of the south will be roused in the judging with this generation and will be condemning it, for she came from the ends of the earth to hear the wisdom of Solomon, and lo! more than Solomon is here!" From this we can see that the resurrection of judgment is more than a matter of condemnation. This judging certainly must be the one at the Great White Throne, for those mentioned have all died without becoming believers, and must be "roused" in order to take part. As we have already pointed out, all other judgments up until this one are judgments of *living* persons, prior to

death. This passage also makes it clear that judgment cannot occur while those to be judged are still in the death state, but requires a special resurrection for this purpose. Once again, Scripture reaffirms that the dead are *dead*, and not alive enduring conscious torment.

When our Lord dispatched His disciples into all parts of Israel with the evangel that the kingdom of the heavens was near, He also told them what would be the fate of those cities which refused to receive them and their message: "Verily, I am saying to you, 'More tolerable will it be for the land of Sodom and the land of Gomorrah in the day of judging than for that city'." (Matt. 10:15). And Capernaum, scene of many of His most marvelous miracles, He reproached with these words: "And you, Capernaum! Not to heaven shall you be exalted! To the unseen shall you subside, for, if the powerful deeds which are occurring in you had occurred in Sodom, it might remain unto today. Moreover, I am saying to you that for the land of Sodom shall it be *more tolerable* in the day of judging than for you." (Matt. 11:23, 24). He made similar statements to Chorazin and Bethsaida, which He compared with Tyre and Sidon (Matt. 11:21, 22).

Note that He says that the judgments some will receive will be *more tolerable* than those received by others. This shows that the judgments meted out will be *variable*, so as to suit the acts of those who receive them. He promises the hypocritical scribes a heavy penalty: "These will be getting *more excessive* judgment" (Mark 12:40).

The Lord makes it very clear that the final judgment will render the most impartial justice. The verdicts will be in exact accord with the seriousness of the deeds. His declarations also bear out the fact that the results of these judgments occur before the Great White Throne, and are based on the scrolls which are opened which record the acts of those who appear before the throne.

In addition, there is, in regards to Israel, the scroll of life, and the fact that those of Israel who have just been judged do not have their names written in it. Since they are not in the scroll of *life*, they must be cast into the lake of fire which is the second *death*, but this second death is *not* their judgment or their punishment. It is simply that life is debarred them because their names were not in the scroll of life. Judgment is just, yet variable, because it depends on *acts*. These are recorded in the other scrolls which will be opened prior to the judging. The second death is uniform and without partiality and, in the case of Israel, depends on *unbelief*. The names of the faithful in Israel remain in the scroll of life and they will have been vivified in the early days of Messiah's reign.

All this suggests that something is amiss with the doctrine of "eternal torment," for if all those who are judged suffer in the same way in a lake of fire, how can the Lord speak of "more tolerable" and "more excessive" judgments?

In John 5:27 through 29, we have one final word spoken by our Lord concerning the last judgment: "And He gives Him authority to do judging, seeing that He is a son of mankind. Marvel not at this, for coming is the hour in which all who are in the tombs shall hear His voice, and those who do good shall go out into a resurrection of life, yet those who commit bad into a resurrection of judging." Note that it is He, Himself, the Son of mankind, who will call the dead. To some He will give the life which He has in superabundance. This will be at least a thousand years prior to the others who will stand before the Great White Throne. These latter ones, though resurrected for that event, are described as "the dead" for they will not be vivified and given eonian life. Eonian life is only for the believer.

Both Peter and Paul recognize that Christ was the One specified by God to be the Judge of the living and

the dead (Acts 10:42, 2 Tim. 4:1). When Paul addressed Felix, the governor of Judea, at the time Paul was taken into custody, he included in his defense the statement that "...there shall be a resurrection...for both the just and the unjust." (Acts 24:15). In his epistle to the Romans (2:12) he charges that "whoever sinned without law, without law also shall perish, and whoever sinned in law, through law will be judged." That those who have been given the law shall be judged by it, few would question. But those who have not been given the law will also stand in judgment because they have neglected the testimony of creation (Rom. 1:20) and of their own conscience (Rom. 2:15, 16). The assurance that this judgment will be utterly just stems from God's ability to "be judging the *hidden* things of humanity" (Rom. 2:16). Our corrupt contemporary courts are limited to admitting into evidence only those things which *can* be seen and proven by external evidence, or the faltering testimony of what witnesses have seen. Yet God strips away all outward appearances and pretentious false facades, and reveals the *hidden* things.

Judgment is a major theme of the Unveiling of Jesus Christ, commonly called "Revelation." It is not surprising, therefore, to find the most detailed description of the final judgment in this book. It is found in chapter 20, verses 11 through 15:

"And I perceived a great white throne, and Him Who is sitting upon it, from Whose face earth and heaven fled, and no place was found for them. And I perceived the dead, the great and the small, standing before the throne. And scrolls were opened. And another was opened which is the scroll of life. And the dead were judged by that which is written in the scrolls in accord with their acts. And the sea gives up the dead in it, and death and the unseen give up the dead in them. And they were condemned, each in accord with their acts. And death and the unseen were cast into the lake

of fire. This is the second death—the lake of fire. And if anyone was not found written in the scroll of life, he was cast into the lake of fire.”

Just preceding this account of what will happen at this judgment there is another very important revelation—telling us just *when* this judgment will take place. Although previous passages had hinted that the resurrection to life eonian might precede the resurrection to judgment, nothing definite was said about how much time would elapse between the former and later resurrection. But now we are told that “the rest of the dead [other than those who are raised to reign during the millennium] do not live until the thousand years should be finished.” (Rev. 20:5).

That those who are roused in the “former” resurrection are Israelites is clear from the fact that they shall *reign* with Christ for a thousand years *on the earth* (Rev. 5:10). This distinguishes this fortunate group from the members of the body of Christ, who will be snatched away *before* the great tribulation or the time of “Jacob’s trouble” into the celestial realms where they will have dominion. Since this snatching away will occur even before what is termed the “former” resurrection, those who look forward to participating in it are termed “the pre-expectant in the Christ” in Ephesians 1:12. A number of those who will reign over the earth will be martyrs during the terrible tribulation that marks the close of this present wicked eon. How could any of those in the body of Christ be included in this courageous class, when Paul tells them distinctly that “God did not appoint us to indignation” (1 Thess. 5:9) and refers to Christ as “our Rescuer out of the coming indignation”? (1 Thess. 1:10).

The Book of the Unveiling reaffirms that which our Lord and His apostles had already stated most emphatically; that the dead do not live and therefore cannot be judged before they are roused and live again.

Not until the thousand year reign of Christ over His kingdom do they “awake.” Not until that time will the remainder of all humanity be roused, those who did not have a part in any previous resurrection, the expectation of the ecclesia or the former resurrection for believing Israelites.

The foregoing demonstrates how unscriptural is the tradition which teaches that there is one “general” judgment that takes place at “doomsday” when the entire mass of mankind will be assembled and God will separate the good from the wicked, after which the former enter into eternal life and the latter into eternal damnation.

We should note that God’s Word fixes the last judgment at a specific point in God’s plan. It takes place long before the consummation, and yet one thousand years after the end of this current wicked eon. It separates the millennial eon from the eon of the new heavens and new earth, called the “day of God” (2 Pet. 3:12). That even this final eon does not constitute absolute perfection is clear from the statement that the leaves of the tree of life will be for the cure of the nations (Rev. 22:2). Hence this judgment session does not bring about truly “eternal” conditions in the universe, but these will be introduced at the consummation, when God becomes All in all (1 Cor. 15:28).

THE OPEN SCROLLS

Even today, law enforcement agencies keep extremely complete records of known criminals and these records are often introduced as evidence when such persons are brought to trial for a specific offense. The final judgment session employs even more exhaustive and extensive records of each individual in its session, for these scrolls record not only the evil acts, but give credit for the good as well. And they are far more reliable than any human law enforcement organization’s criminal file, for

they are absolutely accurate and trustworthy.

We read that the scrolls will be opened and that the "dead" will be judged according to that which is written in them. These men are called "dead," even though they have just been resurrected, because they have not been vivified, or given life beyond the reach of death. Their resurrection is like that of Lazarus, rather than that of our Lord, and their bodies are still mortal and able to die again.

There is another scroll that is opened in addition to these scrolls which have to do with conduct. This is the scroll of life. Anyone whose name is not found in this latter scroll will be cast into the lake of fire which is the second death. This scroll of life is linked with Israel and is mentioned repeatedly in their history. Moses wished to be blotted out of it (Ex. 32:32). Therefore we conclude that he knew that his name was in it. Those Israelites who will worship antichrist will not be mentioned in the scroll of life (Rev. 13:8). Disobedient Israelites will be blotted out of the scroll (Ps. 69:28). Those faithful Israelite believers who will endure the terrible tribulation and be "conquerors" are assured that their names will under no circumstances be erased from the scroll of life (Rev. 3:5). On the other hand, this verse also shows that those who are not faithful, but disobey, may be blotted out.

The presence of the scroll of life at the Great White Throne judgment would seem to suggest that it might be possible for some of those who stand in judgment to find their names in the scroll and thus escape being cast into the lake of fire. Yet, upon reflection, we shall conclude that this cannot be, for if their names had been in the scroll of life, they would have already been raised in the former resurrection one thousand years prior to this judgment, and would have lived through the millennium. Apparently, the only reason that this scroll is brought forth and opened is to prove to those of Israel

who stand before the throne that their names are not in it.

The scroll of life is not connected with the members of the body of Christ. Their status is founded on grace alone, apart from works (2 Tim. 1:9). Every member is sealed with the holy spirit of promise when he first believes (Eph. 1:13), and this sealing shall endure until the day of deliverance (Eph. 4:30). All those who are sealed are assured that "God did not appoint us to indignation, but to the procuring of salvation through our Lord Jesus Christ, Who died for our sakes, that, whether we may be watching or drowsing, we should be living at the same time together with Him." (1 Thess. 5:9, 10).

In this survey of the judging of humanity, we have concentrated primarily upon what this judging contributes to God's plan to *reveal Himself*. This is the aspect in which the subject must be viewed. Necessarily it takes account of human conduct, both that between human and human, as well as what conduct has been toward God. Judging must be a factor toward discipline in righteousness and subjection to God. With these clear in the mind of the creature, then must ensue the readiness to receive the conciliation, at the conclusion of the eons. Then will they forthwith acclaim God because of His righteousness and His love. They will see and appreciate all that has come to them from God through the blood of the cross of His Son.

BASED ON AN ARTICLE BY M. JAEGLE

GRACE H. TODD

July 2, 1961, marked the passing of our dear Sister in the Lord, Grace Todd of Corona, California, at the age of 78. She conducted a repository for Scriptural literature from her home there, and although we did not always agree on all points of doctrine, she was a strong believer in universal reconciliation and lost no opportunities to make this precious truth known. We notice that the fact of her belief in this truth was even mentioned in her obituary which appeared in the local newspaper. We had the privilege of knowing this dear sister personally, and look forward to seeing her again "in that day."

E.O.K.

A SOUND SYSTEM FOR HERALDING THE WORD

Missionary P. C. Carino, heralding the Word in the Province of Cagayan in the Northern Philippines, has found that public preaching is one of the "quickest ways of teaching the truth." In a recent letter from him we learn that he addressed a large group in Cagayan in the public market place, telling them "that 'eternal' torment has an end." The meeting lasted from five in the afternoon to midnight with many taking part by asking questions, and new interest seems to be on the increase. Those attending requested another meeting and some are having their eyes opened to see more of God's great plan. Most of the people there are Catholic, with a few Protestants mingled with others who profess a great variety of beliefs.

In order to be heard Brother Carino rented a sound system which, as he explains, cost "too much." He owns an old generator amplifier and system which he bought back in 1948 but it seems to be constantly needing repair. He is trying to sell it but with no success since no one wants such an old system.

Since many of us cannot be in "active" service for our dear Lord in these various lands, it may be that the Lord will lead us to aid those who are slaving there by any means at our disposal. We do not wish to beg for money... We merely desire to call your attention to a need that we have learned about. We leave the rest in the hands of our God Who supplies all the needs of His servants richly. A.P.K.

SOUTH INDIA

We wish to quote a few sentences from a recent letter received from our missionary T. D. Iype of Kerala State, in South India, in order that our readers may be informed of the needs there.

"I am very sorry to let you know, dear brother, the havoc caused by the flood in several parts of Kerala State. Many people have become homeless. So many lives have been lost. Famine and starvation have begun... along with some infectious diseases... The cost of things has trippled. Daily maintainance is becoming unbearable. Please pray for me and my family. It is by your valuable prayer I am standing... It is the mighty grace of the Almighty that helps me to go on triumphantly through all the troubles..."

This brother sends our literature all over India, and also does much personal work. Please keep him in your prayers. Gifts for all our missionaries are deductible for income tax purposes, if sent through us. Make checks payable to Concordant Publishing Concern and we will combine your gift with others, and forward the most appropriate type of remittance at frequent intervals. E.O.K.

CLOTHES

MOST YOUNG PEOPLE are more or less concerned about clothes. In fact artificial clothing is one of mankind's greatest problems since the day in the garden of Eden when man sinned and lost the natural covering with which he was created.

If we go back to the account of the creation in Genesis or the Book of Beginnings, we find that all of God's living creatures were provided with natural clothing—clothed from within with fur, feathers or scales. Man was created in the image of the Creator, Who dwells in light inaccessible (1 Tim. 6:16). Man lost this clothing of an aura of light when he sinned, thereby starting the problem of artificial clothing, of styles and costumes.

Artificial clothing is never quite satisfactory, never really comfortable. We just learn to tolerate it. Styles constantly change. Some nations and peoples adopt one type of dress, some another. In clothes as in all else man goes from one extreme to the other; from the voluminous robes and thirty yard dress, hoop-skirts and many petticoats, to the short shorts and halter which is commonly accepted today as summer wear.

In the past our missionaries have labored in heathen lands to teach the natives to wear clothes, only to return to America and find that Americans have discarded most of theirs.

In the garden of Eden man chose clothing made from the leaves of a tree. But God, to show man the seriousness of sin and to typify the death of the Saviour, slew

an animal to provide man's clothing. Nothing but a slain animal—the shed blood—could provide the clothing and cover the nakedness of man. Only the blood of the slain Lamb of God can provide the robe of righteousness to cover mankind.

Young people must often be confused as to how they, as God's ambassadors, should dress. As in all other matters, we should go to Paul for instructions. He teaches us to use moderation in all things, but there are two words that give us his instructions as to dress. These words are modesty and sanity (1 Tim. 2:9).

We do not need to make ourselves conspicuous by dressing in outmoded clothing. On the other hand we should avoid extremes of styles that are bizarre or really beyond modesty. Let us be reasonable and moderate in our dress. Without spending more than is necessary of the means God has given us, as tenants of His wealth, we can appear modestly and sanely dressed at all times.

L.N.G.

WEST GERMAN FELLOWSHIP REPORT 1961

In Schwann, near Pforzheim, about 70 older saints from West Germany and Switzerland enjoyed sixteen days of fellowship recently which were filled with earnest study in God's Word, those present being blessed by lessons from some whom the Lord has made competent to teach others also.

Speakers included W. Schaffhauser, G. Schulz, E. Schmidt, W. Pfisterer, and K. Krafzik of Pforzheim, W. Prolingheuer of Unna, C. Stucki of Thun, E. Hirschburger of Basel, and A. Blaettler of Zürich (who acts as office manager for the German-Swiss branch of the Concordant Publishing Concern).

Subjects included "The Panoply of God," "The Divine Secrets," "Imitators of God," "Grace Reigns," and discussions were held on 1 Corinthians 15:1-19 and 1 Timothy 4:13. Most outstanding was a joint meeting with a sizeable group of college and university students who believe in the reconciliation of all and also show some interest in concordant teaching.

Your prayers are invited for the progress of the Word of Truth in this part of Europe, especially during these months of stress and tension, for the older saints as well as for all the young people who are willing to be transformed by the renewing of their mind.

H.H.R.

GOD IS OPERATING ALL

You may have heard your parents talk about people in other lands who are suffering because of wicked rulers. Perhaps you have heard news broadcasts lately which told of trouble between great nations. Has it made you *afraid* as you listened? Have you wondered if *war*, or other unhappy events might come to our country?

No one can know just what events will come to us in the future. But we need not fear *anything* that comes, for God is in charge of *all* events. God has a wonderful plan for the earth and all its people. We read about Him in Ephesians 1:11: "Who is operating ALL in accord with the counsel of His will . . ." *He* is operating all, that is, He is *working*; working to bring about His plan. It may *seem* to us that wicked men do as they please on this earth, but this is not true. God's plan is much, much greater than *all* of the plans of men. The following story may help us to understand:

Little Jimmy sat on the floor, looking up at Mother who was sewing on a white cloth. What was Mother making? With a bright blue thread in her needle, she was working back and forth; now this way, and now that way.

"I'm making a flower," she said.

Jimmy couldn't see the flower, even after it was finished. Not only that, when Mother took green thread and made a green leaf, Jimmy couldn't see any leaf.

"Where are they?" he asked.

His mother smiled. "Come look at them from *this* side, Jimmy."

Jimmy jumped up and looked at the *right* side of the cloth, the side on which Mother had been working.

"Oh," he said, "It is *beautiful*! No wonder I couldn't see what you were making—I was looking at the flower from the under side, the *wrong* side. Oh, I like it very much!"

And so it is with the strange happenings in the world in which we live. We think about wars and suffering, and we are afraid. We are like little Jimmy—we are looking at events from the *wrong* side, from *our* side, and we cannot see what God is doing.

Would you like to see and understand what God is doing, from the *right* side—from *God's* side? There is only one way, and that is by studying God's Word. *Only in the Word of God* can we find a true *look* at the beautiful plan God is completing. Only by learning His Word will we see such wonderful things that we will say, like little Jimmy, "Oh, it is *beautiful*!"

Listen carefully to parents and leaders who know the Scriptures. Learn to read the Word of God, yourself. As you study God's ways, and know His great love through His Son, the Lord Jesus Christ, you will trust Him *more* and *more*. Then you will *not* be afraid of hardships that may come. You will know that God, Who is "operating ALL," will take care of everything! F.S.

PRAY FOR THESE MISSIONS

Concordant truth goes forth from many parts of the world. In addition to the missions in South India and the northern Philippines, as noted elsewhere in this issue, we wish to commend for mention in your prayers, the following others: Brother W. L. Rodriguez, in Zamboanga in the southern Philippines, who recently had his typewriter stolen; Brother Fred A. Johnson of the Independent Hopi Indian Mission in northern Arizona, who must buy a new pick-up truck for the mission work, and Brother Abraham Heidal of Tacoma, Washington, who was for many years a missionary in China and now continues his work by ministering to Chinese sailors whose ships dock in Tacoma, as well as through a radio broadcast from Formosa.

E.O.K.

UNSEARCHABLE RICHES FOR NOVEMBER, 1961
BEING THE SIXTH NUMBER OF VOLUME FIFTY-TWO

SOME OBSERVATIONS ON THE NEW ENGLISH BIBLE

THIS SPRING an entirely new translation of the Greek Scriptures was published. It was the first major new translation to appear since the entry of the Revised Standard Version in 1952. The "New Testament" portion of the "New English Bible," as it is called, is the fruit of thirteen years of coöperative work by scholarly representatives of all the major protestant denominations in the British Isles. It is unique because it is the first attempt by a group recognized by a major segment of organized Christendom to produce an entirely new, fresh translation direct from the ancient originals, instead of merely a revision based on the Authorized ("King James") Version.

This new version is based on a philosophy of translation common to most of the modern day translations, and of which the work of J. B. Phillips is an extreme example. The attitude of those who are producing the New English Bible is reflected in these two excerpts which we quote from their Introduction.

For these scholars, "fidelity in translation was not to mean keeping the general framework of the original intact while replacing Greek words by English words more or less equivalent."

"Thus we have not felt obliged (as did the Revisers of 1881) to make an effort to render the same Greek word everywhere by the same English word. We have in this respect returned to the wholesome practice of

King James' men, who (as they expressly state in their preface) recognized no such obligation. We have conceived our task to be that of understanding the original as precisely as we could (using all available aids), and then saying again in our own native idiom what we believed the author to be saying in his." (page IX, Introduction to the New English Bible).

The contrast between such an attitude towards the translation of God's inspired Word from Greek into English, and that held by the compiler of the Concordant Version becomes apparent in the following quote from the Introduction to the Concordant Version, page 321.

"... Since men can carry over the truth into another language only so far as they grasp it themselves, no translation can be fully satisfactory. The compiler of the Concordant Version is painfully aware of his own shortcomings in this regard. He therefore seeks to emphasize the necessity of shielding himself against his personal views, his inherited tendencies and traditional errors. Consequently he labored strenuously to avoid these by using a special scientific system..."

Thus, the finished product of those who feel no obligation to replace "Greek words by English words more or less equivalent," can only be as good as the understanding of the *men* who made it. Yet the results of the Concordant method can actually transcend the wisdom of those who worked on it.

SOME RENDERINGS COMPARED

But let us examine the fruits of each endeavor and base our final evaluation upon our findings rather than personal prejudice. Let us look up the very passages which originally prompted the compiler of the Concordant Version to commence his unique undertaking. First of all, the Concordant method is based on the belief that *all* Scripture is inspired by God.

2 TIMOTHY 3:16

NEW ENGLISH BIBLE

CONCORDANT VERSION

"Every inspired scripture has its use for teaching the truth and refuting error..."

"All scripture is inspired by God, and is beneficial for teaching, for exposure..."

What has become of the word "God" in the New English Bible? Note that the New English Bible does not affirm that all scripture is inspired, but rather, that if we are able to determine *which* scriptures are inspired, then we may conclude that they will be useful for teaching the truth.

2 TIMOTHY 1:13

NEW ENGLISH BIBLE

CONCORDANT VERSION

"Keep before you an outline of the sound teaching which you heard from me..."

"Have a pattern of sound words, which you hear from me..."

But if these eminent authorities are correct and Paul actually meant for us to have an *outline* of sound *teaching*, rather than a *pattern* of sound *words*, why did Paul write the word *logōn* here instead of the word *didachê*? He was well acquainted with both terms for he uses *didachê*, the word which *does* mean "teaching," in this very same epistle (2 Tim. 4:2).

2 TIMOTHY 2:15

NEW ENGLISH BIBLE

CONCORDANT VERSION

"Try hard to show yourself worthy of God's approval, as a labourer who need not be ashamed, driving a straight furrow, in your proclamation of the truth."

"Endeavor to present yourself to God qualified, an unashamed worker, correctly cutting the word of truth."

Here these translators have completely "plowed" under the very point of this important passage, and can hardly expect to obtain God's approval.

RENDERINGS OF "AION"

A friend has kindly submitted to us a concordance he has made of all the occurrences of the Greek word *aion* as rendered in the New English Bible. This word is rendered "eon" uniformly in every occurrence in the

Concordant Version. In contrast, the New English Bible has even surpassed the "wholesome practice of King James' men" who were content to confine themselves to *thirteen* different variant renderings. This latest version has fully *twenty* different English expressions opposite this one Greek word! While it quite commendably renders it "age" 18 times, it retains the unfortunate "for ever" on 54 occasions. It omits the word entirely 4 times, and even employs such elegant expressions as "orders of existence," "history," "universe" and the ambiguous but euphonious "endless ages."

Surprisingly, the translators did see fit to distinguish two of the three terms which share the traditional translation "hell" in the Authorized Version. Unfortunately both *tartarus* and *gehenna* still are rendered "hell" in all their occurrences, but the Greek word *hades* is usually transliterated, although it becomes "depths" twice and "death" once. The Concordant Version keeps them all distinct; *Tartarus* and *Gehenna* are transliterated, while *hades* is uniformly rendered "unseen" in all its occurrences.

Those who are acquainted with the consistency of the Concordant Version will be understandably disappointed by the New English Bible's treatment of the six important occurrences of *psuchikon*, "soulish." Not even one of its renderings gives a hint of the basic noun, "soul," from which this adjective is derived, and so the meaning of this vital word continues to be clouded by inconsistent translating methods. Twice they use the term "unspiritual"; "animal" is used three times, and "sensual" once.

From these few examples it should be clear how unwise it would be to use this Bible as the basis for serious, searching study. While the English sentences may read well and often convey clear and concise thoughts, how may we determine whether these thoughts are traceable to the translator's own interpretation, or to the original

manuscripts themselves? Words which are added to those which represent equivalents in the Greek are not indicated in any way. Neither is there any indication when a word or phrase has been left out. For example, when in Colossians and 1 Thessalonians these translators chose to follow the Vatican manuscript and render the familiar Pauline greeting omitting "and the Lord Jesus Christ" in the first case and omitting everything but "Grace to you and peace" in the last one, no notation or explanation is given even in the larger annotative edition. Both the Alexandrian and Sinaitic manuscripts favor rendering these two occurrences exactly as found elsewhere in the Pauline epistles: "Grace to you and peace, from God, our Father, and the Lord Jesus Christ."

In the concluding paragraph of their Introduction, the committee calls translation an *impossible* art. And this is very true, when attempted by the ordinary methods. The Concordant Version, however, was produced by an entirely different and unique system. The very closest English equivalents were predetermined for the whole sacred vocabulary, and then consistently formulated into an idiomatic English version. All the facts were assembled into a concordance and made available to every reader. A Concordant Greek Text with uniform literal English translation was published to enable all to "check it and convince themselves." Rather than to rely on the interpretation of any man or group of men, why not examine the Sacred Scriptures in a form which allows one to test all its renderings by the inspired originals themselves!

D.E.K.

COMING SOON! THE SECRET OF RESURRECTION

We trust we will be forgiven if we allow for a *double* application in our heading, "Coming Soon!" For, though we hope to commence a comprehensive series of articles on the "Secret of Resurrection" in the forthcoming volume of Unsearchable Riches, we are filled with

the expectation that we may *experience* this great and glorious "secret" *before* we can commence. With Paul, we would deem this "much better!" Yet, not knowing the day of His coming for us, we wish to place these helpful articles before our readers, so that they, with us, will *anticipate* that "happy expectation" all the more.

The articles will deal with much more than the "secret" itself, as set forth in the fifteenth chapter of first Corinthians. A broad background is necessary in order to clear our minds of much that is unscriptural in regard to such important topics as: the make-up of mankind, the death state, "hell," the resurrection sabbath, and the significance of "made alive." Only as we become settled on these basic subjects may we begin to appreciate the grace and glory involved in that great "change" which yet awaits us. So we propose to consider the following topics:

WHAT IS MANKIND? THE BREATH OF THE SPIRIT OF THE LIVING. WHAT IS THE SOUL? WHAT IS DEATH? DEATH AS A FIGURE OF SPEECH. SHEOL AND HADES. UNTENABLE TEXTS*. THE RICH MAN AND LAZARUS. THE RESURRECTION SABBATH. RESURRECTION AND VIVIFICATION.

Although this series appeared on our pages many years ago, in three of our earliest volumes, we realize that few of our present readers have ever seen it. For those who have, we commend this revised series as a worthy review, containing those alterations which are the fruit of the nearly forty years of intensive study in the Sacred Scriptures which has been our portion since they were first published.

We plan to begin this series on the "Secret of Resurrection" in the January number. This will enable our

* In this section we plan to deal with those texts which often perplex, and which are brought forth to uphold the traditional views as to the immortality of the soul, death, "hell," etc.

readers to obtain the entire year's series at the end of 1962, bound conveniently in one volume. Also, since most of our new subscribers begin receiving the magazine in January, none will miss the vital background which the first few articles provide. We trust that our readers will aid us in spreading these messages to those who have not, as yet, been made aware of the advantages of Concordant study, which enables us to discover God's thoughts on each subject—apart from man's opinions. The present confusion on such basic and important subjects as death, "hell," and resurrection, would never exist had we gone to God's Word, in its original purity, and left the theories of dying, darkened man for the wastebasket. The forthcoming articles will be kept as simple, yet comprehensive, as possible, so that all may glory in that wonderful day when "this corruptible should be putting on incorruption and this mortal should be putting on immortality." With a renewed awareness of that day, well may we join Paul in saying,

"Now thanks be to God, Who is giving us the victory,
through our Lord Jesus Christ." (1 Cor. 15:57)

BURIED TREASURE

A MAP that shows the location of buried treasure is a very valuable possession. Yet all of our readers received just such a "map" with their last issue of Unsearchable Riches and many of them may not have even used it yet!

The sixteen page Index to the last ten volumes of this magazine can serve as a map to help you locate the spiritual "treasures" buried in the pages of former issues of Unsearchable Riches magazine.

We have tried to make this Index as comprehensive and practical as possible, and you may seek out solutions to your scriptural problems either by looking them up under their *subjects* (in the first part of the Index) or under the particular *verses* you are studying (in the

last portion). At the beginning of each Index you will find complete instructions for using that Index and an explanation of all abbreviations used.

PAST INDEXES AVAILABLE

Three other Indexes are available, free of charge, as a guide to the previous forty volumes of Unsearchable Riches. If you would like these, just write us and request them. We have back numbers of the magazine in stock which date back practically to our first few issues. You can still purchase a library of single copies complete from volume twenty, or in bound volumes from volume ten. Single copies are 25 cents each, or \$1.00 for the set of six numbers of any given year. There is a substantial reduction in price for large orders of back numbers. The cloth bound volumes are \$2.00 each or \$50.00 for the complete set from volume ten to volume fifty. We urge all our readers to avail themselves of these early issues of the magazine since they contain the foundational articles upon which much that we are now publishing is based. There are expositions on Ephesians, Philippians, and Colossians, studies in Romans and the book of Acts, in addition to a lengthy series on Daniel. You will find these articles extremely valuable in your own studies, and also an aid to answering the questions of your friends.

You will probably be surprised at how easy it is to find solutions to your most perplexing scriptural problems, by simply looking the subject or the scripture verse up in your Index. Suppose you are tormented by the teaching held by some with regard to the fate of infants. If you looked in the Index under either "Destiny" or "Infants" you would be directed to the article in volume 47, page 15, entitled "Irresponsible Infants." Perhaps you wanted to read something on the "Gifts of Healing." You could look either under "Gifts" or "Healing" and you would find an article in volume 47, page 37. Maybe you are interested in Psalm 82, where

human beings are referred to as "gods" in the common versions, or "to-subjectors" (alueim) in the Concordant Version. If you look in the Reference Index (which follows the Subject Index) on page 14, under Psalm 82:1-8 you will be referred to two different articles in the series on the Divine Names and Titles, volume 45, page 72 and page 196. If you want some additional material on our snatching away to meet the Lord in the air, you might look up 1 Thessalonians 4:13-18 where you will be directed to three separate articles.

You now have in your hands a key which can aid you in your studies. It may open the door to understanding the meaning of many obscure passages in God's Word. It can direct you to an entire series on almost every subject in the Book of Beginnings (Genesis) which you can look up either by topic, under the general heading "Genesis" in the Subject Index, or by scripture verse, in the Scripture Reference Index. Devotional articles may prove a blessing in time of need.

Thus it is our hope that this "tool" will not go unused but will be put to work, that His saints might be built up in the faith. Nothing is more important than that we might be growing in a realization of God and His will for us. Such a realization can come only through an accurate knowledge and growing understanding of His revelation to us, the Sacred Scriptures. The past issues of Unsearchable Riches magazine contain a storehouse of information gathered throughout years of intensive research in the sacred scrolls themselves. It is because of this fact that we commend them to all His saints with a prayer that the strength, encouragement and consolation which has come to us through the years, will be their portion also. Yet, more important still, is the hope that, through the articles which have appeared, God will be given, in yet a greater measure, the honor and the glory which so justly are His due; the loving adoration of His saints.

D.E.K.

THE CONCILIATION OF THE WORLD (ROMANS 5:12-21)

Therefore, even as through one man sin entered into the world, and through sin death, and thus death passed through into all mankind, on which all sinned—for until law sin was in the world, yet sin is not being taken into account when there is no law, nevertheless death reigns from Adam unto Moses, over those also who do not sin in the likeness of the transgression of Adam, who is a type of Him Who is about to be.

But not as the offense, thus also the grace. For if, by the offense of the one, the many died, much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, to the many superabounds.

And not as through one act of sinning, is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award. For if, by the offense of the one, death reigns through the one, much rather, those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ.

Consequently, then, as it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life's justifying. For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just.

Yet law came in by the way, that the offense should be increasing. Yet where sin increases, grace super-exceeds, that, even as Sin reigns in death, thus Grace also should be reigning through righteousness, for life eonian, through Jesus Christ, our Lord.

THE CONCILIATION OF THE WORLD

THE ONLY WISE GOD—Such is the ascription that ascends from the heart of the apostle Paul in his postscript found at the end of the epistle to the Romans. His fervent desire that they should be established is transformed into praise for Him Who alone has the power to do so. “Now to Him Who is able to establish you in accord with my evangel, and the heralding of Christ Jesus in accord with the revelation of a secret hushed in times eonian, yet manifested now through prophetic scriptures besides, according to the injunction of the eonian God being made known to all nations for the obedience of faith—to the only wise God, through Christ Jesus, be glory for the eons of the eons. Amen!” (Rom. 16:25-27).

To this same God, Who has the monopoly on all wisdom and Who alone has the ability to establish His saints in the truth—to Him we appeal. We also desire, with the apostle, that the saints may be established, grounded, settled, unmovable amidst the storm which seems about to break.

But how is it to be done? Innumerable remedies have already been proposed, and we dare not add another to the list. So we will rely upon *God's Word*. *There* is light and power and blessing, and *there alone*. And so we proceed, with limitless confidence in the means which God Himself has proposed to effect His purpose. “My evangel” and “the heralding of Christ Jesus in accord with the revelation of a secret”—These are the

two distinct and separate supports which can uphold the believer in every circumstance and at all times.

PAUL'S DISTINCTIVE MESSAGE

The latter only—"the heralding of Christ Jesus in accord with the revelation of a secret"—is the subject of our present meditation. The former, which the apostle calls "my evangel," in contrast to the ministry of the other apostles, was no secret. This is clearly shown in the opening lines of his epistle to the Romans. "Paul, a slave of Christ Jesus, a called apostle, *severed* for the evangel of God (which He promises before through His prophets in the holy scriptures), concerning His Son ... Jesus Christ, our Lord..." (Rom. 1:1-4).

Paul was *not* sent out in *fellowship* with the rest of the apostles. In the historical record in the book of Acts we read that the holy spirit *severed* Paul and Barnabas for a special and distinct work (Acts 13:1, 2). Here, once more, in writing to the Romans, he reminds them of his severance. His letter to the Galatians is very emphatic on this point. "But, on the contrary, perceiving that I (Paul) have been entrusted with the evangel of the *Uncircumcision*, according as Peter of the *Circumcision* (for He Who operates in Peter for the apostleship of the Circumcision operates in me also for the nations), and, knowing the grace which is being given to me, James and Cephas and John, who are supposed to be pillars, give to me and Barnabas the right hand of fellowship, that we, indeed, are to be for the nations, yet they for the circumcision..." (Gal. 2:7-9).

THE CALL OF SAUL-PAUL

Even the call of Saul of Tarsus, the enemy of God who later brought the message of conciliation, provides a clear indication of his distinctive place. We remember that entrance into the kingdom was conditioned upon repentance and baptism (Acts 2:38). Only so could

anyone hope to escape the fiery judgments which are to clear the scene in the day of the Lord. How striking then is the call of Saul, the most menacing *persecutor* of those who had believed in Jesus. As the "foremost of sinners" he could have no place in the glorious "kingdom of the heavens," for by the terms of Peter's discourse, Saul's only portion could be extermination from among the people (Acts 3:23). Yet instead of this Saul is shown divine favor beyond the highest hopes of even the devout in Israel. His call serves as a *pattern*, not of those who believed before him, but of those who are "about to be believing." (1 Tim. 1:13-16). It introduces a new principle in God's dealings. God, in the past, had shown mercy and compassion and even grace. But such grace as was shown this enemy of God deserves a distinct and unique place. It is the foundation of the "gospel of God." (Rom. 1:1).

This evangel must be kept distinct from the heralding of the kingdom by the twelve apostles. Neither repentance nor lawkeeping nor ceremonials are attached to it. Since it is the evangel of the *grace* of God, it could not be withheld from the other nations.

THE SPHERE OF THE EVANGEL OF GOD

Paul was severed for the evangel of God... concerning His Son (Rom. 1:1-3). While the twelve apostles heralded the Christ as the Son of David (Acts 2:30), Paul proclaimed Him as the Son of God. Paul unveils the Son (Gal. 1:16).

But to herald Him as the Son of God demanded a change, both in the character of the message and its extent. God is the Subjector or Placer of *all* the nations, so He must not be confined to Israel alone (Rom. 3:29). The kingdom of the Son (Col. 1:14) is a *spiritual* dominion stretching far beyond the bounds of the land of Israel as given to the Son of David. So the evangel of *God* goes out to *all* the nations.

254 The Kingdom Evangel Within the Land

The doctrine connected with this ministry is fully set forth in the first four chapters of the epistle to the Romans. Abraham is the great figure brought forward for consideration. Justification by faith, through grace, apart from law or works of any kind—such is the burden of Paul's message.

It was a spiritual counterpart, comparable, in a sense, to that ministry which will be extended to the nations in the day of the Lord, as witnessed by John's Account and his epistles. "To the Jew first" will be the order of that day with the nations occupying a secondary place (Rom. 1:16).

THE KINGDOM EVANGEL

Yet during the initial stage of Paul's personal heralding of his evangel, the terrestrial kingdom was still being maintained to Israel by the apostles of our Lord.

But Israel became "a wayward generation...sons with no faithfulness in them." (Deut. 32:20). The cross had revealed the alienation of their hearts. Still God lingered over them. The sin against the Son of Mankind is forgiven. The kingdom is once more heralded by Peter and the eleven. "Repent, then," said he, "and turn about for the erasure of your sins, so that the seasons of refreshing should be coming from the face of the Lord, and He should dispatch the One fixed upon before for you, Christ Jesus, Whom heaven must indeed receive until the times of the restoration of all which God speaks through the mouth of His holy prophets who are from the eon." (Acts 3:19-21).

The heralding was confirmed by miracles and signs, done by the power of the holy spirit. But the representatives of the nation of Israel, in council assembled, both once and again opposed the testimony of the spirit. Yet, with much patience, God lingers until not only Jerusalem, but all of Judea and Samaria, and as far as the limits of the land, have heard the evangel of the kingdom.

THE DISPERSED OF ISRAEL HEAR

But the dispersed of Israel, among the nations, were not to be judged for the failure of those in the land. Paul himself, in his journeys among the nations, always spoke to the Jews first. This course nearly cost him his life on several occasions. Now that he has completed the evangel of the Christ from Jerusalem even as far as Illyricum (Rom. 15:19), one fact is evident: The Jews among the nations are no more willing to receive their Messiah than their rulers in Jerusalem. Thus all of Israel, both in and out of the land, have been given the opportunity to repent.

THE CALLOUSNESS OF ISRAEL

With this fact in view Paul writes to the Romans regarding Israel's apostasy, saying, "as it is written, God gives them a spirit of stupor, eyes not to be observing, and ears not to be hearing, till this very day." (Rom. 11:8). And again, "For I am not willing for you to be ignorant of this secret, brethren, lest you may be passing for prudent among yourselves, that callousness, in part, on Israel has come, until the complement of the nations may be entering." (Rom. 11:25, 26).

GRACE TO THE NATIONS

Now the circumstances and the condition of affairs are changed. Israel is no longer a factor for the time being. Now the way is cleared for the Conciliation, the *secret* of the evangel, to be revealed.

The kingdom on earth is concerned with the throne of *David*. The evangel of God reverts still further to the faith of *Abraham*. But the grace we are considering in the fifth chapter of Romans, leads our thoughts back even further and deals with *Adam* and his one offense. And though not the theme of our present meditation, the Secret Administration (Eph. 3:9) antedates all earthly rule and faith and sin and concerns us with

Christ Himself, in Whom we were chosen before the disruption* of the world (Eph. 1:4).

In harmony with this, the present Secret Administration was concealed from the eons in God (Eph. 3:9), while the Conciliation was shadowed forth from the type we are about to consider, yet any expression of it was "hushed" in times eonian (Romans 16:25, 26). Now, at last, the type, and its dark silhouette, is unfolded. The type and its shadow need to be clearly in view before we can consider their resemblances and contrasts.

The key to the whole matter lies in the word *one* which is repeated a dozen times in this short passage (Rom. 5:12-19). All depends upon *one* act of *one* man. And the emphasis is laid upon that lamentable aspect of sin which we call an *offense*. It was this which led to the estrangement between Adam and his Subjector.

FELLOWSHIP WITH GOD

The loveliest of Eden's lovely scenes was not the beautiful garden with its pleasant trees, nor the living creatures in meek subjection to Adam's gentle rule, nor even in the loving companionship of the helper given to Adam, as his complement. In that primeval innocence these were all perfect in their way and very delightful to behold. But the most engaging vision, and the very climax of them all, was when *Ieue Alueim*** came, in the windy part of the day, to enjoy the companionship of the human pair whom He had created.

*disruption of the world. The Authorized Version translates this term "foundation." But this is required for another Greek word. Hence this term may refer to the great cataclysm mentioned in Genesis 1:2 when the earth *became* a chaos and vacant.

**"Ieue Alueim" are transliterations of the Hebrew *name* of God and His principal *title*. These are used in preference to the less accurate translations, "LORD God." *Ieue* is pronounced "Yehweh" and means "Will-be-ing-was." *Alueim* is pronounced "Al-oo-eh-eem" and means "To-subjectors."

What greater honor, what greater joy, could Adam crave than to hear His voice, to be admitted to intimacy with His thoughts, to be the companion of his Maker? He it was Who had made all in that fair scene and provided the goodly fruits for Adam's delectation. Nor did God leave him alone in it, but watched over him to anticipate his every need. When the trees and the creatures were found inadequate to fill a lack in Adam's heart, He made the woman to satisfy his affection. In all this God showed His love for Adam.

SATAN'S INSINUATION—ADAM'S SIN

But in an evil hour, the serpent insinuated that Ieue was not really desirous of their good, but jealous lest they become as He, knowing good and evil. The fiery arrow was not aimed at God's power or His wisdom alone. It was aimed at His affections, at His very heart. The woman hearkened to the insinuation, and the man hearkened to the woman—thus was Ieue's loving kindness trampled underfoot.

Adam's act has various aspects. It questioned the wisdom of God and destroyed His works. It questioned His justice and assailed His character. It questioned His love and wounded His affections. It refused the authority of God.

It was a *sin*; it was a *transgression*; it was an *offense*; it was *disobedience*.

As a sin it threw the grand machinery of the universe out of gear, so that it grinds itself to pieces. And, with the ruin, it brings the groan and travail under which creation labors still, and turns all to corruption. It wrecks God's beauteous cosmogony into fuel for the universal conflagration (2 Pet. 3:12).

As a transgression it brought down the curse of a righteous Subjector.

But, worse than sin, and sorer than transgression, was the offense which ached God's heart, the estrangement

between Himself and the creature upon whom His affection had been so freely lavished.

Yet the aspect of disobedience is the most comprehensive of all, for it was a revolt against loving, as well as righteous authority. Assuming independence, the subject denies the Subjector. In disobedience we see sin linked to transgression, offering offense to God. It denied both the righteousness and the love of God.

IEUE'S PROVISION

For Adam's sin and for his transgression Ieue Alueim provided a covering. The first blood earth's startled soil ever drank was shed in that primeval paradise. And Ieue Himself slew an inoffensive beast to provide a covering for the guilty pair (Gen. 3:21). Fit picture of the blood of His holy Lamb, which does not merely cover sin and transgression, but puts it quite away!

THE BREACH REMAINS

This much was done for Adam. But the breach was not healed. Confidence was not restored. Adam was still estranged. To prevent the mischief from taking irradicable root, Adam was driven from the garden. Cherubim were stationed at the eastern side and a flaming sword, turning itself to keep the way of the tree of the living (Gen. 3:24).

Does *this* look like reconciliation? By no means! And in Adam's descendants, except a favored few, the breach became wider and wider, until they were destroyed by the flood. Noah and his family alone came through that judgment. But his descendants, in their turn, run counter to God's thoughts and are scattered far and wide. Abraham and the patriarchs find favor with Ieue, and in them He chooses a nation for Himself. But so far from this being a reconciliation, the partiality shown to one nation only widened the breach between God and the rest of mankind. And though He did dwell with

Israel, it was behind thick curtains, with access limited and dangerous. His very dwelling, which He had them make for Him, was full of proofs that He was a distant Deity. But their sins and transgressions became unbearable, so the Glory leaves the temple tenantless. The "God of the heavens" now becomes His name.

GOD SENDS HIS SON TO ISRAEL

Yet once more God approaches man, this time in His only Son. However, He is not sent to all mankind but to Israel's seed, to whom the promises were made. This shows that the other nations were still estranged. And it is not long before it is clear to all that Israel, also, is a stranger to Ieue, the God she boasts of as her own special Deity.

MAN CRUCIFIES THE CHRIST

And then comes the crowning proof of man's utter alienation and bitter enmity towards God and all that savors of Himself. His own beloved Son, Whom He deems worthy of the highest place this universe affords, they deny the right to live: They gibbet Him, in Roman style, upon a stake, amidst condemned criminals.

That *something* was then done to stem the tide of righteous wrath against Adam's guilty race seems manifest, otherwise the judgment day might have been dismissed, lest it delay their instant doom.

But for a time it only operates to give the guilty nation one more opportunity to refuse His favor. This they do and the estrangement seems complete. The only nation with whom He shared His thoughts has turned against Him!

A.E.K.

(To be continued)

STATIONERY WITH CONCORDANT SCRIPTURE VERSES

Scripture Verse stationery, 100 sheets to the box, is still available from the publisher (\$1.00 a box). It makes an ideal gift, and contains an assortment of eight different verses.

MINNIE PINGEL

Beloved wife of Brother Ernest W. Pingel, who survives; Sister Pingel was put to repose on October 17. They were married in 1908, and lived in Bonduel, Wisconsin for many years. Both have been faithful slaves of the Lord they came to love so much. We trust that our dear Brother Pingel will not sorrow according as the rest, who have no expectation. It seems impossible that the "shout of command" which shall bring our dear sister forth from the grave can be far off. Soon we all will be united once again. Will not the short separation but heighten our joy in that day? So it will be!

EINAR M. AASEN

September 8 marked the passing of Brother Aasen, after several years of suffering, during which time he was lovingly cared for by his wife Ragna. They lived in Minneapolis. Sister Aasen has sent us a memorial in the form of a contribution to the Lord's work which will aid us in making known the grand grace in which Brother Aasen gloried. A zealous student of the Scriptures, he became very interested in the truths as set forth in the Unsearchable Riches magazine and revealed in the Concordant Version of the Sacred Scriptures. Now he awaits that glad day!

E.O.K.

CONCORDANT STUDIES IN RHODE ISLAND

Concordant studies of the Sacred Scriptures are now being held regularly at the Riverside Farm Kitchen in Woodville, Rhode Island, off Rhode Island Route 95, at 2 o'clock, Sunday afternoon. A welcome is extended to all who are interested in learning about the Sacred Scriptures as they were inspired. Young people and children are invited as there will be teachers to teach them. We ask all who plan to attend to please bring their Bibles regardless of the version. Mr. George Eccleston of Peacedale, R. I., will lead the studies.

M.L.O.

SOUTH INDIA

Brother T. D. Iype reports persecution in the form of a false message informing him of the serious illness of his son David. This caused him considerable inconvenience and expense, yet after making the long journey to check on the report, he and his wife were thankful to learn that their son was actually in good health.

Please pray for this brother and his family, and for the work in that section of the world. There are many opportunities to make the truth known there.

E.O.K.

IEUE'S OPERATIONS AMONGST THE NATIONS

(ISAIAH 13:1-27:13)

THE PROPHET ISAIAH speaks in a very radical way concerning the nations. It is one which reveals that Al is by no means heedless of them, despite Israel's delinquency. Though made by Al, the nations have always opposed His ways. The Supreme allotted to them their boundaries in the earth, but in their policies they have always tended to violate and resist those boundaries. They also corrupted themselves by their religions, preferring their many gods, by which they worshiped the creature, rather than the Creator. Their first policy was that of a world-kingdom of their own pattern, culture and religion. This was frustrated by the disintegrating of that original language which Ieue had bestowed upon the race at its creation.

FAILURE OF THE NATIONS

The scattering of the peoples, effected and confirmed by the phonetic confusion of the one language, was later supplemented by the call of Abraham, Isaac and Jacob. This call had in view the making of a nation by which Ieue is yet to rule the nations and bring them to His accord, in glory and worship. Yet, though coming from Jacob, even that people and nation have shown themselves most refractory, and in need of much discipline to wean them from their own ways, including the desire to be like the other nations.

A great measure of glory was reached in God's king-

dom under Solomon, for at one period, there was rest on every side, and there was neither adversary nor evil coming on (1 Kings 5:4). But later Solomon sowed the seeds of idolatry and division, and the king and kingdom declined to disrepute and eventual deportation from the land. The prophet Isaiah moves amidst the dire decay which has overtaken Judah. The foremost question is the discipline needed to direct them back into the ways of Ieue, and so to establish God's kingdom in a righteous and united Israel, followed by the nations of the earth becoming subject to that Kingdom and its Messiah.

During the period from the call of Abraham, onward to the time when Israel was being led into the land of promise, the nations recovered somewhat from the effect of the adjudicating by Ieue at Babel, and this recovery increased in the centuries following. Then the idea of a world-kingdom began again to emerge, for it was still in the mind of the rulers of the nations. It was this idea, coupled with false religious notions, which had led to the first scattering of the nations by Ieue. With the approach of the people of Israel to the proportions of a nation, hatred and opposition to them was shown early. In fact, Moab and Midian, when Israel was en route to Canaan, displayed their antipathy and intentions, but Ieue gave due evidence that it was futile.

In the centuries when Israel came to be in the land, the odd nation (Assyria), apparently able to formulate the intention to lead, tended to promote a world-kingdom, and boasted thereof. But no such kingdom has been, except those world-kingsdoms which Ieue Himself predicted and fulfilled. But the idea has never ceased to be amongst the nations, even down to the nations of the present day. Though the idea has been expressed in a number of ways and forms, behind the notion is opposition to God.

THE PURPOSE OF PREDICTIVE PROPHECY

That the God of the Scriptures is able to control and

to direct the nations is very evident from a study of the Scriptures. To know that the English word, God, translates a Hebrew term meaning *Subjector*, would facilitate the receiving of such understanding, and this would become still more clear from the predictive prophets. In fact, to make this plain is one of the main purposes of such prophecies.

Briefly, Ieue was able to bring about a world-kingdom at the opportune moment, and to allow it to continue for just so long as was necessary for His glory, and then it disintegrated to produce that history which still further molded the circumstances required in Israel for Christ and His ministry. No world-kingdom has been since that of Alexander, and at his death, it came to its disruption. The divisions which ensued produced effects that will yet play a part in the future world-kingdom, headed by antichrist, predicted to consummate the present eon.

BABYLON NOT NINEVEH

Here we can see that the predictive prophets show how Ieue is able to raise a nation, or depose a nation, according to His will, and for the requirements of His ways. In order to understand the prophets, this must be realized and understood. He was able to make the announcement well in advance of the rise of a nation, while, at the moment of announcement, there was another nation operating most dominantly, and, apparently threatening to destroy and absorb His own people. This nation was Assyria, under its several kings, Tiglath-pileser, Shalmanezzer, Sargon, Sennacherib and Esarhaddon, all of whose capital was Nineveh.

Neither the time, nor the city were opportune for Nineveh to be a world-kingdom, much less for it to sway over Judah. Assyria vaunted itself against Ieue, and so incurred the destruction of its army before Jerusalem (2 Kings 19:35). Sennacherib was disgraced even in the eyes of his sons (2 Kings 19:37, 2 Chr. 32:21). One

son, Esarhaddon, completed Assyria's assignment in Samaria (2 Kings 17:24) by re-peopling Samaria. This was the seal upon Isaiah's words that Ephraim should be cracked from being a people within sixty-five years (Isa. 7:8).

SOME PROPHECY PAST YET MUCH IS FUTURE

The student of prophecy has tended to hamper, and even to bring into disrepute, the study of prophecy, by two attitudes of mind. By one, prophecy is regarded as largely fulfilled in the past, and by the other, prophecy is considered as being filled out in the process of history down the centuries. Neither view is correct. Rather it is that the words of the prophet *dealt with the needs of the time*, summing up to a crisis and its resolution, so that God's ways went forward, yet the prophet's words were so sown that they also predicted and intimated a *future* crisis when Ieue would achieve a greater result in His people and for Himself.

To bear this in mind concerning the matter given in Isaiah, around Judah and Jerusalem and the nations, will allow the wider situation to be discerned. It is *this* which is really in view, and thus the deeper intentions will be more readily discriminated. Nor will it be thought necessary to diminish scriptural statements until they correspond with the history, or even lift history up to the level of the Scriptures. This position is true for Isaiah, though it is far from exclusive to that prophet. Jeremiah moves very much amidst history; so too does Ezekiel, yet both contribute to the overall picture of the future. Nor is Daniel different in this regard, though far too much in this prophecy has been ascribed to past history. Like Jeremiah and Ezekiel, the minor prophets also are close to history, yet ever sketching future glories for Israel and the nations.

A FEATURE IN PROPHECY

The word "*load*" figures a feature of prophecy which

eventuates into the day of Ieue. In it the *obligation* under which a nation stands before Ieue is announced. It tells the use which Ieue makes of a nation, the duty they are required to carry out or to “lift,” and it will require the nation’s own ways to adjust to the pattern which will achieve God’s glory. To that end, the load either weaves in the element which will hold together the design of events, or it removes the strands that would distort it. It is thus a divine declaration intimating to a nation the part which is placed upon it in the ways of Ieue. The load may take the form of a warning, or it may be a rebuke, or even a distinct threat of doom.

The section before us (Isa. 13:1 to 27:13) largely pertains to the load concerned with Ieue’s achievements against Sennacherib, king of Assyria. These will be momentous and far reaching in effects. It is intended that the several nations shall have the opportunity to be aware of their part, both immediately and farther ahead, in the distant future. Ieue is engaged in movements which ought to impress the nations greatly. The threatening dominance of Assyria is not to be allowed to develop further, and will be prevented by a blow from Ieue which will produce factors which will depose Nineveh and elevate Babylon into a world-kingdom. The nations are to be prepared for their part in this, at least the initial aspect, for other and later prophets will detail and develop the outline in regard to Babylon which Isaiah’s messages begin.

LOADS REVERSE THE NATIONS

The prophet is predicting *salvation for Judah*, and alongside, he makes announcements which seem to be but remotely related thereto. The section 13:1 to 27:13 gives prophecies which, whilst telling the “Loads for the Nations,” are also to bring “Blessings to Israel.” The nations are told the service they are to render to Ieue in respect to effecting discipline upon His own peo-

ple. Amidst the items of the loads, assurances are also given to His people who are to be deported to Babylon, that they will be delivered and their enemies destroyed. All leads to Judah's song of praise and also to Israel's responsive expressions.

These duties for a nation have come to be one of the minor necessities arising from the rejection of Ieue and departure from His ways by all the nations. Amidst the major fact that the nations were also left by God to follow their own ways, there has come to be the position that those nations who would lead are placed under the load that they shall be subject to God in their leading. The nations may have no such idea themselves, yet here they are told the way in which they are subject, even while thinking otherwise. In the case of Cyrus, who will come before us in due course, the prophet heralded much that Cyrus was to take in hand. It is probable that each load, as to its effects, is borne until the times of the restoration (Acts 2:21), though it may be that a special crisis, in the course of their history, is included, especially as a preview of their part at the end of man's day when the evil eons are concluded.

The auguries and divinations used by a nation failed entirely to inform that nation that they were being so used, and thus that nation even boasted against Ieue, claiming that *Ieue* had told them to go up against the land (Isa. 36:10)! It is notable that Ieue's prophet could show the use of a nation by Ieue, and thus give the aspect that such use of them was really by Ieue, despite their auguries, and was for His own future glory which is to be in Israel, when Israel, under Messiah, will rule and direct all the nations of the earth.

BABYLON AND NINEVEH

Babylon is one of the three nations which have been used in the capacity of a world-kingdom. It is to be so used once again in the future. In Isaiah's day, Baby-

lon had not come into its position of ascendancy, and, to allow for this, its dominating partner, Assyria, must first decline. At Babel (later Babylon) the policy of the nations first appeared and attempted to consolidate itself, and it is there that the policy of the nations will be finally defeated and destroyed. The defeat of the army of Sennacherib by Ieue before Jerusalem, became the great factor against Nineveh. So much is this so that the attention of nations is called to this event, for by it is intimated their own load and part in the ways of Ieue (2 Chr. 32:23).

It is necessary to have a clear view concerning the two cities, Nineveh and Babylon, or Assyria and Chaldea. In some respect, the names Assyria and Chaldea can be viewed together, yet, on the other hand, they are distinct. The message of the prophet Nahum was to Nineveh. It was to fall, due to their ruthlessness, and this was to clear the way for the ascendancy of Babylon. Yet the day shall come when Israel is a third with Assyria and Egypt (Isa. 19:24). Yet after its future rise, Babylon is to sink never to rise again.

EGYPT

Egypt served much, but never as a world-kingdom. Nor, as we have said, did Assyria serve as a world-kingdom, though they did override many nations. In fact, for the leading service which Assyria did render, it was necessary to preserve them from Ieue's judging, so that they might perform the duty appointed for them. Nineveh was called to repentance a century or so before Assyria was required to go to Samaria and Ephraim on behalf of Ieue, to take those tribes from the land. This preservation of Nineveh was effected under the office and ministry at which Jonah balked so strongly. Some eight centuries before this, Egypt had preserved Moses for Ieue's service. Moses disowned the term "son of Pharaoh's daughter," and by faith he had the passover

made, which event looked forward to and required the prophecies which would be made by Isaiah.

ETHIOPIA

Jeue's dealings with Assyria had repercussions in the most distant parts of the earth. Ethiopia with Egypt at that time balanced the power of Assyria in the world. Each one restrained the other from rising to full dominance. Ethiopia often harassed upper Egypt, and this again tended to reflect weakness and division into lower Egypt. Jeue used Egypt and Assyria to test the faithfulness of His people Israel. Their little land lay between the two, and Israel was ever tempted to lean on the one, seeking to counter the enmity of the other. This relationship will be repeated in the future, but with Babylon taking the place of Nineveh.

Ethiopia lay behind or to the south of Egypt, and so was a restraint to the latter. Then, too, Egypt's waterway offered Ethiopia an ideal means of communication, which gave them a contact with Jerusalem and this led Ethiopia into some acquaintance with Jeue. This is noted elsewhere in the Hebrew Scriptures, and, because of this, Ethiopia will have association with Israel in the future period which has come to be termed the millennium.

The bond between the grandsons of Noah, Mizraim and Kush (Gen. 10:6), who started the kingdoms of Egypt and Ethiopia, continued into the days of the prophets and beyond. Their fortunes are directed amongst the loads predicted of nations through Isaiah. Between Egypt and Ethiopia there was action and reaction, and at times, Ethiopia dominated Egypt. Apparently it was to an Ethiopian that Hoshea, king of Samaria, appealed, when Shalmaneser discovered conspiracy in Hoshea (2 Kings 17:4). Though So is termed "king of Egypt," this was by conquest, for he was an Ethiopian by birth. The same is true of Tirhakah (Isa. 37:9, 2 Kings 19:9,

compare with Isa. 20:1-6). With such details in mind, we can appreciate the style and features of the *woe* for Ethiopia (Isaiah 18) and the *load* for Egypt (Isaiah 19) alongside the sign which Isaiah was to display to Egypt and Ethiopia at the instance of Sargon's campaign, commencing with Ashdod (Isaiah 20). When we deal with the items of these chapters, the significance of these thoughts will become obvious.

THE SMALLER NATIONS

Other nations situated adjacent to the people of Ieue, and who irritated and vexed them and caused them to stray, are considered to have a role before God, even though it may appear to be a minor one. Such nations are Philistia, Moab, Damascus, Dume, Arabia and Tyre. Yet, farther afield, across the wildernesses from Jerusalem (Isaiah 21), upon the nations there are placed loads to contribute the needed factors. Not only did nations surround the wildernesses, but beyond were those nations who would rise so as to operate for Ieue, and would depose Babylon on behalf of Ieue, so that Judah's captivity of seventy years would be terminated, yet to become seventy sevens of years of restoration to rectify the deportation's effects and establish Jerusalem.

The particular load specified for a nation may be traceable to one of several reasons. It may be due to direct opposition to the ways of Ieue, or because their policy and will and prowess (due, in the main, to the omens supposed from their own gods), was leading contrary to the subjection required by Ieue. By the prophet Isaiah, Ieue predicted such loads on the several nations as would readily cause them to be subjected to Babylon, thereafter to be dealt with by Babylon in such a manner as would free Israel from their various influences, and, at the same time, would contribute toward effecting the glory of Ieue in Israel, and the subjection of all the nations to His kingdom eventually.

The immediate objective in Ieue's predictions by Isaiah of "loads" upon the several nations is that He is leading up to the situation where Judah will be taken into captivity. The prophet ministers a century or so before that event. The predictions have in view that position amongst the nations which will obtain in Daniel two, when it will be said to the king of Babylon: "Thou art this head of gold." In Isaiah's time, Babylon was a subject people. The loads also approach a portrayal of the feast of Daniel five, when Belshazzar reads the ominous words on the stucco of the side-wall that announce the ending of his authority in the world-kingdom, for the view reached by Isaiah's vision ultimately sees Judah's captivity to be concluded and Jerusalem rebuilt. Isaiah always sees *salvation for the people of Ieue*; there is ever a remnant.

BABYLON HALLOWED FOR SERVICE

In the opening load of these predictions, Ieue of hosts demonstrates that He is able to muster the hosts of any nation. This is seen when the banner is set up on behalf of that one nation, Babylon, which has been singled out to wield world authority, and other nations are to be brought under that banner of authority. The call to Babylon first regards them as the "instrument of His menace," but finally concludes by telling of their destruction. They subjected the nations in ruthlessness, and with such pride and pomp that Ieue called upon other nations to revolt and overthrow Babylon. Moreover, this program, predicted by Isaiah, is especially in view of the service in which Jeremiah will engage, for that prophet goes around to the nations urging their subjection to the world authority and, in some cases, even predicting the length of the period. Jeremiah worked amidst, not only his own prophecy, but also the implementing and elaborating of Ieue's predictions by Isaiah.

DISCIPLINE FOR ISRAEL

All these loads are intended to bring discipline to Judah and Ephraim which will turn them from idolatry and cure their susceptibility to the influence of the religions of the various nations around them. At the same time, in accord with the essential aspect of the ministry of Isaiah, the loads are to lead to the salvation of Judah and Ephraim, by which salvation, they will be brought to the position of the world authority, for that is invested by Ieue in Israel.

The predictions of the day of Ieue, and of the law going forth from Zion, together with the announcement of the birth of a Son in the line of David, upon Whose shoulder shall be the Chieftainship; all these are matters for Israel in this capacity of ruling under Christ for Ieue.

Not only does the prophet Jeremiah fill out matters, either outlined or as may be implied, by Isaiah; but Ezekiel also, at a later point, and far away from the land (in fact, away with the captivity), casts many glances at Judah and Jerusalem, and utters many words against them. In these, Ezekiel supplies or fills out features and details which are complementary and illuminate matters in Isaiah. The Son of David (Isaiah 9) Whose name is "Marvelous," and Who is for the Throne of David, how is this to come to be, in the completeness of the glory stated by Isaiah?

Ezekiel is looking at Judah's king, at a later point than Isaiah, and he sees one, if it be possible, even more profane and wicked than Ahaz. Almost without ceremony, the prophet, by his words, removes the turban and the crown from the head of Coniah, the king. So shall it be until One comes to Whom judgment will give the crown. Jeremiah had indicated that the line of this king was so depraved that the crown is never to be for any one of his sons (Jer. 23:30). Ezekiel has rounded out the predictions which Isaiah made on this matter.

The Davidic line consummates into Him, Who is Christ. This One they crucified!

Was that one act the anticlimax of all prophecy? Did it undo all the prophetic messages of the prophets?

FULL SURRENDER

Many phrases have been coined to express complete subjection to the will of God, which is ideal, but most of them have not included a knowledge of His will. It is impossible for mortals, in the present evil era, to carry out His pleasure apart from His revelation, any more than a swimmer can float upstream against a strong current. We are submerged in strong currents which go contrary to His will, even though they fulfill His intention. The whole trend of the world is downward, and the wicked spirits are eager to influence us for evil. Only the holy spirit, as revealed in the Scriptures or through His saints, leads to "full surrender" to God. Moreover, it is not a blind "leading," but an intelligent co-operation with His will as revealed in His Word. In brief, it is a pre-view of the future when God will be All in us.

A.E.K.

INDEPENDENT HOPI INDIAN MISSION

We have just received a good letter from Brother Fred A. Johnson of Oraibi, Arizona. We rejoice in his report that he is able to minister to the Indians apart from the barrier of prejudice which often exists between the Indians and many white missionaries. Being himself a native Hopi, he understands their problems as well as their ways. He also had an opportunity to help in the dedication of the new Independent Apache Indian church at San Carlos, Arizona, on October 15th.

The Hopis are busy harvesting their crops, which were somewhat better this year, after many years of drouth, hence they are thanking God. Brother Johnson was invited to preach at a Tewa Indian church north of Santa Fe, New Mexico, but must get his crops in before he will be free to go.

We understand that his son Caleb is now stationed at Fort Bliss, Texas, as an army chaplain, and Bro. Johnson asks our prayers for his work also, that he may be used of the Lord in that capacity.

E.O.K.

THE LARGE SHIELD OF FAITH (PART TWO)

WHEN WE READ the apostle's earliest epistle which he wrote to the saints in Thessalonica we can see his earnest desire to continue widening the range of faith of these young believers. Judging from his comment on Timothy's report, Paul was satisfied that his toil in that city had not been for naught; now he *knew* of their faith (1 Thess. 3:1-8). Hence he would not want to criticize it, as if it were inadequate in amount. For instance, he would have had no reason at all to call them scant of faith, and, as a matter of fact, he never uses this expression.

SCANT OF FAITH

It occurs only in Matthew and in Luke when our Lord wanted to encourage His little flocklet not to worry about eating and drinking and clothing (Matt. 6:30-34; Luke 12:27-32), when the disciples on the lake were afraid of drowning because of the storm (Matt. 8:23-26), when Peter hesitated to continue walking on the water (Matt. 14:31), when the disciples worried about their next meal, after the Lord had fed 5000 people with five cakes of bread and again 4000 with seven cakes (Matt. 16:7-12), and when the signs and miracles (which accompanied the kingdom proclamation) were gradually vanishing and the disciples were unable to cure the epileptic son (Matt. 17:14-20). Here the Lord called their unbelief *scant faith*. All these occurrences, however, are relevant to the kingdom proclamation; and the term, *scant of faith*, is used only in connection with some

physical need, as we have seen. Since our Lord is the only One Who ever used the two terms under consideration, it follows that at that time no one else felt entitled to do so. Being under grace, even a man like Paul would never dare call any one "scant of faith." Judgment and criticism in this sphere is strictly reserved to the Lord (compare 2 Tim. 2:19).

THE DEFICIENCIES OF YOUR FAITH

Now we will admit that Paul had something different in mind when he wrote, "For what thanksgiving are we able to repay to God concerning you for all the joy with which we are rejoicing because of you in front of our God, night and day superexcessively beseeching to see your face and to *readjust the deficiencies of your faith*" (1 Thess. 3:9, 10). The apostle does not consider the Thessalonians' faith as being too scanty; it is rather the *deficiency in their knowledge of the truth* to which he is pointing. He wants to add a new truth to their range of faith, such as that developed in 1 Thessalonians 4:13-18, where we read, "The Lord Himself will be descending from heaven . . . and the dead in Christ shall be rising first. Thereupon we, the living who are surviving, shall at the same time be snatched away together with them in clouds, to meet the Lord in the air. And thus shall we always be together with the Lord. So that, console one another with these words!"

PUTTING ON THE CUIRASS OF FAITH AND LOVE

While Paul, in Ephesians 6:14, uses the term *cuirass* in order to describe the security afforded by righteousness, he employs the same figure of speech in 1 Thessalonians 5:8 to emphasize the general protection presently given by sober faith and gracious love.

During this secret administration of the grace of God (Eph. 3:2, 9) true *faith* does not look for signs, but rather believes such divine declarations as given in

1 Thessalonians 4:13-18. Gracious *love* should characterize all our contacts with fellow saints and fellow men, acknowledging those over us and patiently bearing with those below us. Only when we stand firm in the faith and let all our actions occur in love (1 Cor. 16:13, 14)—only then can we fully enjoy the salvation through our Lord Jesus Christ, Who died for our sakes, that, whether we may be watching or drowsing, we should be living at the same time together with Him, consoling one another with divine declarations (such as quoted in 1 Thessalonians 4:17). And faith and love together will prompt us to follow the apostle's admonitions, given in 1 Thessalonians 4:11-12.

CONSOLED TOGETHER THROUGH ONE ANOTHER'S FAITH

After Timothy had been sent to the Thessalonians to establish and console them for the sake of their faith, and had come back, bringing with him the evangel of their individual faith and love, the apostle was, indeed, consoled through their faith, and was able to repay thanksgiving to God for them and beseech Him for an opportunity to readjust the deficiencies in their range of faith as we have seen. Now the Thessalonians were not the only ones whose individual faith toward God had come out (all over Macedonia and Achaia and everywhere). We find a similar line of thought in the first part of Romans (1:8-12).

"First, indeed, I am thanking my God through Jesus Christ concerning all of you, that your *faith* is being announced in the whole world. For God is my witness, to Whom I am offering divine service in my spirit in the evangel of His Son, how unintermittingly I am making mention of you, always in my prayers beseeching, if somehow, sometime, at length I shall be prospered, in the will of God, to come to you. For I am longing to see you, that I may be *sharing some spiritual grace with you*, for you to be established: yet this is to be *consoled*

together among you through one another's faith, both yours and mine."

SHARING SOME SPIRITUAL GRACE

When comparing these verses in the first Roman chapter with the corresponding declaration in the first Thessalonian epistle, we will find that Paul's task of "readjusting the deficiencies" corresponds to what in Romans 1:11 is described as "sharing some spiritual grace with you," namely such grace as they had not yet heard of. While the Thessalonians needed information on meeting the Lord in the air, the Romans were still ignorant as to justification, conciliation, and God's sovereignty. Now it is through the function of their individual faith toward God and His Word that these spiritual graces are received, thus widening the range of their faith, as may be gathered from the following quotations from *Unsearchable Riches*, volume 31, beginning on page 139, volume 36, page 173, and volume 39, page 12.

THE FUNCTION OF FAITH

"It has been suggested that *faith* is an act of merit on our part which procures justification, and all who do not obey in this way, do not deserve it. What a travesty of the truth! Faith has exactly the contrary function. *Because it has no merit*, it is the only requirement in this economy of purest and fullest favor. Any other condition would clash with it, but faith, having no deserts, is in full harmony with grace (Rom. 4:16). Even faith *obedience* does not consist of acts performed in order to deserve God's gifts, but is a figure in which the obedience to God's law is displaced by *faith in His Word*. Faith is merely the channel *through* which grace may operate. It cannot act through works or attainments of any kind. These can only nullify its effects.

"Faith is the channel of justification and should ex-

clude all works, yet in these days even *faith has been degraded to a meritorious act*. To show the real character of grace as well as to guard the sense in which we fall out of it, we should closely follow the apostle's argument in Romans, especially the astonishing question asked in the sixth chapter, 'Shall we declare that we may be persisting in sin that grace should be increasing?' That grace is increased by persistence in sin is quite the contrary to the teaching of Christendom. Alas! very few of us are able to realize it in our daily lives, and, as a consequence, *we are still seeking something in ourselves* and are dissatisfied with our attainments, and actually do persist in sin without the sense of grace which should relieve us of this load. This question tears away the veil which is between our hearts and grace, and reveals it in all its comforting and captivating loveliness. We think that sin increases judgment, and so it does for the unbeliever. But for us sin increases grace. This is the great emancipation proclamation which so few of us have ever taken to heart. In their experience and realization and appreciation the Galatians were no longer in grace, seeing that they sought to add *meritorious acts* of their own to perfect God's favor. This is the case today with almost all of us, but it is a sin, and therefore, on God's side, only increases grace, though, on our side, it robs us of the enjoyment of God's gratuities.

FAITH IS THE CHANNEL

"In Paul's latest and highest revelation an appeal is made to the fact that salvation is *through faith* (Eph. 2:8), as heralded in Paul's evangel, and is in grace. The point is that the condition of salvation which is ours through faith, apart from works, is in the sphere of grace; hence we were vivified together with the Circumcision recipients of Paul's evangel, when Christ was vivified. Such a blessing could not come to any mortal

on the ground of attainment, but 'justified by faith... we have the access also, by faith, into this grace in which we stand' (Rom. 5:1, 2). This is enlarged upon in one of the most precious passages even in the precious Ephesian epistle. 'For in grace are you saved, through faith, and this is not out of you; it is God's approach offering, not of works, lest anyone should be boasting. For His achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them.' The scene of our salvation is not in ourselves or our deeds, but in God's favor. He is the One Who is working and even prepares the good works which we may do.

JUSTIFICATION BY FAITH

"Abraham is set before us as the great example of justification *by faith*. In the epistle to the Romans, after showing that no one comes up to the standard of God's glory, Paul makes known the foundation truth of the evangel of the Uncircumcision, that justification is by gratuitous grace, *through faith* (Rom. 3:22-26). He then enlarges on this and shows that Abraham was justified by faith *before* he was circumcised. Let us consider briefly, what Paul reveals concerning this great grace. To begin with, he tells us that his evangel is God's power for salvation to everyone who is *believing* because in it God's righteousness is revealed for *faith* (Rom. 1:16, 17). Here we have a tremendous contrast to almost all previous revelation. There we are occupied with *man's* righteousness or rather *unrighteousness*, from Adam on, and especially after Israel was given the law of Moses. Hitherto God's righteousness condemned man. Now it is made a part of the evangel to save him. Heretofore the revelation of His justice was *against* all because of their unrighteous *acts*, now it is *on* all who are *believing* because it is a gratuitous gift of grace bestowed on men for their *faith* (Rom. 3:21-24). Hitherto man

has sought to display his righteousness through his *deeds*, and failed. Now God displays His righteousness by justifying those who *believe*, and it is an unqualified success (Rom. 3:24-26).

THROUGH THE FAITH OF CHRIST—FOR OUR FAITH

“No man, of course, could acquire God’s righteousness by means of his deeds. At best he could only establish one of his own. Nor can a man acquire his own righteousness by believing. It is *God’s* righteousness that is reckoned *ours by faith*. The only One Who knew no sin was made a sin offering for our sakes that we may be becoming *God’s* righteousness *in Him* (2 Cor. 5:21). It is a righteousness of God through Jesus Christ’s faith, for all, and on all who are believing; it is *out of His faith for our faith* (Rom. 1:17; 3:22). Hence Paul says, “Not having my righteousness . . . but that which is through the faith of Christ, the righteousness which is from God for faith’ (Phil. 3:9).

FAITH RIGHTEOUSNESS

“Why should *faith* be reckoned for righteousness? Whatever is not of faith is sin. What God says is supremely right, and it is a mistake not to assent to it. *Confidence in God* is the aim and object of all human experiences, along with distrust in man. At the consummation, God will become All in all, and man nothing in anyone. Whatever leads in that direction is in accord with God’s purpose and will. When God speaks, no matter what He says, the only right lies in confidence in and conformity to His revelation. This alone will guide us to the universal goal. Nothing, therefore, can be more righteous than *faith*; it not only *is right*, but *guides* the believer *aright*, along the path that leads to the bread and wine of God, the life and joy which await all creation at the consummation. Those who have no faith, cannot but stray from the way. They follow false trails

that lead away from the goal. Even those who are respectable, and who know nothing of sordid sins, are bound to miss the path apart from faith. It is impossible to be right unless we believe what God has revealed: faith is reckoned for righteousness (Rom. 4:5, 6).

GOD IS CONCILIATED

"Here is an evangel we can preach without reservations. It is really good news. It is true whether it is accepted or not, for it has two grades or degrees, one for the unbeliever and an added one for the believer. God is *conciliated* to both. Man is *conciliated* only if he *believes*. God is not *reconciling* the world now, as the Authorized Version says; He is rather 'conciliating the world to Himself' (2 Cor. 5:19), and refuses to fight with it now, but sends us as ambassadors of peace who refuse to hold men's offenses against them. So long as we are here, God is at peace with the world, no matter how much they may offend him, and wish to war with Him. Today the cross avails to *conciliate* the world, and to *reconcile* those who receive the *conciliation*.

EONIAN BLESSINGS ARE ONLY FOR FAITH

"Until we believe, the eonian blessings are in no sense our due through Christ's death, for all that He did was *for our sake*, not in our stead. The *eonian* fruits of His sacrifice are only for *faith*. After the eons, then, indeed, the value of His sufferings and death will overflow to all, for then reconciliation will reach the whole universe (Col. 1:20). But those then reconciled with God will miss the bliss of *eonian* salvation which is the subject of the evangel, as well as the high honors which are ours with Christ in His celestial kingdom." H.H.R.

(To be continued)

As most subscriptions run with the calendar year and expire with this issue, we are enclosing a remittance envelope with this number. Those who have already paid for 1962 may disregard this notice.

BAPTIZED IN HIS DEATH

DURING the time of the readjustment of the saints, covered by Paul's early epistles, it is vital to note just what kind of baptism is before us, and to carefully scan the figures used. We are apt to put water baptism as the background for every reference. Our Lord referred, not only to water and spirit baptisms, but also to His *death* as the element of baptism (Luke 12:50). Is not this referred to by Paul in the sixth of Romans? We are baptized into *His death*. We do not go down into "a watery grave" of our own. We were entombed *together with Him* through baptism into death, that, even as Christ was roused from among the dead through the glory of the Father, thus we also should be walking in newness of life (Rom. 6:3, 4). This figure puts entirely new values into baptism. It is not merely a ceremonial cleansing dependent on the sacrifice of Christ to give it force, but is *association* with, and in, that Sacrifice, which leads not only to *cleansing*, but to a new and spotless *life*.

This passage, it seemed to me once, was the best "proof" that baptism is immersion, for how else could it figure death and burial and resurrection? But the Circumcision associated no such ideas with it. Those baptized by John certainly were not buried and roused in Christ, or He would not have called them a progeny of vipers. Not even after Christ had died, did Peter intimate such grand results to his hearers. Those who repented were to baptize and receive the pardon of sins and the gratuity of the holy spirit (Acts 2:38). *Only Paul* puts the saints *in Christ* in *His* death and burial and rousing. That was the baptism *He* underwent. We do not need to die in order to be with Him in it. We do not need to be buried. We do not need to be roused. Neither do we need to be baptized ourselves in order to partake of His baptism. Just as His baptism was incomparably greater than John's or even Peter's, so the baptism we have in Him brings us to a place far beyond

the one to which baptism brought those who received the Circumcision evangel.

This is in thorough harmony with the broad, underlying thought which we would like to stress in connection with all of God's dealings with the Circumcision and the Uncircumcision. He deals with the Circumcision in the flesh, and continues to do so, because His purpose with them is to show the futility of the flesh. Now that they have failed temporarily, and the kingdom is in abeyance, God is through with the flesh, and is dealing with the spirit. In baptism He asks us, instead of submitting our flesh to immersion in water, to get rid of it entirely in the death, burial and resurrection of Christ, and thus be in a position to receive spiritual blessings, such as justification, reconciliation and glorification, which are impossible to impart to a man in the flesh.

Had I translated the Scriptures by the ordinary method, I might have translated baptism as *immersion*, for I was quite convinced as to the mode. But my concordance would not allow me. We read that they *dipped* their hands in the dish (Matt. 26:23). Did they submerge their whole hands? We cannot say they *immersed* their hands in the dish.

May we never "reason" from one baptism to another, especially when it is a figure. Death, burial and rousing are not implied by John's baptism, for many who received it later rejected their Messiah. It is something unutterably beyond what the Circumcision received or will receive. We do not have a cleansing from sin, but a death to sin. Who would exchange that for all the Circumcision have? Thank God for the baptism of John in water! Thank God for the baptism of Peter, which not only brought pardon, but the spirit! But, above all, let us thank Him for our baptism, our death, burial and rousing *in Christ*, which leads to life and glory supernal, far beyond aught that was ever dreamed of by the Circumcision!

A.E.K.

SAILING WITH PAUL

WHAT a striking contrast there is between two of the accounts of storms at sea which we find in the Scriptures! First we have those who were sailing with Jesus (Mark 4:37-41), and then we read about those who were sailing with Paul (Acts 27:14-44).

Those sailing with Jesus, fearing the storm, rush to awaken their drowsing Lord with the cry: "Teacher! Carest Thou not that we perish?" Being roused, Jesus immediately rebukes the wind and said to the sea, "Be silent! Be still!" Suddenly the wind flags and there came a great calm.

Those sailing with Paul were also in a ship which was being tremendously tossed by a storm. Caught in the grip of a hurricane, called a "northeaster," their small vessel was in grave danger of breaking up. But does God stop the storm? He does not! Instead, He gives Paul a message of cheer for the dark hour. Paul didn't receive this assurance, however, until "all further expectation of our being saved" was taken from them (Acts 27:20). Then the faithful apostle gives his testimony:

"And now I am exhorting you to be cheerful, for not one soul from among you will be cast away, more than the ship. For there stood beside me this night a messenger of God, Whose I am, to Whom I am offering divine service also, saying 'Fear not, Paul! Before Caesar you must stand. And lo! graciously has God granted you all those who are sailing with you.' Wherefore, be cheerful, men, for I am believing God that thus it will be, even in the manner which has been spoken to me." (Acts 27:22-25)

Twice in his short address Paul exhorts his companions to be "cheerful"; the second time he makes the reason clear. The storm may rage, the ship be tossed by the sea, yet they are to be cheerful! Why? Because *God* has sent a message of *salvation*. There was no tangible evidence that they would be saved; they had only God's declaration. Paul had no doubts; he *must* stand before Caesar. So he assures the fearful folks huddled around him that "*thus* it will be."

And just as Paul brought a message of cheer to his fellow passengers, so many years ago, so also he has given us the "good news" for *today*. He has the message we need. It speaks of God's provision for our salvation. It tells of the graciousness of our God Who can deliver us from the darkness all about us and bring us safely into the "kingdom of the Son of His love."

The sailors and the passengers on the ship, two hundred and seventy-six souls in all, had not been eating because of their apprehension and fear of the storm. Then Paul comes to them with this entreaty:

"Wherefore I am entreating you to partake of nourishment, for this belongs to this salvation of yours, for not a hair from the head of one of you shall perish."

(Acts 27:34)

He then sets a good example for them to imitate. Taking bread, he thanks God in the sight of all, and, breaking it, begins to eat.

As "nourishment" belonged to their salvation, so "grace and peace" belong to ours. Such is the portion of those who are "sailing with Paul."

While on this sea of life, where the billows break and the storm so often rages, let us not leave the ship. The waves may seem high, the storm may not cease, but like Paul, we may take courage and be cheerful. We know that nothing can keep us from our appointed allotment. Even as Paul "must stand before Caesar," so we will yet stand before our Lord. And in the meantime, let us trust God to know the proper course, even when we

are helpless to know the way. We *can* be at peace, even cheerful, in the midst of the tempest—if we can say, with our beloved apostle Paul: “*I am believing God.*”

D.M.J.

The Children's Page

A HAPPY EXPECTATION

“Extra! *Extra!* Christian Believers *Gone!* Many thousands missing! *Extra!* Read all about it!”

Newsboys may one day be shouting these words in every city in the world. When? When Christ comes to take us to be with Him. Everyone will want to read the startling news. Every person left on earth will probably have a neighbor, a friend, or a loved one who is missing and can't be found. What a sad, *sad* day it will be for those who are left on earth!

However, for us who are caught away to be with Christ, it will be the greatest, the *most wonderful* day of our lives! God's Word speaks of this day as a “HAPPY EXPECTATION” (Titus 2:13). We look forward to this day with *eagerness*, with *joy*, and with great *longing* in our hearts, for we shall see our Lord, Jesus Christ! Not only shall we *see* Him, but we shall *always be with Him*, never again to be sad or unhappy. Let's read about this wonderful day:

“The Lord Himself will be descending from heaven with a shout of command, with the voice of the Chief Messenger, and with the trumpet of God, and the dead in Christ shall be rising first. Thereupon we, the living who are surviving, shall at the same time be snatched away together with them in clouds, to meet the Lord in the air. And thus shall we always be together with the Lord.” (1 Thess. 4:16, 17).

Perhaps you had a grandmother or a favorite uncle who was a wonderful friend and loved God and His Son, Jesus Christ. But they died, and you miss them very much. What a joy it would be to see Grandmother again! *All* real believers who have died, even those who have been dead *many* years, will rise from their graves when Christ calls with His commanding shout. He will give them life—not their old life again—but a higher, better kind of life so that they *cannot* die again. Christ will give them *new* life; *new* bodies like His own glorious body. We—if we die before this great coming of Christ—we, too, will receive this precious new life from the Lord, and will rise up *instantly* at His command. Then we shall be snatched up into the air to meet Him, never to die again.

What if we are still living when this great event takes place? Read the verse again. “We, the living who are surviving, *shall at the same time* be snatched away together with them [the ones that have died] in clouds, to meet the Lord in the air. And thus shall we always be together with the Lord.” Imagine, if you can, that you might be working, or you might be asleep, or you might be riding in a car when the great moment comes. *Instantly*—no longer than it takes for you to wink your eye, you will *change* and be caught away to be with the Lord. We will not need wings, nor rocket power to send us upward into the air, for our bodies will not cling to earth any more. Our new bodies will have power to soar upward toward the stars with our wonderful Lord, when He calls us.

What will happen on the earth after the true believers in God are gone? God’s Word speaks of a terrible time of *sorrow, wars* and hardships that are coming. We who love Him will be caught away *BEFORE* this time of trouble and sorrow; we will be safe with the Lord we love. This is our great hope—this is our happy expectation! F.S.

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*STARRED ITEMS APPEARED IN YOUNG PEOPLE'S DEPT.

DANIEL WITH NOTES

Since many of our readers are quite interested in the progress of the Concordant Version of the Hebrew Scriptures we wish to remind them that the tentative English text, with detailed notes explaining each verse, has already appeared in our pages and is available in back numbers of the magazine.

The chapters and verses dealt with are indicated in the Index covering Volumes 31 to 40 on page 27 under DANIEL. We are offering the entire series, covering a period of four years of the magazine, in paper covers (23 issues in all), for \$2.00 postpaid.