Unsearchable Riches

A Bi-monthly Magazine
For God and His
Word

Volume LIV

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STILL WITH THEE

COLOSSIANS 2:8-3:4

IF YOU "died together with Christ," and if you "have been roused together with Him" then "your life is hid together with Him in God." "You have been seated with Him among the celestials." You "shall be manifested together with Him in glory," and in the "on-coming eons" you shall witness together with Him to the overwhelming grace of God until that day when "He shall see of the travail of His soul and shall be satisfied."

Still, still with Thee, when first the morning breaketh,
When the bird waketh and the shadows flee;
Fairer than dawn, more wonderful than sunlight
Comes the swift confidence, "I am with Thee."
And *still* with Thee, when 'round me shadows deepen,
When my soul weepeth and no light I see.
Storm, earthquake, fire, then gentle breathing stillness,
And once more I know that I am still with Thee.
So do Thou let it be, though high or low my pathway,
I hear the Spirit moving and my own goes free.
If living shall be Christ, or dying glorify Him,
I am at peace in knowing I am *still* with Thee.

—R. W. CLARKE

UNSEARCHABLE RICHES FOR JANUARY, 1963
BEING THE FIRST NUMBER OF VOLUME FIFTY-FOUR

EDITORIAL

FOR THE PAST SEVERAL YEARS, we have endeavored to fill our pages with enough new material, such as the articles on Isaiah and the series on "Check Your Panoply," to give the long-standing readership fresh studies to consider. But, for those who never have seen the first ten volumes, we are also re-publishing some of A. E. Knoch's earlier works on such important subjects as Death, Soul and Spirit. The "Secret of the Evangel," once available in book form, but long since out of print, has been a source of blessing and encouragement to many, as well as alerting all afresh of the need for "expression" in making known the "mystery" of the gospel, the long-lost Conciliation. Much of this material has been more appropriate for those just being introduced to the ministry of the magazine, than the deep studies which the latter years of A.E.K.'s ministry afforded. Another feature has been the continuation of the "Young People's Department," along with the addition of the "Children's Page." Much blessing has been brought to many because of the efforts of the sister who prepares these portions of the magazine.

OUR NEW "NEWSLETTER"

The ministry of the Concordant Newsletter has been growing, many finding this an inspirational supplement to the magazine. This little letter goes out with the replies we write to those of you who have occasion to

write to us. We publish a new one every two months. If you haven't received a copy, it is only because you haven't written in lately. It contains a short devotional article as well as the "local news" from out here at Saugus. Special limited sales, out-of-date literature offers, and the like have filled the remainder of the sheet. Occasionally we have added a report on A. E. Knoch's condition, letting his friends know how he fares. However, since many of you do not have occasion to receive one of these Newsletters, we hope to reserve room for an Editorial in each issue of the magazine, giving you a more intimate view of the work and the workers. We may share some of our struggles with you, seeking, in this way, to engage your prayers and help in our attempts to make known the transcendent truths which have been recovered by those who went before us.

YOUR "FELLOW WORKERS"

If you were to walk in the door of the little cinder block building out here at Saugus, you would, more than likely, run first into Tom Cox, our new helper. So, since most of you can't come, let me introduce you now. Tom is a gift of God to us in many ways. We'll mention only two. First, he has "believed God" and come to know, in only a short time, some of the riches which led A.E.K. and V. Gelesnoff to commence this work some fifty years ago. The second reason is because he has learned how to operate our linotype machine, leaving David Knoch, the regular operator, more time for the many other important duties which frequently demand his attention. Tom is a young man, 27 years old, and has a lovely wife, Rae (who usually serves as our pianist at the Saugus Sunday services) and two fine daughters. He has a regular job elsewhere and only works for us on his "days off." Because of this, he can work for us at

a much lower hourly rate than regular linotype operators receive.

Ernest Knoch, the only son of A.E.Knoch, who heads the office "force," continues to struggle to keep ahead of an ever-increasing avalanche of incoming mail. He greatly appreciates the help his son David is now able to give him, since all of David's time is no longer required setting type.

If it were not for the complexities of the many government forms and reports which Ernest must fill out, he would have far more time for his regular office work. But Romans 13 must be obeyed, so he endeavors to do this work, too, as cheerfully as possible! In addition, Ernest serves as our chief proof-reader.

His wife, Alberta, is pressed into service, too, either in the kitchen, entertaining visitors to the Concern, or in the office, most frequently in the bookkeeping department. Nancy, David's wife, often finds her place at the filing cabinet, keeping our correspondence in order and subscription records up-to-date.

For the next several months, David's most important duty will be to set the type for the forthcoming revision of the International Edition of the Greek Scriptures. In addition, he will continue to look after the advertising program, newsletter planning, and magazine layout.

Now you have a general picture of the office force at Saugus, although you might run into other workers occasionally. Until recently, Gwen Hansen, the granddaughter of A. E. Knoch, was a regular helper, and her husband, Fred, has also assisted in various ways. (They are now living in Palo Alto, California, while Fred attends Stanford University).

In 1961, Ruth and Lucile Johnson and Gertrude Yoder volunteered their services full time for the Concern, and

completed several important tasks, both in the office and in the warehouse, which had needed doing for many years. Miss Naomi Stankwitz was also with us, and helped to revise our entire filing system.

Although not working at Saugus (except on Thursdays), we must not forget Albert Knoch, second son of Ernest O. Knoch. His work is in Los Angeles, at 2823 East Sixth Street, where A. E. Knoch still lives. Albert assists in the care of A.E.K., our Editor Emeritus and co-founder of the Concern. In addition, he serves as our errand boy, saving those of us who work at Saugus much time. He is in charge of the Los Angeles office and warehouse, does much of the more technical correspondence, and is at present engaged in preparing copy for the revision of the International Edition of the Concordant Version.

Others serving in Los Angeles are Sigrid Knoch, wife of A. E. Knoch, who does checking and assists in the care of A.E.K., and Ellen Phillips, who lives at 2813 East Sixth Street, and assists in checking, helps with meals, and takes over the care of A.E.K. while Albert Knoch is conducting Bible classes, running errands, etc.

Another member of our Editorial Staff is Herman H. Rocke. Bro. Rocke heads the German work, and is Editor of "Unausforschlicher Reichtum," the German Edition of Unsearchable Riches. In addition, he contributes articles for the English Edition, such as his "Check Your Panoply" series which is appearing at the present time. Aided by his wife Luise, he works long hours in his mobile home in Carpinteria, California.

A word about wages: The salaries paid to those members of our staff who devote their full time to the work and have families to support, in accordance with 1 Timothy 5:8, are below the average paid by other firms

for work of a similar nature. All of our women workers, including the wives of those on salary, donate their services and do not receive any financial compensation at all. Each member of the staff deems his work "as unto the Lord" and is most thankful to have been given the privilege of having a part in making known the precious truths which glorify our Lord and Saviour.

THE COMING YEAR

As this is written, somewhere out in the Atlantic an envelope containing the Concordant manuscript of Daniel is buried in a sack of mail on board a ship bound for England. When it arrives in Sheffield, our associate editor, Edward Clayton, will commence the arduous task of doing the final revision work to prepare it for publication. Thus, as the Lord opens the way, we hope to publish the Concordant Version of Daniel as the next portion of the Hebrew Scriptures to be made available.

The sale of our recently published version of Isaiah is quite encouraging, even though we were obliged to raise the price to $1.00, due to a tremendous increase in costs, not to mention the years of labor spent in preparing the copy for final printing.

Just what we will turn to after Daniel is published is not yet decided. All of the Hebrew Scriptures have been translated tentatively, but much careful revision work still lies ahead, as well as the final preparation of copy for the typesetting.

The revision of the International Edition will be our major project for the coming year, and will probably necessitate the postponement of the publication of Daniel until this revision work has been completed. A number of important changes in the format of the next edition of the Greek Scriptures will make it necessary to reset the entire work. The new edition will have larger print,

and be printed in one wide column, rather than two narrow ones. There will be generous margins for notations by the reader. As we will do the typesetting ourselves, we hope to attain a much higher standard of excellence than was possible in the past. We will do our utmost to secure a suitable paper stock and a far superior printing job and binding than was available when the International Edition was published, amidst the scarcities of the Second World War. Please remember this work and the workers in your prayers, to the end that the final result will be a more accurate, easier to read, and even more trustworthy version of the inspired originals than ever before. —*The Editors*

DONATION SUMMARIES

Income Tax time is upon us once again, and even though the Concern is a legally recognized non-profit organization, which means that it is not required to pay any income tax, we still must fill out a formidable array of complicated blanks and forms. We know that many of you also have extra work at tax time. We would like to be as helpful as possible to those who have thoughtfully assisted us during this past year in a financial way. Since the government requires us to keep very accurate records of all donations received, anyway, it has not been very difficult for us this past year to merely slip a carbon paper in behind the gift record of each of our individual donors. If you would like to have this carbon copy of our summary of your donations, we wish you would ask for it, because it will make us no extra work whatsoever, and you'll be assured that the figure you put down in your income tax form will exactly correspond with the one we will submit to the government from our office. We keep separate records of all donors who donate over ten dollars a year to our work.

THE LOAD OF THE RAVINE OF ZION
(ISAIAH 22)

IT HAS BEEN SAID that the site of Jerusalem is not a natural one for a great city. This may well be true, for its physical location makes it almost unique. In a very broad sense, the city amounts to a divided plateau with valleys running around much of the outside base. They extend from the north-eastern corner, down the Kidron vale on the eastern side, with the vale of Hinnom crossing south of the city, and then turning northward toward the Jaffa gate. This gives Jerusalem a most isolated and secluded position, much in correspondence with the spiritual and religious status bestowed upon it by Ieue's placing His name there for the purpose of His revelation.

THE RAVINE

The ravine which cuts the plateau in two, makes Jerusalem almost to consist of two parallel ridges, running from north to south. This valley runs from the Damascus Gate to the Dung Gate. The western of the two ridges is the higher. The valley is higher in its northward part, and now has the name Tyropean, whilst the lower part has the name Cheesemakers. It is possibly this ravine which supplies a detail for the heading of this load, yet also the choice of the vales are required for the chariots and the horsemen (verse 7). The scooping through the side wall (verse 5) seems to correspond with the requirements of the attempted escape of Zedekiah

and his men of war from the siege of Nebuchadnezzar (see Ezek. 12:12, 2 Kings 25:4, Jer. 39:4, 52:7).

We must remember that this is a "load" *laid upon* Jerusalem while "woe" is really that which is *self-incurred.* Regret and restraint do not figure in the woe, but under the load, the prophet is sorrowful and lamenting. This load is for the city from which Ieue speaks and reveals Himself. (Compare the Woe pronounced in Isaiah 29 on "Ariel" or Jerusalem).

The heading of the load is most notable since Zion is the center of Ieue's revelation. The opening statements are drawn from what had just occurred to Samaria in its siege and fall, for what occurred there will be duplicated in the case of Jerusalem. Hence the opening words (verse 1): "What is it to you, indeed, that you all go up to the housetops!" They view the consummating implication to their own case! This seems to be fully confirmed by verse 14 which tells that the day of "discomfiture and destruction" (verse 5) cannot be put aside.

Thus, as a whole, the chapter is a purview of what is laid on Zion for the future. It leads to an issue outside and beyond the times of Hezekiah. Insecurity hangs over Jerusalem. The several references to Babylon in this section of Isaiah have their complement in this hazard for Jerusalem. Hence the prophet's embittering lament, for he forsees and predicts features (verse 2) which correspond to the days occurring in Zedekiah's time when Nebuchadnezzar came against Jerusalem. The actuality of such days Jeremiah realistically lamented about (see, in particular, Lamentations 4:9).

In this load, Isaiah speaks amidst the growing triumph of Assyria. The defense preparations of Hezekiah, in which he secured the water supply, though they may be augmented (verses 9 and 11), will still not ward off

what the future will bring to Jerusalem. Hezekiah's steps were in accord with prediction, and were in faith and reliance upon Ieue, but the later instances of eager efforts to secure the city against the invader were blind to the hand of Ieue. Hezekiah sought to carry the people along with him, yet others instituted efforts to avert the warnings, and took no account of Ieue (verse 11). The load sets out what was planned by Ieue; this is the note reached at verse 14, for it tells how inevitable is the ruin threatened. This seems to be the climax of affirmation.

CLAMOR OF THE BESIEGED (22:1-3)

22 LOAD OF THE RAVINE OF ZION

What is it to you, indeed, that you all go up to the housetops?
2 Tumults are filling the city! Clamor the joyous town!
Your wounded will not be wounded by the sword,
Nor your dead the dead of battle.
3 All your captains wander together.
By bowmen are they bound.
All your resolute are bound together,
Because they ran far away.

The Septuagint has Zion (ציון *tzuin*) in place of vision (חזיון *chziun*). Each seems to have an appropriateness, so we adopt "Zion" into our version and show "vision" in our margin. The subjects of the verses (1 to 14), the besieged, the day of trouble, and the invaders, are all dealt with doubly, in a reversal (see Skeleton Index in Concordant Version of Isaiah, page 26).

In case of an exciting event, the dwellers go up on the level roof tops to be able to see what is going on. But this occasion is serious, for tumults fill the city. The joyous town is in a clamor. "What is it to you?" they are asked. Apparently it is the fall of Samaria. With their attention thus arrested, there is a pertinent basis to warn Judah, and to point out that similar siege conditions are reserved for them. Those wounded are

not so by the sword, nor are the dead, the dead of battle (2). The fighting is at range, aggravated by famine conditions at home. Their leaders have become unable to make any resistance, and have run away. But they have been rounded up and bound together by bowmen (3). These were the circumstances in the siege of Jerusalem when Zedekiah fled (2 Kings 25:4).

A DAY OF TROUBLE (22:4-5)

4 Therefore said I,
"Squint away from me. I am embittering in my lament.
You must not rush to comfort me over the devastation of the daughter of my people.
5 For a day of discomfiture and destruction is it,
And trampling and lamentation, to my Lord Ieue of hosts.
In the ravine of Zion is a scooping through the side wall,
Small and great are straying to the mountain.

The prophet is sorely cast down. There is to be no attempt to comfort him concerning the devastation which he predicts. Samaria may be taken into captivity but that such a fate is in store for Jerusalem brings tears to the prophet's eyes. He has deep feelings for Jerusalem, as did Jeremiah at a later date when these predictions were executed. Isaiah understands the meaning of his words, and sees that they are directed against his own people. For one thing, they intimate that his brethren are not likely to respond to the overtures on behalf of Ieue which his own ministry has made. What else can it signify when Judah and Jerusalem are devastated and taken away, as is Samaria? This is amplified in the words of the next verse (5) which shows a day of trouble, indeed, to Ieue of hosts. Conditions within the city are so fearful that small and great seek escape by scooping through the sidewall so as to stray to the mountains. The siege is being pressed and the end is near.

INVADERS WELL EQUIPPED (22:6-8)

6 And Elam lifts up the quiver with the charioteer, and horsemen,

And Kir makes naked the shield.
7 And it is coming that the choicest of your vales are full of chariots,
And the horsemen will set, yea set out toward your gate.
8 And the portiere of Judah will roll away,
And you will look, in that day, to the armor of the houses of the city,

The foe is the Chaldean and he has recruited to his forces contingents from Elam and Kir. They gather about the city and besiege it, using the arrow to reach those in the city, yet ready with chariot and horsemen in the choicest of the vales. The shield is naked for assault, and horsemen will move against the gate. Any protection (figured by portiere) which Judah may have enjoyed will roll away, and, in that day, they may only look to the armor of the houses of the city. The defense is meager, for it will rest alone on what is within the walls.

It is noted that a contingent from Persia is mentioned amongst the host which attacked Jerusalem, and so took the Jew into captivity. Apparently, by the vagaries of humanity, they also figured in the release from Babylon, since the Persians turned against their own lords. Seventy years produced changes, especially when viewed as under Ieue's directing.

INVADERS EFFECT BREACHES (22:9-11)

9 And the rents of the city of David you will see, for they are multiplied.
And you will gather together the water of the nether reservoir into the city.
10 And the houses of Jerusalem you will number,
And you will break down the houses to defend the wall.
11 And a confluence will you make for yourselves between the two walls, for the water of the storage reservoir.
Yet you do not look to its Maker from the beginning,
And its Former from afar you do not see.

The city of David had a great reputation as a stronghold (see 2 Sam. 5:7). The Jebusite held this portion for many years. So that rents in it signify the pressure

of the attack, and the detail that they are multiplied, suggests relentlessness unto success. The houses will be broken down to furnish material to repair the damaged wall.

Nearby was the water supply, which had been gathered into a reservoir. The supply of water to this storage place was due to Alueim's provision of the unfailing source. Our version balances the lines of this second couplet in verse 11 by adopting the words "from the beginning" from the Septuagint. These words bid them look behind the human constructors, to the Maker and Former "from the beginning," the One Who provides the so-called "natural" resources. Yet they did not look to Him, even though this part of the defense is only possible due to Ieue's prior works.

PURPOSE OF THE DAY OF TROUBLE (22:12)

12 And my Lord, Ieue of hosts, will call for lamentation in that day,
And for wailing, and for baldness, and for girding on sackcloth;

By the prediction of a day of discomfiture (5), Ieue calls for lamentation as well as outward evidence of true repentance, not only among the people, but in those who rule, from the king downward. This was necessary since the ranking ministers do not always render sincere support to the king in his reverence to Ieue of hosts. Nor can it be that a faithful remnant will cause continuing immunity from the impending disaster. Unbelief cannot produce even a measure of permanence. Respite was due to the mercy of Alueim, even in Israel, His people.

DEFIANT JOY OF BESIEGED (22:13, 14)

13 Yet behold! Elation will they make and rejoicing,
Killing an ox and slaying from the flock,
Eating flesh and drinking wine,
Saying, "Eat and drink, for tomorrow we will die."

14 Yet it is revealed in my ears by Ieue of hosts,
"If a propitiatory shelter be made for this depravity of yours,
Still you shall die!"
Says my Lord, Ieue of hosts:

Directly contrary to the call for lamentation and for the girding on of sackcloth, elation and rejoicing is beheld! Here is reckless unbelief, for the people surfeit their souls, as though all were well with them in the sight of Ieue. In view of certain death, they abandon themselves to excesses for the short time that remains. The tumult and clamor of the opening days of the siege give place to an insane obliviousness to the dangers, immediate and possible. The inevitable is accepted, and in a mood which pushes aside reality and maintains the joyous self-indulgent town. The silly cry is heard, "Eat and drink, for tomorrow we will die."

It is against such a situation, then future, that it was revealed in the prophet's ear that the propitiatory shelter would afford no relief at that time. This is a picture of the decline which ensued in the days following the death of Hezekiah; it was such deterioration that even the reign of Josiah, who "did that which was right in the sight of Ieue" (2 Kings 22:2), produced little uplift. Their depravity was to death.

Thus far this load is a preview of the days when Nebuchadnezzar, King of Babylon, will come against Jerusalem. Judah pursues its downward path, though, in a sense, there was to hand, in the experience of Samaria, a preview of Judah's fate. Judgment will overtake them, despite Ieue's remedial activities such as are appended to the load in the remainder of chapter 22.

JUDGMENT WAITS (22:15-25)

The prior verses (1-14) of this chapter look forward to the siege of Zion which will overtake Judah. Mercy

lingers since there is a king (Hezekiah) who does that which is upright in the eyes of Ieue, even so far as revolting against the king of Assyria (2 Kings 18:7). The remaining verses (15-25) are taken up with deposing Shebna from his high rank "over the house." This was in the interest of the more immediate period, for Jerusalem was not to be stricken at that point.

Shebna represents an unbelieving element among the leaders in Judah. With such self-seeking characters in office, there was no reliance upon Ieue. Shebna's sympathies were with the party in Jerusalem whose policy was to lean on their smiter (see Isaiah 10:20), to look for help apart from Ieue. Such weakened the hands of Hezekiah. This, in turn, tended to a position which invited judgment of the people. Thus, in the interest of the king, and of Judah as a whole, it were better to judge Shebna and condemn his policy.

At the time Isaiah made this prediction, Shebna was over the house (22:15), a very important position in the government. But, when the Assyrian was at the gate of Jerusalem, Eliakim fills that office and Shebna is the scribe (see 2 Kings 18:18 and Isaiah 36:3, 22). Shebna has been removed (22:25). Eliakim has become the sure peg (verse 23).

PULLED DOWN FROM HIGH OFFICE (22:15-19)

15 Thus says my Lord, Ieue of hosts:
"Go, enter to this provident one,
16 To Shebna, who is over the household, and say to him,
'What have you here? And whom have you here?
For you hewed a tomb for yourself here,'—
Hewing on a height his tomb!
Delineating in a crag a tabernacle for himself!
17 'Behold! Ieue of hosts will hurl you with a masterly hurling,
And He will take away your tunic and your glorious sash,
And muffle you securely.
18 To twirl will He twirl you a twirling,
As a bowling ball to a land wide on all hands.

There you shall die.
And there the chariots of your glory are for dishonor,
And the house of your lord is for tramping.
19 And I thrust you from your station,
And from your standing will I pull you down.

"This provident one;" in these words there is a strong rebuke and irony, for, as the next verse goes on to say, Shebna has provided to perpetuate the memory of himself, and the boast he assumed, vying with a tomb characteristic of royalty. He was a type of national pride and unbelief and hence is to be deposed and replaced by a man of faith and piety. He is thrust from his station, pulled down from his office, at the instance of Ieue through His prophet.

THE NEW LEADER (22:20-24)

20 And it comes in that day, that I call to My servant,
To Eliakim, son of Hilkiah,
21 And I clothe him with your tunic,
And with your sash I will make him fast.
And your rule and your station will I give into his hand.
And he becomes a father to the dwellers of Jerusalem,
And to the house of Judah.
And I give him the glory of David,
And he will be chief with no contender.
22 And I bestow the key of the house of David on his shoulder.
And he opens, and there is no locking,
And he locks, and there is no opening.
23 And I fasten him as a peg in a sure place.
And he becomes a glorious throne to the house of his father.
24 And they hang on it all the glory of the house of his father,
The offspring and those ejected,
All small vessels, from the vessels of the goblets,
And unto all vessels of the crocks.'"

In idiomatic English we might say that Eliakim "steps into the shoes" of Shebna, or, in the words of the text, is clothed with the tunic and sash characteristic of his office. Filial rule is the most beneficient, and this Eliakim exemplified. He was like a "father" to the dwellers of Jerusalem. In ancient times the keys were very large, and one who carried one in the royal house-

hold was usually the most loyal and trustworthy, so that it was a high honor, and gave him complete control. Unlike Shebna, Eliakim's position will be secure. He becomes the glorious head of his father's house, and, in figure, is pictured as the support of all his relatives. He is the peg fastened in a sure place, since the details around him also refer to Messiah in Whom the prophecy will be exhausted.

SHEBNA CUT OFF (22:25)

25 "In that day," averring is Ieue of hosts,
"Removed shall be the peg fastened in a place that is sure,
And it is hacked down, and falls,
And cut off is the load which is on it,
For Ieue speaks."

This verse returns to the subject of the corresponding verses (15-19), Shebna and his downfall. In this way it is made most emphatic that Shebna's security in office lacked reality, since his reliance was not upon Ieue, nor did he serve His people. It was Ieue's plan to defeat the Assyrian army before Jerusalem. Shebna's policy would have betrayed the city to the grand cupbearer of Sennacherib, when he called so loudly before Jerusalem (36:13). This was utterly contrary to the requirements of Ieue's intention for Judah. The tomb which Shebna had hewn for himself, was on some height, an honorable position, but he was not allowed to use it, for, undoubtedly, he was cast out of the country and died elsewhere, as Ieue made clear through the prophet (18).

SUMMARY

Upon the ravine of Zion, the actual center of prophecy, is laid this load. In a sense, the character of the load is as exclusive as is the place, for it required Zion to perceive how merciful and longsuffering was Ieue to the mount. The load consisted of several warnings as to the possibilities which the future held for the ravine, yet

also showing how Ieue delayed and withheld their eventuation. First, the fate of Samaria warned and threatened, graphically illustrating what would likewise overtake Jerusalem. Because there ruled a king who feared Ieue, the threat was restrained from the city for the time being. This was preceded by the deposing of the highest minister from his office, for he failed to support the king. Then we learn of the elevation to the premier office of a man who was in harmony with Ieue and His king, Hezekiah. In this way, the load ensured the continuance of the true center from which prophecy issued, so that the catalogue of prediction might go forward to a climax suitable to indicate Ieue's further course with His people. E.H.C.

NOTES FROM THE OFFICE

Please do not remail your copy of Unsearchable Riches (or other literature) in the envelope in which you received it, unless you completely cover our name and address. If you reuse our envelopes, the post office usually just returns the magazine to us, charged with ten cents postage due, instead of delivering it to your friend.

We will also appreciate your keeping us informed well in advance, of any change in your mailing address. Every magazine returned to us is charged with ten cents postage due, and in additon we must remail to your new address and pay postage again.

Delivery of other than first class mail is often quite slow, so please do not write us about failure to receive your order until you have allowed sufficient time. In many cases, we will ship your order in two or more packages, which affords a substantial saving in postage. So you may receive only part of your order, and it may be several days before the balance of the literature arrives. Although we make every effort to fill orders promptly, circumstances beyond our control may make this impossible. If you write about other things, which require a personal reply, there will be more delay, especially during the winter months when the avalanche of mail we receive keeps our small staff "snowed under" for several months. Remember, we have only one full-time office worker; the rest can only assist him part-time, as they also have other important duties to perform.

If you can supply the WEAKNESS, God can supply the GRACE. Satan will take care of the SPLINTER. (2 Cor. 12:7-10).

UNITED GATHERINGS IN CENTRAL EUROPE

In 1949, the German edition of Unsearchable Riches carried a report on the United Gatherings held in England. Thus our concordant friends on the Continent became aware of the blessings to be derived from the fellowship with others as well as from the lessons given by those whom the Lord has made competent to teach others. In central Europe, in those days, there was a definite reluctance toward getting together with concordant friends outside the local ecclesia. But ever since 1950 or 1952 things have changed, and our readers are invited to join us in thanksgiving for the blessing which has attended the Swiss-German work in the meantime and especially during 1962.

For the past ten years, United Gatherings have been held regularly (twice or even four times a year) in Switzerland (Zürich) and West Germany (Essen, Pforzheim). During 1962 there were additional one-day conferences in Stuttgart and Ulm, as well as fellowship lasting from five to seven days in Schwann (all in West Germany), Konolfingen in Switzerland, and in West Berlin.

The West Berlin meetings (from October 31 to November 4, 1962) were outstanding, not only because of the average number in attendance (from 600 to 800 believers), but also because of increased interest which was manifested in Pauline truths. Speakers included W. Schaffhauser and G. Schulz (both of Pforzheim), and Rev. Henniger and Rev. Seeliger (of West Berlin).

Your prayers are invited for the progress of the Word of Truth in Central Europe, especially for the saints behind the Iron Curtain (East Berlin, East Germany, and elsewhere) who could not participate in the 1962 Concordant Conference in West Berlin.

SOUTH INDIA

One of the projects in which Brother T. D. Iype of Kerala State is especially interested, is the distribution in India, of our booklet containing Paul's letter to the Romans, with notes. He has already mailed out many hundreds of copies of this most important portion of Scripture, to those able to read English. We would like to quote a few lines from one of his recent letters. "You are aware, I know, that this is a time for your missionary brother here to carry out the Lord's work hurriedly and assuredly. Pray for the work... Surely this is a period for great encouragement and mighty prayer from all our brothers and sisters. May they be induced for the same by the Spirit of God. We can expect to see Christ coming to the air soon.

"Apostle Paul exclaimed: 'For I am reckoning that the sufferings of the current era do not deserve the glory about to be revealed for us. For the premonition of the creation is awaiting the unveiling of the sons of God.' (Rom. 8:18, 19). Pray for me and my family. Cool my mind. This is a time of hardships and dangers. He is able to save. All power is given unto Him in heaven and in earth..."

PETER'S KINGDOM COMMISSION

THE LORD'S HERALDING of the kingdom failed. The King indeed came, but the people failed to recognize Him. After the kingdom had been refused, Jesus told His disciples the *secrets* concerning it, while to the throngs He spoke in parables (Matt. 13:10-11). And now He asks His disciples, "Who are men saying the Son of Mankind is?" Turning from the unsatisfactory answer, He says to them,

> "Now you, who are you saying that I am?" Now, answering, Simon Peter said, "Thou art the Christ, the Son of the living God." Now, answering, Jesus said to him, "Happy are you, Simon Bar-Jonah, for flesh and blood does not reveal it to you, but My Father Who is in the heavens. Now I, also, am saying to you that you are Peter, and on this rock will I be building My ecclesia, and the gates of the unseen shall not be prevailing against it. I will be giving you the keys of the kingdom of the heavens, and whatsoever you should be binding on the earth shall be binding in the heavens, and whatsoever you should be loosing on the earth shall be loose in the heavens." (Matt. 16:15-19).

THE KEYS OF THE KINGDOM

The gates into the kingdom had been swung wide open by the Lord, but who would enter? The powers of darkness seem to have sucessfully hid the "Light" and the basic truth of His Messiahship was obscured by darkness. Yet this rock, which was to form the foundation of His ecclesia, was firmly established even if few could perceive it in the growing gloom. Jesus is the Christ, the Son of the living God. This fact is the firm founda-

tion upon which the kingdom will yet be fixed. The acknowledgement of this by Peter fitted him to carry the keys of the kingdom. The possession of a city's keys and a place at the city's gate denotes authority and rule in the ancient east. So too with Simon Peter. His commission includes more than merely the unlocking of the gates. He was given authority to bind and to loose. His acts were to be ratified in the heavens. This is also true of the actions of the Jewish ecclesia (Matt. 18:18).

THE GATES OF THE UNSEEN SHALL NOT PREVAIL

As further proof that the gates of the unseen would not prevail against His ecclesia, the Lord unveils its glories to the three chosen apostles upon the mount (Matt. 17:1-5). There Simon Peter had the prophetic word more confirmed and was a spectator of His magnificence (2 Pet. 1:16-20). But upon coming down from the mount, the vision is sealed, the gates into the kingdom are locked, until the Son of Mankind may be roused from among the dead (Matt. 17:9).

PETER AT PENTECOST

Then, on the day of pentecost, Peter uses the keys which had been entrusted to him, and he proclaims to all the house of Israel that "God makes Him Lord as well as Christ—this Jesus Whom you crucify!" (Acts 2:36). It was upon this rock that the ecclesia at pentecost was built. Thus he opened the gates with the keys entrusted to him by his Lord and many of the Jews entered.

PETER AND THE PROSELYTE

But *all* who are to enter the kingdom must be admitted by Peter. So he is sent for by Cornelius, a devout and God fearing man (Acts 10:2). The powers of the kingdom do not reach the proselyte until Peter brings his message. Later he says to the apostles and elders

"... God chooses among you, that through *my* mouth the nations are to hear the word of the evangel and believe." (Acts 15:7).

But that ministry, like his Lord's, fails. The gates into the kingdom are once again swung shut by Isaiah's solemn message (Compare Matt. 13:14 with Acts 28:26). How then are the gates to be opened again, now that Peter is no longer here? His epistles point to the means of entrance. Indeed, in his second letter he instructs the dispersed Jews how an entrance may be supplied *richly* into the eonian kingdom of our Lord and Saviour Jesus Christ (2 Pet. 1:11). Thus Simon Bar-Jonah was the foremost of the twelve apostles, and unlocked, and will yet unlock, the gates into the kingdom for the people of Ieue.

"YOU ARE PETER"

How refreshing to the weary heart of the Lord was this confession from His impetuous disciple! Flesh and blood could not give this insight. The Father must have revealed it to him through His spirit. And so the Lord christens him "Peter" anew, in recognition of this spiritual kinship which was revealed.

THE DIVINE DOVE

Simon's father's name was John (John 1:42). When the Lord first met him He surnamed him, in Hebrew, Cephas, which, when translated into Greek, is Peter. But now He calls him "Simon Bar-Jonah," or Simon, *son of a Dove.* The divine dove, that precious embodiment of the holy spirit which had descended upon the Lord at the beginning of His ministry, is present again, seeing that Simon is now to be given his commission (Luke 3:21, 22).

Now that the rock upon which the Kingdom is to rest

had been revealed to Simon, and he, by his confession, had become identified with it, and, in spite of the way things looked at the time, the gates of the unseen were not to prevail against it, it is most fitting that the keys to unlock the gates of the kingdom be committed to him. So, while the Lord locks the gates into the kingdom, at the same time He promises the keys to Peter. A.E.K.

(To be continued)

THE PHILIPPINE ISLANDS

We are glad to be able to report that, at long last, Brother Carino of the northern Philippines, has been able to make a trip to the southern Philippines to confer with Brother Rodriguez there. They are separated by a distance of more than a thousand miles. While there, Brother Rodriguez was so impressed with Brother Carino's sound system, that he writes, "I am planning to sell six hectares of my lands to buy a sound system for our evangelical work here in the southern Philippines." We have been able to send a typewriter to Brother Rodriguez, to replace the one sent before which was stolen, so that he will be able to publish some of our literature in the native tongues. We are also in touch with Mr. and Mrs. M. Hinoo, who conduct the work for the children in that area. There is much poverty and many hardships due to crop failure there, so we urge you to keep these folks in mind at the throne of grace.

As to the work in the northern Philippines, Brother Carino writes, "One week ago I arrived home from a trip to another province about four hundred kilometers northeast from here. Someone there had written, asking me to come there and give Bible studies. I can surely praise and thank God, that I was able to hike a distance of six miles, over a mountain trail. I brought with me a companion, to help me carry my books and clothing. I stayed there ten days and gave Bible studies night and day. I thank and praise God that some gladly accepted our message of reconciliation. I have on hand several letters requesting me to go and give Bible studies. I have given these friends personally and by mail, some of the tracts and booklets you sent me. Some of them can read English but cannot understand it very well, so that needs following up. But at this writing, we are out of money. My wife and I are trusting in God to provide our daily food, and the necessary money to make the missionary trips."

MONTREAL READERS, PLEASE NOTE

Will the subscriber in Montreal who sent in a renewal without giving a name please identify himself or herself, so that we can give proper credit?

THE SWORD OF THE SPIRIT
PART TWO

WHEN WE WERE CHILDREN in the old country Sunday School, we used to sing "God is love, He loves us too!" Later, we came to realize the great yearning in His heart for the fellowship and affection of His creatures. In our trials we learned to bless the God and Father of our Lord Jesus Christ, coming to know Him as the Father of pities and God of all consolation, Who is consoling us in our every affliction to enable us to be consoling those in every affliction, through the consolation with which we ourselves are being consoled by God, seeing that, according as the sufferings of Christ are superabounding in us, thus, through Christ, our consolation also is superabounding, for *God is love.*

A GRADUAL REALIZATION

The full force of this most blessed acclamation dawns on us gradually, the longer we consider its implications. We are aware that God is working all together for the good of those who are loving God, who are called according to the purpose that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son, for Him to be Firstborn among many brethren. Now whom He designates beforehand, these He calls also, and whom He calls, these He justifies also: now whom He justifies, these He glorifies also. Thus He is operating all in accord with the counsel of His will, that we should be

for the laud of His glory . . . because of His vast love with which He loves us.

GOD IS LOVE

"We know and believe the love which God has in us. God is love, and he who is remaining in love is remaining in God, and God is remaining in him." When we quote from this divine declaration in 1 John 4:16, we are aware of the fact that we are speaking figuratively. God is not literal love, for He is more than an abstract quality, even though it be the most precious of all His attributes. Human love is only a dim reflection of divine love. Even so, it is the happiest of human experiences. We enjoy it and are delighted by it. Yet when we come to worship God, we arrive at the very source of true love. His every action is aimed at revealing His loving heart, even to the most unworthy of His creatures.

Perfect love is like God, and God is like perfect love. But how much more forceful is the concise divine declaration: *God is love!*

GOD IS LIGHT

If there were no trials, no afflictions, no hatred, could we ever appreciate God's vast love? Since Adam's day, we learn by means of contrasts. We have to have some knowledge of darkness, in order to appreciate the light which renders visible the objects from which it proceeds or is reflected. Thus our daily experience with natural and artificial light is intended to help us toward a better understanding of divine light which enables spiritual sight.

It is instructive to take note of such facts as those reported in 2 Peter 2:4 and Jude 6 which indicate that the Lord has curtailed the activity and power of sinning messengers by means of imperceptible bonds under gloom. Hence their movements are confined because of

the absence of light, which seems to be their source of energy and vitality.

The influence on mankind exercised by other wicked spirits (who are still at large) is a well established fact; only the members of the body of Christ are not under their jurisdiction. All others are ruled by forces of which they are not aware. Hence the descriptive term "jurisdiction of darkness" in Colossians 1:13 is well chosen. Because of the absence of divine light and vitality, mankind is exposed to the influence of sinister powers, causing men to act against their own instincts. They want peace, but prepare for war. They strive to wipe out famine and disease while at the same time poisoning the lower atmosphere as well as the soil and the water.

WALKING AS CHILDREN OF LIGHT

Lamenting over this state of affairs is of no use. We too, were once darkness, yet now we are light in the Lord. Since the fruit of the light is in all goodness and righteousness and truth, we should endeavor to test what is well pleasing to the Lord so as to walk as children of light. The transcendent greatness of God's resurrection power is the rich source of all our spiritual energy and vitality, for He always shines in our hearts, with a view to the illumination of the knowledge of the glory of God in the face of Jesus Christ. The god of this eon can no longer blind our apprehensions or keep us in darkness, for the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, has enlightened our hearts.

Figuratively speaking, that light which enables spiritual sight, is like God; in the spiritual sphere, God is in some ways like light in the physical realm. But how much more forceful, how much more beautiful, to con-

dense all this into one short, striking sentence: *God is light!*

While in this body of our humiliation, we have no organs of perception for spiritual truths. This is why God speaks of them in terms of the physical and the material which we can understand because of our daily experience in the terrestrial realm. God is love, God is light: These are not actual facts, but figures of speech which explain most precious and important spiritual truths.

GOD [IS] SPIRIT

This is not a figure of speech, but an actual fact. For the English reader, the statement *God [is] spirit* seems to belong in the same category as "God is love" and "God is light." There is, however, a difference in the original Greek, which omits the *is* in order to indicate that no figure of speech is intended, but rather a factual statement: God [is] spirit. Here we have the only actual assertion concerning His essence.

Man, like Adam, is now a living soul. The Second Man, the last Adam, however, is preeminently spiritual, as befits the only begotten Son of God. It was generation by holy spirit that made Him the Son of the Most High. Luke 1:35 makes it clear that the holy spirit of God is the same as the power of the Most High. This explains the close relationship between the Father and His Son. We recall that our Lord Jesus said to the Samaritan woman, "God [is] spirit, and those who are worshiping Him must be worshiping in spirit and truth." (John 4:24).

God, being spirit, pervades the universe; this truth is beyond human understanding, as is the fact that we shall *never* see Him. For God is absolutely invisible, not merely so in relation to our present powers of per-

ception. There are, especially in the Hebrew Scriptures, a number of passages describing God in human language as if He were visible and behaved like a man, as if He had a human body and human traits. Even in Matthew 18:10 our Lord Jesus speaks of the *face* of His Father, and Paul, in a similar figure of speech, refers to the *right* [hand] of God in order to describe the highest place of authority, which God has given to the risen Christ.

IMAGE AND EFFULGENCE

But there is no longer any need to humanize the Deity in order to understand Him better, for Christ has become the Image of the invisible God and the Effulgence of His Glory (Col. 1:15; Heb. 1:3). As we look at the risen Christ, we see God, Whom no man has seen nor can ever see. God's glory is beyond human conception, yet we can get a glimpse of Christ Who is the only perfect Image of God, adapted to our means of perception. This is why our Lord Jesus once said to Philip, "who has seen Me has seen the Father." (John 14:9). For He had emphasized before, "I and the Father are one." (John 10:30).

God delegates the spirit of His Son into our hearts (Gal. 4:6) since we, too, are to be conformed to His Image. Christ is the great Firstborn, and we are His lesser brethren. We still wear the image of the first man, the soilish, but we shall wear the image of the second Man, the Lord out of heaven, the Celestial. (1 Cor. 15:47-49). This transformation is already in progress, even though the body of our humiliation does not show it. We are already stripping off the old humanity together with its practices, and we are putting on the young humanity, which is being renewed into recognition, to accord with the Image of the One Who creates it (Col. 3:9-10).

TRANSFORMATION AS FROM THE LORD, THE SPIRIT

We, the lesser brethren, are always viewing the glory of God's Firstborn, Who came to do the will of Him Who sent Him. Our Lord Jesus once said to His disciples, "My food is that I should be doing the will of Him Who sends Me, and should be perfecting His work" (John 4:34). He told them, "I cannot do anything of Myself. According as I am hearing am I judging; and My judging is just, for I am not seeking My will, but the will of Him Who sends Me." (John 5:30). Paul, as the spokesman for the risen Christ, has amplified these divine declarations as follows, "For He subjects all under His feet... whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all." (1 Cor. 15:27, 28).

God is already All in the risen Christ; He is going to be All in the members of Christ's body. This truth becomes apparent to us because the only begotten Son is preeminently spiritual and God delegates the spirit of His Son into our hearts so as to create the young humanity which is intended to accord with the Image of the invisible God. This transformation is strictly spiritual, it is as from the Lord, the spirit. "Now we all, with uncovered face, viewing the Lord's glory as in a mirror, are being transformed into the same image, from glory to glory, even as from the Lord, the spirit." (2 Cor. 3:18).

For the members of Christ's body this transformation process will be finished after the session at the dais when God will start to fill the universe with images of Himself in the final stages of universal reconciliation. Then we, the lesser brethren, under the headship of the Firstborn, will constitute God's showcase for a celestial audience in order to display the transcendent riches of His grace in His kindness to us in Christ Jesus (Eph. 2:7).

SPIRITUAL BLESSINGS

As the skeleton structure of the Ephesian epistle shows, verses 10-20 in the sixth chapter are balanced by verses 3-19 in the first. Thus the beginning of this letter deals with our celestial blessings and a prayer for a spirit of wisdom and revelation, while the end of the epistle is taken up by a description of the panoply and a reference to spiritual vigilance in every prayer and petition.

Chapter 1, verses 3-19, gives us the highlights of our celestial blessings. But their implications are grasped only when we pray as Paul did in verses 15-19. These blessings are already ours, whether we understand them or not, even if our apprehensions are partially stunned or temporarily blinded by the world-mights of this darkness. In other words, it is not our future *destiny* which is at stake, but rather our *awareness* of it. The spiritual forces of wickedness will never be able to thwart God's plan for us nor for them, but they *are* doing their utmost to obstruct the publication of God's truth for today and to hinder the saints from the present enjoyment of their celestial status.

In view of this opposition, we are enjoined to cooperate with the Lord, putting on the panoply of God and praying with perseverance for the publication of the secret of the evangel, the Conciliation (Eph. 6:10-20). Our full cooperation is required with regard to the girdle of truth, the cuirass of righteousness, the sandals of peace, and the large shield of faith. As long as we do not fail in fully cooperating along these lines, our Lord will give us the helmet which is a present salvation from the spiritual forces of wickedness, who would otherwise impress our minds with false ideas as to the importance of earthly things and events in the terrestrial sphere.

If our minds are passive, we become easy prey for the

world-mights of this darkness. But as long as we keep our renewed minds active in appropriating truth, righteousness, peace, and faith, our Lord has promised, not only the saving helmet but the sword of the spirit as well, with which we can ward off deceptive ideas. Hence we will be able to stand on our celestial allotment and to withstand all the attacks of the spiritual hosts. *In spirit* we *can* enjoy our celestial status. There is no danger at this high spiritual level, since we are invigorated in the Lord and in the might of His strength because of the protection given by the panoply of God. On the *soulish* level, however, we are vulnerable, for our feelings fluctuate and our emotions are ever exposed to all kinds of impressions from the world around us. But the sword is penetrating, even up to severing the soulish from the spiritual, reminding us of the fact that it is our *spirit* which is invigorated.

The following details on the *sword of the spirit* are quoted from volume 26, beginning with page 123, and volume 23, page 399.

DIVINE DECLARATIONS

"Our celestial strife is a conflict between our spirits and wicked spirits. We do not war with our flesh. We are not provided with any material weapons. But the spirit of the saint is amply armed. It is given only one weapon, a divine declaration. Would that we never tried to use any other!

"Without in the least denying the divine inspiration of all Scripture, we should distinguish sharply between that which is God's direct revelation and that which is an inspired record of what is faulty and false. Job's friends uttered a vast amount of human philosophy which is recorded for our benefit, but it is utterly useless as a sword in this conflict. God's actual utterances,

or those of His prophets, as His mouthpieces, constitute our arsenal. No spirit can withstand a divine declaration.

"Our Lord used the sword of the spirit in His trial in the wilderness. The Adversary first attempted to fashion a sword by deducing from the Word. Our Lord did not reason with him, but answered, 'It is written!' The argument went no further. God's Son *can* turn stones into bread, but it is not God's will (Luke 4:4). Then the Adversary boldly claims the power which Scripture allows him, and demands the homage which accords with it. The Lord does not dispute this power over others, but puts the Adversary behind Him by quoting God's own Word on worship (Luke 4:8). Then the Adversary himself quotes from the Scriptures. Surely now He will do as Satan suggests! No harm will come to Christ if He should dash His foot against a stone. Why not do it? It has been declared, 'You shall not be putting on trial the Lord your God!' The Adversary withdrew, defeated (Luke 4:9-13).

"Such is the sword of the spirit. The Ephesian epistle is full of divine declarations, essential to this warfare. Outside of Paul's epistles are multitudes of declarations, equally divine, but, like that quoted by the Adversary to our Lord in the third trial, inapplicable to God's present processes. The skillful swordsman is he who knows how to parry a wrested passage with a true. He does not mistake a possible deduction from the Word for a direct declaration. Our power to withstand or resist depends entirely on our acquaintance with and ability to use the bare Word of God.

SPIRIT AND FLESH

"The warfare we have been considering is strictly spiritual. It does not directly affect our flesh. We are not warring according to flesh (2 Cor. 10:3). For that

we have no armor, helmet, or sword. The story of Job shows that the spirit world can afflict the flesh of God's saints. Are they allowed to touch our physical frames in the present era? Humility and meekness are the first and highest virtues in this administration (Eph. 4:2). Paul is our pattern. When he received the transcendent revelations which are made known in Ephesians he was given a splinter [in] the flesh (or: to the flesh) lest he should be lifted up (2 Cor. 12:7). This is explained as a messenger of Satan. It seems clear that a superhuman spirit power was allowed to afflict his flesh, so that he became infirm.

"Paul did not make the mistake of using the shield of faith, for the very revelations he had received took from him any title to present physical welfare. He did not grasp the sword of the spirit to slay the messenger of Satan, for no declaration of God was available. Paul could not find a single divine promise of blessing for his flesh. For this purpose he had no girdle, for the truth he was now receiving gave the flesh no strength. In fact, at this point there is a striking contrast. The same truth that invigorated his spirit proclaimed the *infirmity* of his flesh.

"Let us not confuse our spiritual warfare with wicked spirits, with God's use of them in disciplining our flesh. He would have us strong in spirit, but He may also find it best to make us infirm in flesh. This is especially true of those who receive the same revelation Paul received, which doubtless coincides with the mystery now made known in Ephesians. We do not know just what Paul's thorn or splinter in the flesh actually was. Indeed, it is far better that we should not have definite information on this point, for the same effect is produced in others by other means. All we are sure of is that it was a

physical infirmity, brought on by Satan, in order to produce a spiritual benefit.

"Paul's only recourse was prayer. Thrice he sought the removal of the strange, supernatural weakness which afflicted his flesh (2 Cor. 12:8). He doubtless reasoned that his work would suffer if he was disabled. It seems that his first and second petition brought no response. At his third entreaty, however, the Lord protests: 'Sufficient for you is My grace, for My power in infirmity is being perfected!' Thenceforth Paul gloried in infirmities and distresses for Christ's sake, for his weakness was his strength. We may be sure that this experience did not look back to Paul's earlier ministries. It came to him immediately after he got his first glimpse of this administration. It is the pattern for us today. It is the great key truth of the present, stated negatively. We are graced with *spiritual,* not physical blessings. But let us not conclude that every physical hindrance is a thorn in the flesh. Paul was flogged and stoned and was ill, but he does not claim that these experiences were due to spiritual agencies. He suffered physically at the hands of unbelieving men, and from the destructive conditions under which the human body exists since the entrance of sin.

"The sword, like the helmet, is to be *received,* not taken. Only those should handle it who are measurably qualified. With God's declarations we can rout all our foes who trespass on our allotment. Israel, even under Solomon, never conquered all the land God gave to Abraham. Believers today hold hardly any of the ground which is theirs according to God's Word. There is no other means of regaining our lost heritage. The *first chapter of Ephesians* is the unbroken *sword* which will clear our allotment of all intruders.

"The sword is not for saints or sinners, but for spirits. Let us not use it to cut and slash our fellow believers. Let us not wage war against our fellow men. Our enemies gain a great victory when they introduce sedition into the citadel of the saints. They acquire a vast advantage when we turn its edge against our fellow men. It is utterly devastating to take the phrase 'the sword of the spirit' away from its context and use God's Word as a blade to destroy all and sundry. Its cutting and killing power is only for those whom God accounts His enemies.

THE CELESTIAL WARFARE

"To sum up, our warfare is not with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness among the celestials (Eph. 6:12). The celestial allotment (Eph. 1:3, 11) which characterizes the present secret administration is still in the hands of opposing spiritual forces, who will not be finally dislodged until the day of deliverance. These enemies of ours are active in opposing every effort of faith to grasp its patrimony and maintain its celestial stand. Conduct conforming to this truth, any attaining to the out-resurrection, as the apostle puts it in Philippians, will meet sore opposition from sinister spirit forces. To withstand them we are provided with the panoply, the helmet and the sword. So may we stand.

"Our conduct toward these dark spirit powers should be the opposite to that of our behavior toward our fellow men. There is a sword for the former, an olive branch for the latter. Men may be used by these spirit forces to antagonize us, but let us always look beyond the human agents. The sword is not for them. If we wish to be saved from these foes let us furnish our

armory with the girdle of truth, the cuirass of righteousness, the sandals of peace, and the large shield of faith, and God will furnish the helmet of salvation and the sword of the spirit. Let us then stand, like Shammah, one of David's mighties, with all our armor on, with shield and sword in hand, and defend our celestial fields from the dark spirit powers which seek to rob us of the enjoyment of our heavenly lot." H.H.R.

(To be continued)

THE BIBLE IN ENGLISH

Those who are interested in learning of, or obtaining copies of some of the lesser known English translations and paraphrases of the Sacred Scriptures should write for a free sample copy of the magazine, "The Bible in English," published by Walter A. Coslet, P.O. Box Six, Helena, Montana. Mr. Coslet is a specialist collector and dealer in old, scarce and out-of-print versions, with emphasis on the private efforts of the past 350 years. He also has informed his readers of our translation of the Greek and Hebrew Scriptures, from time to time, as well as other new versions, as they appear.

STATIONERY WITH SCRIPTURE VERSES

Scripture verse stationery is an ideal way to include a message of testimony, comfort and encouragement in all your correspondence. If you use the Concordant Version, and would like stationery with verses quoted from that version, we feel sure you will want to order at least one box of our special assortment. It contains 100 5½ by 8 inch sheets, which include eight different appropriate verses. It comes in an attractive box, suitable for gift wrapping. Due to the excessive bulk and high postage costs for shipping, we do not include envelopes, but this size sheet will fit in any normal sized envelope you may buy locally. Ordinary boxes of stationery usually have a false bottom and contain only a few dozen sheets. This box contains a full 100 sheets, and sells for only $1.00. Since these boxes make ideal gifts, we will make a special offer of *three* boxes for the price of two, or two dollars. Order today.

CIRCULAR FOR CONCORDANT VERSION OF ISAIAH

We have had printed a one page advertisement for the two portions of the Hebrew Scriptures ("Old Testament") which are now available. They include a brief description, a sample page from Genesis and Isaiah, and an order blank. If you would like to have a number of these circulars to distribute among your friends, please let us know.

FORMOSA

We wish we could reproduce for you the colored photograph of a large group of eager young folks in Taipei, Taiwan, Republic of China, which we just received from Brother Heidal. Instead, we will quote a portion of his letter which came with it.

"The people of Taiwan as a whole are very much interested in learning more about the Christian religion and faith. I had a grand time telling people about reconciliation and other truths that are not taught in the denominations and sects of Christianity. In every place where I came in contact with the Chinese people, I found them open minded for the teaching of universal salvation through Christ the Saviour. In fact, I never met with any opposition from any of the Chinese believers."

Because it is so difficult to find a suitable meeting place in crowded Formosa, Brother Heidal assisted while there, in laying the groundwork for the building of a memorial chapel, where his adopted son, David K. F. Wang and his wife Maria, will have more suitable quarters in which to conduct the expanding work for the Lord. They hope to have this building completed by next fall. So please continue to remember this group in prayer.

TENNESSEE MOUNTAINS

Brother Chase writes: "We still are teaching each Sunday morning in a large Sunday School class. We take our text and subject from the Sunday School Quarterly using the International Sunday School lesson, but we use the Concordant text in all our teaching of these lessons. We are given real freedom in the teaching of this class which runs from 40 to 80 adults..." He also conducts another class on Sunday afternoons at 2 p.m. in another place. He does not receive any money for these teaching efforts. The people in this area are very poor in this world's goods, but Brother Chase hopes to make them rich—in a spiritual way. Please pray for this effort, and for Brother Chase's invalid daughter, Jennie.

AMERICAN INDIANS

A short quotation from the bulletin issued by Rev. and Mrs. Fred A. Johnson may be of interest to those who do not receive it direct: "This church, with your help, has been a blessing, not only to our Hopi Indians, but also to other Indian tribes in our state. Despite many years of missionary work, we know that there are thousands of Indians still unsaved, not only here, but all through the United States. One reason is that Indians are very set in their own ways, customs and religions. As I write these words, our Hopi Indians are preparing to hold the snake ceremonial dance for this year in two of our villages. The Hopi Indians continue to worship creatures, behind which stands the power of darkness. Thanks be to God, that some of us know the voice of Jesus the Christ and are now Christians. To be a Hopi Christian means that the Hopi religion must go with all its practices... only Christ and Him crucified can be first if Almighty God is to be honored and worshiped."

WHAT IS DEATH?
PART II

PLATO'S PHILOSOPHY *vs.* GOD'S TRUTH

IN SPITE OF THE PLAIN, unequivocal declaration of Holy Writ, it is commonly believed that the theory of Plato, that man is inherently immortal, is found in the Bible. Let any one who believes this take up his Bible and concordance and search and see if he can find a single passage to support the assertion. Usually this is acknowledged, though some passages, such as Mark 12:27, "He is not the God of the dead, but of the living," are cited which clearly refer to resurrection, or the fact that the dead are roused, not to deathlessness. The very weakness of Plato's position, when referred to the Word of God, ought to be the most powerful argument for believing God's express declaration that Christ *alone* is now possessor of immortality (1 Tim. 6:16).

Nevertheless many of the arguments of Plato and his followers appeal to our reason with great force. The longing for deathlessness which God has implanted in the human breast is eloquent in its favor. Will He deny the craving which He has Himself created? Shall death defeat the designs which have cost Him infinite pains and unlimited labor?

It was but human for Plato to reason from all this that death was not the end of God's dealing with mankind. And thus far he and those who follow him are right. But his error lay in his ignorance of God's power

to rouse the dead. All Plato could do was to deny the reality of death itself. He would limit it to the body. He would make the soul or the spirit immortal and thus provide for the continuance of man's existence that the purpose of creation might thus find a possibility of fulfillment.

The grand truth that, in Christ, all shall be made alive, or vivified, at once denies the doctrine of inherent immortality and supplies the true and satisfactory solution to Plato's problem. Man, truly, was not created to float as a vapor across the sky and dissolve into nothingness. His present life is no more than this. But this fails to fulfill his destiny and falls short of the purpose God has in view in His creation. But the object is not obtained by a fancied immortality. It is attained only through death. It is reached only by resurrection. It is found alone in vivification. Men shall not be *kept* alive; they shall all be *made* alive. It will not do to deny death, for death is one of the means for manifesting God's might and mercy.

Every argument in favor of immortality receives a complete and comprehensive answer when once we see that all shall be made alive. Not only will they be raised to receive the deserts of their deeds, but, when this has been attended to and the second death has run its course, then they will be made alive in Christ in order that God may enjoy the fruit of His endeavors on their behalf and that they may enjoy the love which will not leave them even in the dust of death.

It has been truly said: "Even in pagan religions there is found an element of distorted truth. In fact, many a deep truth, which narrow-minded Christian theology has never grasped, can be discovered, in caricature, in heathen religions. They all date back to the sons of

Noah, all of whom had the oracles of truth, as far as they were known in their day. It is around fragments of these oracles as a basis that heathen philosophy has spun. It is from them, as a source, that all pagan cults have sprung, even though they are, in the form they have taken, 'doctrines of demons.' Distorted, malignant caricatures of truth are they, just the same. . . . And so, in the heathen belief of the soul's immortality there is a grain of truth also."

The element of truth in the doctrine of the inherent immortality of man will be evident after the consummation when all men will indeed be possessed of this priceless gift. But the great error lies in the denial of God's power and that of His Christ. Life is not inherent in man in any sense. Not even in God's Son. The Father has life in Himself—inherent life—and He makes this a gift to His Son (John 5:26). Apart from Christ, the Son of the living God, there is no life. The continuity of life after death in some modified, fragmentary way, is entirely unknown to Scripture. The spirit does not continue to live. The soul does not continue to live. The *man* is dead. The denial of this is only a subterfuge of philosophy which knows nothing of resurrection. At all hazards they must keep God from touching His own creatures!

GOD GIVES

But God will not have it thus. The cold comfort which "inherent immortality" affords is replaced by the grand consolation that death, like all else, is *for* God; a means for the discovery of His heart. So that when all men indeed possess immortality it will be a *gift*—a gift from God Himself, and the realization of their utter unworthiness for this priceless boon as well as their absolute helplessness to gain it—these are the offices and

function of sin and death and judgment. God will *sell* nothing to any man, but nothing will be able to keep Him from *giving* with a lavish hand what each may most esteem and least deserve.

Inherent immortality is a doctrine of the demons, the substructure of spiritism, a destructive delusion. It is the offspring of the ignorance which prevails as to God's ultimate vivification of all. Christ alone has immortality now. In order to die, when on the cross, it was necessary for our Lord to give up His spirit, for His Father had given Him to have life in Himself (John 5:26). This power God gave back to Him in resurrection. Thus it is that through Him, the Firstborn from among the dead, and His death, God is able to promise to all the gift which they vainly seek to arrogate to themselves, apart from God's grace.

TWO FALSE VIEWS OF DEATH

Resurrection is denied by both of the extreme views of the death state. One theory is that the dead are conscious though disembodied—that they are really *alive*: the opposite view holds that they are annihilated. From both of these standpoints resurrection is impossible.

"THE DEAD ARE ALIVE!"

If the dead are consciously alive then they are not dead at all and both the need and possibility of resurrection is unthinkable.

Being an unscriptural doctrine, the advocates of a conscious intermediate state have nothing definite to offer as to the conditions of such an existence. It would be far from accurate to guess that it would correspond to the state of so-called "angels"; or to liken it to the imagined conditions of "disembodied spirits."

Once a leading magazine published a series on "Are

the Dead Alive?'' Few seemed to notice the incongruity of the question. For if it should be established that the dead are alive this would also prove that they are not dead. This leads to the bold denial of death:

> "There is no death
> What seems so is transition."

And this reminds us of Eden's garden where the ''mother of all the living'' is told, ''Ye shall not surely die.'' Orthodoxy is nothing less than the propagation of the Adversary's lie. In seeking to deny death, however, it also denies the possibility of resurrection. To make alive that which already has life should not call forth much effort. Yet resurrection is set forth as the mightiest exhibition of God's great power. And everywhere it is insisted that it is the resurrection *from the dead.*

Likewise, if the dead are as though they had not been they are beyond the reach of resurrection. Let us allow all that God says as to the reality of the death state. Let us never think of it as life in any sense. Let every element return whence it came. Yet it is no more possible to annihilate the history of a man's life than to annihilate his individuality, or that which is spoken of in Scripture by means of the pronoun. Our Lord said that all that are in the tombs shall hear His voice and shall come forth. If they had been annihilated what ''they'' would there be to hear His voice? We are persuaded and fully grant that they can hear no *other* voice; in fact they are no more able to hear than if they really had been annihilated. And, indeed, unless *He* should speak to them we are certain that they never would hear nor live again—they would be the same as annihilated for all practical purposes.

But while we allow death its full force, we must

always stop short of annihilation and acknowledge that something still exists (not *lives*) which responds to the voice of the Son in resurrection.

Perhaps one of the most convincing passages in favor of annihilation is found in Obadiah 16 where we read: "They shall be as though they had not been." This, however, is but a loose paraphrase of the Hebrew text, for the verbs "shall be" and "had been" are exactly the same in the original. If we render the verb the same in both instances it relieves the sentence of the very element which it needs to predicate annihilation. If for instance, we should translate "they are as if they are not" their existence is affirmed rather than denied. Besides, this passage deals with *nations,* not individuals, and we are quite free to admit that nations are to vanish as such, but not the persons who compose them.

The most striking case of the fire of Divine judgment is found in the overthrow of the cities of Sodom and Gomorrah. Indeed, they are expressly said to be set forth as an example "experiencing the justice of fire eonian" (Jude 7, C.V.). But even this extreme case carried no thought of final annihilation to the mind of our Lord or to the prophets. Ezekiel assures us that Sodom shall return to her former estate (Ezek. 16:55). Our Lord warns those cities which were refusing His message that it would be more tolerable for Sodom and Gomorrah in the day of judging than for them (Matt. 10:15, 11:24; Mark 6:11; Luke 10:12). A.E.K.

(To be continued)

MISSIONARY WORK IN THE SCHOOLS

By complying with recently introduced regulations, Dorothy Johnson of Baldwin, Michigan, continues to teach the Scriptures in quite a number of schools in that vicinity. The Lord has seen fit to provide a newer car for her transportation. This work should be remembered in our prayers, for impressions made in childhood will usually influence the thinking of an adult all his life.

TIMOTHY

THE MODEL SLAVE

THE SCRIPTURES not only give us *instructions* as to our spiritual life and service, but they also provide us with living *examples* which set forth ideals for us to follow. Such an example was the young man, Timothy.

A convert of Paul, Timothy was trained by him to minister to the believers. As he visited the various ecclesias, Timothy became an untiring, unselfish worker; never sparing himself in the service of others. It is quite likely that he was present when Paul turned from the unbelieving Jews—to devote the rest of his life to ministering to the nations. We quote from Volume 29 of Unsearchable Riches:

"...The next time that we hear of Timothy he is sent with Erastus to Macedonia, and doubtless went to Philippi (Acts 19:22). Paul himself remained in the province of Asia. It is evident from this that he no longer was a mere attendant of the apostle, but was himself an apostle, commissioned by his spiritual father to represent him in the work. As Paul wrote to Timothy, he had *fully followed his teaching, motive, purpose, faith, patience, love, endurance, persecutions, sufferings* (2 Tim. 3:10).

"...Later Timothy was sent to Corinth also. In Paul's words concerning him we may receive further insight into his service. Paul writes to them, I am entreating you, then, become imitators of me. *Therefore* I send

to you Timothy, who is my beloved and faithful child in the Lord, who will be reminding you of my ways which are in Christ Jesus...' (1 Cor. 4:16, 17). Paul's '*ways which are in Christ Jesus*' is the key phrase for the present... Paul's teaching calls for ways which accord with Christ Jesus in *glory*, not as a homeless Wanderer on earth.

"Again the apostle writes: 'If Timothy should be coming, look to it that he should be with you fearlessly, for he is working at the work of the Lord, as I also. No one, then, should be scorning him' (1 Cor. 16:10, 11). At another time Paul wrote to Timothy himself: 'Let no one be despising your youth...' (1 Tim. 4:12). And again: 'God gives us, not a spirit of timidity, but of power and of love and of sanity.' (2 Tim. 1:7). Among the carnal Corinthians Timothy makes a pleasing yet pathetic contrast. Too young to command the respect due to an elder, he seems to have had a tendency to timidity and fear. How different from the popular conception of a great church dignitary of today! Youth is aggressive and self-reliant and needs little encouragement to assert itself. Yet the model here set before us is one whom the world (and most of the church) would despise, and who needed to be encouraged not to allow himself to be slighted.

"... The quality of his preeminence in constrast to others is clearly seen in the short paragraph which Paul devotes to him in his epistle to the Philippians. He wishes to know how the Philippians are, so that he also may be of good cheer. He wishes to send someone, and his choice falls on Timothy, 'for I have no one equally sensitive, who will be so genuinely solicitous of your concerns, for all are seeking that which is their own, not that which is Christ Jesus'.' (Phil. 2:20, 21).

"As we have seen in our review of Timothy's career, he had been thoroughly tested as a companion and servant of Paul. This is most aptly summed up in the words, 'as a child with a father he slaves with me for the evangel.' (Phil. 2:22). Two pictures are presented here, child and father, slave and lord. Between Paul and Timothy there was the loving and living relationship of father and child, and they both together attended to the affairs of Christ Jesus as though they were loyal slaves... Is not this a picture of the path we should pursue in spirit? May the Lord send us slaves like Timothy, having His honor at heart, seeking that which is Christ Jesus', a genuine son of Paul, following his teaching and practice, sensitive and solicitous of the welfare of the saints!"

The above quotation was taken from "Studies in Philippians," which appeared in Volumes 28 and 29 of *Unsearchable Riches.* This series of nine articles is very helpful and instructive in the study of the epistle to the Philippians. If you would like to have these eight issues of the magazine which contain the articles and an introductory editorial, they are available at one dollar for the set. F.S.

The Children's Page

JOHN'S ACCOUNT

Long after Matthew, Mark and Luke had written about the earthly life of Jesus, another disciple took his pen and began to record some wonderful things about his Lord. John knew that Jesus Christ was truly the Son of God. John wanted his own people, the Jews, to

know this—he wanted them *to be certain* that Jesus was the great Messiah for whom they had been looking. So he wrote the wonderful events that would help them understand about Jesus, the Son of God.

You will enjoy reading about the wedding at Cana in chapter 2, where Jesus turned water into wine. In chapter 6 you will find the story of how Jesus fed more than *five thousand* people with five cakes of barley bread and two fishes which He obtained from a lad in the crowd. Not only was there enough to feed everybody (including the boy), but they filled *twelve* large baskets with left over food!

Much excitement follows in chapter 9, where Jesus causes a blind man to see. Chapter 10 tells of a wonderful Shepherd; and chapter 11 gives us the story of Lazarus who lived again after he had been dead four days.

A wonderful prayer is in chapter 17, where Jesus prayed to His Father just before He went to the cross. In fact, you will enjoy reading *all* of John's account, and it is not difficult to read.

John called himself "the disciple whom Jesus loved." Jesus loved *all* His disciples, even Judas who betrayed Him. But perhaps John realized better than the others just how *much* Jesus loved them all. At the last supper, John leaned against the Lord just like you might lean against your mother or father. John loved Jesus because he knew that Jesus loved him. F.S.

WHAT IS YOUR FAVORITE VERSE?

Boys and girls, do you enjoy looking for scripture verses as we have been doing on the "Children's Page"? If you do, we would like to hear from you. Will you write and tell us your favorite verse of scripture? Tell us your name, address, and your age.

UNSEARCHABLE RICHES FOR MARCH, 1963
BEING THE SECOND NUMBER OF VOLUME FIFTY-FOUR

EDITORIAL

WHAT DOES יַם סוּף MEAN?

FAITH GLORIES in the God of Moses, Who did *miracles* and *signs* "in the Red Sea" (Acts 7:36). Faith rejoices in believing that the Israelites "by *faith*" crossed the Red Sea *as through dry land* (Hebrews 11:29). Likewise faith notes that the Egyptians, attempting this same feat, but *without faith,* were swallowed up.

A NEW TRANSLATION

Now certain Jewish scholars question whether Moses actually did anything of the kind. A new English translation of the five books of Moses, the "Torah" or Pentateuch, published in January, has cast a shadow over the glory of this whole event by altering the rendering of Exodus 13:18 from the traditional "Red Sea" to "Sea of Reeds."

This new version is the work of Jewish scholars, under the supervision of Dr. Harry M. Orlinsky, professor of Bible at Hebrew Union College and the Jewish Institute of Religion in New York, and is published by the Jewish Publication Society of America. We are told that it represents eight years of work at a cost of about $250,000.

According to Dr. Orlinsky, the intent of these translators was to deliver a "*sense for sense* rendering rather than a *word for word* translation." This would indicate that the method employed is almost the direct opposite of the system now being used to produce the Concordant Version of these same books. It rests upon the reader's confidence in the ability of human scholarship to inter-

pret the sense of the original and then use whatever words the scholars feel will best express that same sense in English.

Was it merely a desire to produce a more accurate translation that drove these scholars to alter "Red Sea" to "Sea of Reeds"? Or could it be that there was a temptation to make the account more plausible and "reasonable" by minimizing the supernatural aspects? What are the facts of the matter? How will the Concordant Version render this same verse? What is the true meaning of this Hebrew expression, and how can we be absolutely certain?

EXODUS 13:18

The tentative Concordant Version of Exodus 13:18 reads:

> **The Alueim is turning the people about to the way of the wilderness of the *terminal sea.* (literally: *im suph*).**

In the majority of the popular versions, *suph* (סוּף) is rendered *Red* wherever it is associated with the word *sea* (יָם). However, it is rendered "reeds" in Exodus 2:3, 5; Isaiah 19:6; and Jonah 2:5, where it is associated with a *river* or smaller body of water *other than a sea.* This is the word used of the reeds along the river bank where the baby Moses was placed. Since the word does have several usages, determined by its contexts, we must inquire into its *basic stem meaning,* to reach a satisfying conclusion. I am indebted to my fellow editor, Brother E. H. Clayton, for the following important details:

HEBREW WORD FAMILIES

"The Hebrew word family is a very important basis of the Concordant Version. Usually each family comprises several branches of the basic stem, each of which makes or uses an application of the STANDARD idea. The Concordant Version thus comes to a context of the word with much guidance as to the meaning required, and the context will do the needed shading. Though the

word-family really gives the etymon [i.e. the original form or meaning of a word], yet usage is the over-riding feature.

"The case of *suph* (from the family *sph*) is controlled in the above way. The STANDARD idea or thought is GATHER; its usage may be in regard to a sea, or a river or waterway. A context of 'sea' rules out *reed* or *weed,* for only in a most exceptional case is reed related to the bottom of the sea, as the debris at that depth. A context of 'river' or 'waterway' does require *reed,* and this is well seen at Isaiah 19:6 where the details are around the Nile; so too at Exodus 2:3 and 5 where the details are in accord and confirm what we are expressing.

"Amidst the above points, we must note that the basic idea is still connected to *suph,* and this is so whether we need to render 'terminal' *sea* or 'reeds' of the *waterway.* Terminal agrees with the idea of *gathering;* and the reeds are along the point where the *land* and *water gather,* that is, the river's edge or bank.

"Another branch of this same family, *sph,* applies the idea of GATHER to that of a *gathering*-vessel, that is, a *basin* in which liquid may be gathered. Or again, it is applied to a *gathering* point where a building contacts the outside, that is, the entrance or *threshold.*

"A still further branch of this word-family uses this idea of GATHER to connote 'add' or 'addition.' This [the connection] is very obvious.

"There is really no uncertainty as to the particular value which may be required by the varying branches of the family in their usages. We need but to seize the detail [in each context] which decides."

FURTHER EVIDENCE

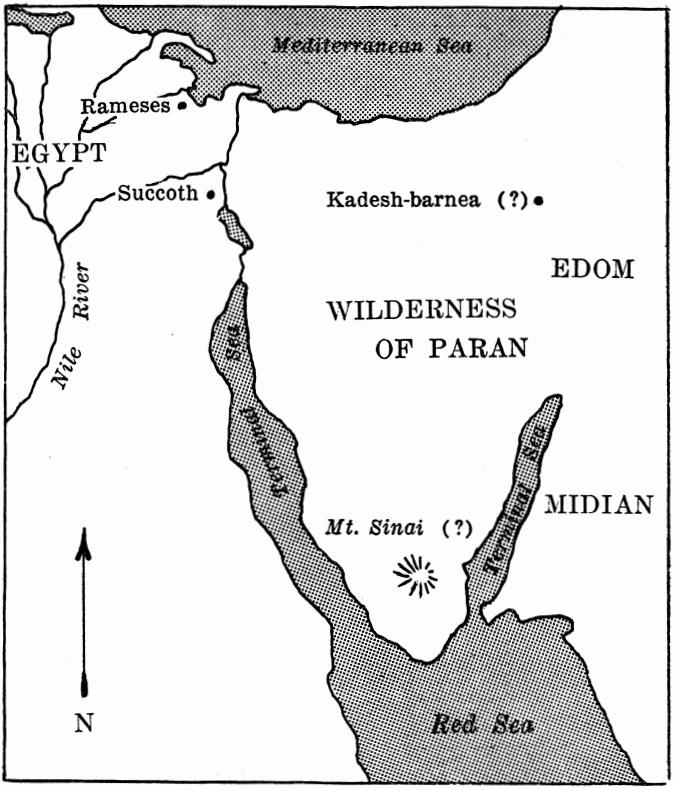
To further substantiate the basic meaning of *sph* as established in the preceding paragraphs by Brother Clayton, we may note that one other form means to GATHER or "*sweep up*" (Isa. 66:17); another is applied to the "*sweeping* whirlwinds" (Isa. 17:13), and another

to the end, or GATHERing point, or *terminal* of something (2 Chron. 20:16): "ye shall find them at the *end* of the brook" A.V.).

TRANSLATION OF *im suph* IN SEPTUAGINT

When the Hebrew Scriptures were translated into Greek by a group of Hebrew scholars in Alexandria in the second and third centuries before Christ, their version, called the Septuagint, usually rendered the Hebrew *im suph* "Red Sea" because in that day the Red Sea was taken to *include* its two northern arms or branches, bearing the present day names Gulf of Suez and Gulf of Aqaba, which form the Sinai peninsula where the wanderings of the exodus took place. Since the Septuagint version of the Hebrew was in common use in our Lord's day, this is probably the reason why the term "Red Sea" is found in the Greek Scriptures in Acts 7:36 and Hebrews 11:29. While the Greek term *is* correct, if we include the two narrow gulfs in our definition of the Red Sea itself, the Hebrew word *suph* is far more descriptive and *specific*, as we shall see.

Perhaps the most helpful reference where this term is used in the Hebrew text is 1 Kings 9:26. Here the Septuagint renders it almost literally, "last sea." When *im suph* is used of the Gulf of Aqaba, on the eastern side of the Sinai peninsula, it is amplified, in the Hebrew, by the explanation "*im suph* in the land of Edom." This body of water served as the home port or terminus of King Solomon's navy (1 Kings 9:26). When the term is used without modification, it refers to the sea on the western side of Sinai, the Gulf of Suez. To understand its true meaning we must bear in mind that it was applied to *either* stretch of water, neither of which are characterized by *reeds*. The only feature which they do share in common is that they are seas which *terminate*, or GATHER together at one end. They are both *gulfs*, to use the modern word. The requirements of the occurrence in First Kings are conclusive proof that the Concordant



More-likely location of Rameses and Kadesh-barnea on map, page 56. See note there.

Version rendering "terminal sea" is correct, for it alone may be applied to either of the gulfs, as may be desired.

That the basic meaning of the word is *terminate* rather than the idiomatic derivative *reed* can be verified by checking the occurrences of a closely related form: Ecclesiastes 3:11, 7:2, 12:13; Joel 2:20; Daniel 4:11, 22, 6:26, 7:26, and 28.

Would the drying up of a mere "sea of reeds" have called for Moses' declaration: "*Stand still and see the*

salvation of Ieue!" (Ex. 14:13)? The details of the narrative require a location (in all probability on the Gulf of Suez) far enough south to completely obstruct Israel's forward movement, with water of a sufficient depth to be called the Terminal *Sea,* and so situated as to bring the maximum glory to Ieue before the eyes of both Israel and Pharaoh. Our text tells us that God *turned the people about* to the way of the wilderness of the terminal sea. He did not allow them to continue on the most direct route, which would have been across the Isthmus of Suez.

That this was, indeed, a stupendous marvel is confirmed by the Psalmist's numerous references to it (see Psa. 78:13, 106:9, and 136:13-15). Listen to the description of the event by the *eyewitnesses*: "The waters were denuded, and they were rent; and standing up, as a waterspout, were the flowings." (Ex. 15:8, tentative Concordant Version). Surely we must consider this *inspired description* when we fix the true meaning of the term "*im suph.*" Faith affirms that the same God Who delivered Israel *with a mighty hand,* will yet deliver all creation from the slavery of corruption into the glorious freedom of the children of God (Rom. 8:21). And right now, today, "He is *able* to deliver *Thee*!"

D.E.K.

BIBLE TRUTH INSTITUTE

We have received word from our friends who publish Grace and Truth magazine that there has been established a training school for Christian workers at their home office, 160 West 127th Street, New York City. The Institute is registered by the state of New York and will award diplomas. The work will be undenominational and non-sectarian, and will endeavor to prepare missionary workers for home and foreign mission work. Correspondence courses will also be available for those who are unable to attend in person. Those who wish to enroll in person should apply at the office (one flight up) between 10 a.m. and 7 p.m. The telephone number is MO 2-0714. Those who wish more informaton about the correspondence courses are urged to write for further particulars.

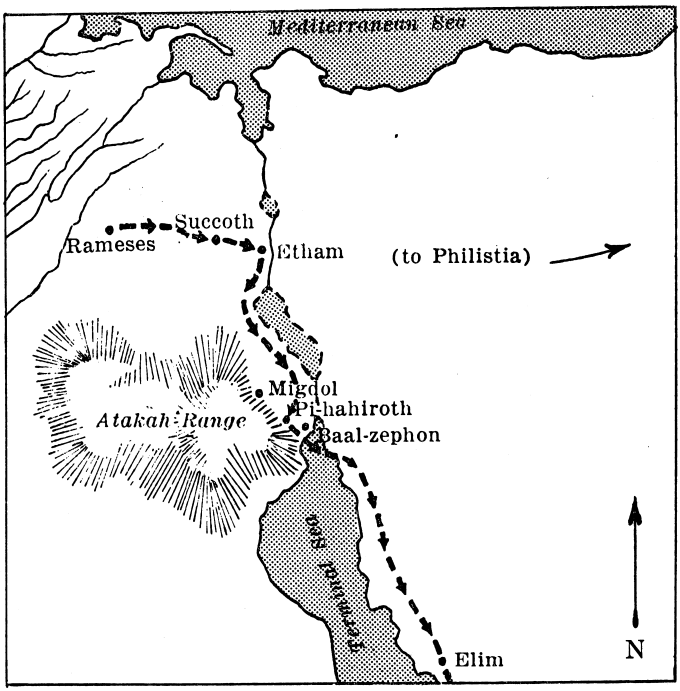
THE ROUTE OF THE EXODUS

EDITOR'S NOTE: As we were ready to go to press on February 28, the following article arrived from Brother Edward Clayton by airmail. We are holding over until our next issue the short article which we had planned to print on these pages, in order that we can include these important facts in the same issue with our Editorial dealing with the *"Im suph"* or Terminal Sea.

THE ROUTE of the Exodus was from Rameses to Elim (Ex. 12:37 and 15:27), but the intermediate details require our close attention and must be understood in the light of their agreement with the terrain, as well as the fact that Ieue was delivering His people out of the "house of servitude." It was by the might of Ieue that they were leaving Egypt, and the course of their travel was being directed by Him in order to display His glory, and also the fact that Israel was His people.

They journeyed from Rameses to Succoth, and forward to Etham; this was the edge of the wilderness (Ex. 13:20), and it was a point at which the route of the Exodus could well have proceeded northward to Philistia; or they might have gone southward and passed down the eastern shore of the terminal sea. There was, indeed, no ordinary reason for the need to cross the sea to arise; the Israelites were now beyond the point to require it.

What then did happen? Moses was recalled or caused to *turn back* by Ieue, and he was directed to Pi-hahiroth, thus preventing them from proceeding down the eastern side of the sea; and taking them back to the western side, where they camped between Migdol and Baal-zephon. For the place Pi-hahiroth lies a short distance



The careful reader will note a difference in the location of Rameses on this map and the map on page 53. The exact locations of most of the cities shown on the above map are somewhat uncertain, and are placed, for the most part, on the basis of the information given us in the scriptural account.

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down the western side of the terminal sea. Thus, it was Ieue's instructions to Moses which produced this situation; in no sense was it the result of any idea on the part of Moses or the Israelites.

This change in their course placed the sea on Israel's left hand (or, their east). In front of them lay the mountain range of Atakah, which, hereabouts, rises to a height of about 1500 feet; this range stretches westward toward the Nile; while, at its eastern end, the

range reaches almost to the coast, thus barring any further movement in that direction. So they were effectively brought to a halt by their surroundings.

Toward the north-east was the wilderness which, in a sense, they had just turned away from, and now Pharaoh and his army stand athwart their rear, that is, their northern side, with the sea but a short distance to the east. This is the desperate position in which Pharaoh sees Israel, who remarks, "The wilderness has closed them in." Pharaoh could picture no possible escape for them, yet Ieue gave salvation, using Moses and his rod to rend the terminal sea. Israel crossed over and turned southward to the wilderness of Shur, and on along the eastern side of the terminal sea to Elim. The experience of Sinai lay just ahead, and that display of Ieue's glory would confirm their salvation, and also that they were His people.

Is it not fully clear that Ieue deliberately created the situation in which Pharaoh found the Israelites? Left undirected, it is most unlikely that Moses would have knowingly chosen a route which necessitated their crossing of the sea; yet in obedience and faith they did cross the sea as through dry land, attempting which, the Egyptians were swallowed up. E.H.C.

1963 BALDWIN FELLOWSHIP

The dates for the 1963 annual two week fellowship have been set. The Lord willing, the fellowship will be held at the Grace and Truth Chapel, Baldwin, Michigan, from July 28th through August 11, 1963. There is no age limit at this fellowship. All are welcome and accommodations can be provided, when requested in advance. This year Ephesians six will be the general theme. Our friends in Baldwin ask you, even *now*, to begin praying for the meetings. "During every prayer and petition be praying on every occasion" (Ephesians 6:18). They are hoping to see *you* there this year. Why not plan your vacation to include this wonderful spiritual "feast" upon the words of God? It will be worth the extra effort. For further information write Miss Dorothy Johnson, Route 1, Box 470, Baldwin, Michigan.

THE HEALTH OF A.E.K.

We have not had a report on the health of our editor emeritus, A.E.Knoch, for several months. His condition has remained just about the same, for some time now. He has suffered several weak spells, and there have also been periods of unusual strength. When the weather is warm enough, he spends an hour or more out on the side porch, soaking up the sun and feeling the breeze. Most of the time, however, he spends propped up in his hospital bed, eating, resting, or being read to. He continues to be an extremely "patient" patient, surprisingly cheerful in spite of the many long hours spent in darkness—truly he is "waiting" for his Lord. Every morning Albert reads him those portions of Paul's writings which deal with our happy expectation, and he exults in these thoughts throughout the day. We are thankful for your prayers for him and for those who care for him—truly God is *gracious* to us!

ARE YOU SAVING STAMPS FOR US?

Since we have said very little about our stamp program for some months, some have thought that we may have discontinued it. But the demand continues as great as ever. With less than five per cent of our readers saving stamps for us last year we still were able to sell 81 packages for a dollar each, and we could have sold many more, if we had had more stamps. If you are saving for us, please note that, since the postage rates have gone up, we no longer need any FIVE CENT stamps unless they are the large size commemoratives, and we also do not need the regular 8c airmail stamp. The ones we need the most are the high value and odd value stamps, the large size commemoratives, all foreign stamps except the very commonest "letter-rate" stamps from the larger countries. Be sure to leave all stamps on a scrap of paper, to prevent the perforations from becoming torn or damaged. Thank you! D.E.K.

OLD NUMBERS BADLY NEEDED

If something were to happen to you, what would become of your back numbers of Unsearchable Riches? Have you given specific instructions, either in your will, or somewhere adjacent to the magazines, that you do not wish them to be thrown away? Perhaps you know someone who would value them. If not, please give instructions that any early numbers of Unsearchable Riches, especially those before volume 20 (XX), should be returned to us. We shall be happy to pay for them and pay all shipping charges, upon request. We shall also be happy to receive any used copies of the 1930 Complete Edition of the Concordant Version in good condition, so that they may be sold or given to those who would really put them to good use. Do not let these valuable materials be thrown away by those who do not appreciate their value!

THE LOAD OF TYRE
ISAIAH 23

THIS SERIES OF LOADS began with Babylon (13:1), the foremost example of the power and pride of the nations in this eon, and the greatest of the land empires. On Tyre, the greatest of the sea powers of the ancient world, was placed the last load of the series. The former subjected the nations with its armies. The latter, by ships, dominated the sea, and by peaceable trade, acquired the wealth of the coastland nations. At first Phoenicia was a group of small independent states, but later they all came under the sovereignty of Tyre. Tyre was subjected by Nebuchadnezzar.

The name Tyre (*Tzur*, Rock) is appropriate for a seaport. Tyre really included the highlands behind it, for its domain extended to the western slopes of Lebanon. Located at about the center of the coast of Phoenicia, it is situated mostly on two rocky islands, close to the coast, which were joined and enlarged by king Hiram, the friend of David and Solomon (1 Kings 5:1). The city was about twenty miles south of the original port, Sidon. For security's sake, most of the trade was transferred to this island. This part of Palestine was originally allotted to the tribe of Asher, but they never took possession of it (Judg. 1:31). Hiram, in David's day, helped the king by providing cedar timbers for the temple of Ieue in Jerusalem.

Tyre settled Carthage and other colonies to the west, and probably traded along the coasts of the Atlantic. But far more serious was the fact that they worshiped

the Phoenician god, Baal. This was the cause of great trouble to Israel, for this idolatry spread to Israel and ultimately called for the ministries of Elijah and Elisha.

THE FORMER TIME OF TYRE; THARSHISH

23 LOAD OF TYRE

Howl! Ships of Tharshish.
For it is devastated of house and entry.
They come no longer from the land of Kittim.
A deportation has arrived also to them.
2 **Be still! Dwellers of the coastland.**
The merchant of Sidon, passing over the sea, filled you,
And in many waters was the seed of the merchant.
The harvest of the waterway was her income,
And she became the mart of nations.
4 **Be ashamed, Sidon! For the sea speaks,**
The stronghold of the sea, saying,
"I have not travailed, Nor have I borne,
And not brought up choice men, Nor raised virgins."

Tharshish (*Thrshish*, TOPAZ) was the name of a son of Javan (*Iun*, Greece), from whom the coastlands of the nations were parted (Gen. 10:4, 5). The name probably refers to the ships which were large enough to visit the coastlands beyond the Mediterranean and the Terminal (Red) Sea. Solomon had ships which took three years to get gold and silver and ivory and apes and peacocks (1 Kings 10:22), and this trade was mainly in the hands of Tyre, whose vessels came to be called, "ships of Tharshish." They usually came back to their home port with a vast cargo of valuable goods, and, after their prolonged absence, with great joy in anticipation of a glorious reception.

It is usual to identify Tharshish with Tartessis, the Andalusia of today, but it may well have been the colony of Carthage, near what is now Tunis. This seems to have been settled by Tyre. The Septuagint always renders the Hebrew name by Carthage, and they were in a position to know. Our versions tend to confirm this for we take note that they accept Ethiopia for Cush, Libya for Phut, Egypt for Mizraim, when these names refer to people (see U.R. vol. 34, pp. 109-128).

The load opens with a call for a howl of distress by the ships of Tharshish. No longer do they come, because of the devastation of Tyre. This load views the return of the ships from a long voyage, full of exultation at the prospect of the joyous reception which awaits them at Tyre. But, when they reach Kittim (*kthim,* POUNDS), probably Cyprus, their last station before approaching Tyre itself, they hear the terrible tidings that the entrance into the harbor of Tyre and the warehouses are destroyed. Now, no one from Kittim goes there. Rather, the inhabitants are being deported to Kittim.

The usual reading, "From the land of Kittim it is revealed to them," does not parallel the previous line. The Septuagint supplies what is lacking and requires that the Hebrew stem (*gl,* ROLL) be rendered *deport,* which is one of its meanings. The Greek word, *aichmalootos,* captive, cannot mean *reveal,* but rather suggests deport. The Hebrew may well have been *gule* גולה, rather than *ngle* נגלה of the present Hebrew text. This would allow the rendering of the Septuagint.

TYRIAN COASTLANDERS

Attention is next focused on the people of Tyre itself, and the whole coastland. They raise their lament, but are commanded to be still. They are reminded that the merchants of Sidon, the mother city, first filled them with goods. The seed of these merchants went everywhere on their waterway and reaped a rich harvest, so Tyre became the central mart of the nations. Ezekiel looks at Tyre from his captivity and he notes the satisfaction she saw in the breaking of the gates of Jerusalem (26:2). He goes on to predict the impending destruction of the city.

SIDON

Sidon, the mother city, is now addressed. The shame belongs to Sidon, and the sea speaks to this effect. The sea has lent its strength to Sidon and it has enriched Tyre, for its ships have made full use of its trade routes.

But it has never travailed, nor borne, and cannot do aught to redress the plight of the city.

THE REPORT REACHES EGYPT

5 As the report progresses to Egypt, they will travail.
As to the report of Tyre,
6 They pass it through toward Tharshish; they will howl!

Egypt was the granary of the world. Now they are distressed at the report that the city whose ships transported and traded their chief export has fallen. Egypt cannot but accept the news for they are unable to render assistance; in fact, they may suspect that their own turn is near. The report must pass on to Tharshish, and they also will howl.

COASTLANDERS KNOW TYRE'S PAST GLORY

Dwellers of the coastland!
7 Was this your joy from the days aforetime?
In antiquity her feet fetched her from afar to sojourn.
8 Who counseled this against Tyre, the crown giver,
Whose merchants were chiefs,
Her traffickers the glorious of the earth?

Not only Egypt, but other nations with a coastline have an interest in Tyre and know her past and her boasted antiquity. They are reminded of her former position, for they now are affected by her demise. Then did she rule over her colonies. The prophet Ezekiel (27:33) makes reference to the enrichment and benefits coming to them from the vast wealth and markets of Tyre. Her merchants did not confine themselves to trade, but they became chiefs, and her traders were looked upon as nobility. Tyre was the "crown giver" in her many colonies. The dominant question arises: Who counseled this against Tyre?

IEUE'S COUNSEL

9 Ieue of hosts counseled it,
To violate the pomp of all stateliness,
To make light of all the glorious of the earth.

Here is the answer to the question: Ieue of hosts counseled it. It is part of His control and ordering

among the nations. Each is required to bear what is necessary, both to discipline themselves, and to bring about the exaltation of Ieue. The "ships of Tharshish" come in for mention as one of the categories which Ieue is to deflate. He will make light of their glory.

THARSHISH IS A PAST GLORY

10 Pass! Serve your land as a waterway,
Daughter of Tharshish.
There is no use for ships any longer.
11 Your hand was stretched out over the sea;
It disturbed the kingdoms.
Ieue of hosts instructs as to Canaan,
To exterminate its strongholds.
12 And saying is He, "No longer shall you continue to be joyous,
Extorted virgin daughter of Sidon.
To Kittim! Arise! Pass!
Even there, there is no stopping for you."

The expression "daughter of Tharshish" can hardly be other than a name for the people of Tyre. It suggests their departure on the long voyages of the "ships of Tharshish" (vs. 1 and vs. 14) which undoubtedly were those ships trading with the colony and beyond, yet belonging to Tyre and Sidon. Different aspects of Tyre are also suggested by the words "daughter of Tyre" and "daughter of Sidon". The former regards it as the capital city, and the latter refers to the early site from which Tyre emerged.

The inhabitants of Tyre are to pass from fame of their past associations, and will become the mere servers (or tillers) of their own land, in a manner such as they once served the waterway, for there is no longer use for ships. No longer shall she disturb the kingdoms. Instructions concerning Canaan have been given by Ieue of hosts, thus: the strongholds are to be exterminated. Hitherto Tyre has escaped capture. This is suggested by the word "virgin daughter of Sidon." But their joyousness will not continue, for to those words will be added the word "extorted," intimating their capture and distruction. To Kittim (possibly Cyprus) will they pass, and that will not be the limit, for their troubles will

follow them. Isaiah gives the outline which Jeremiah confirms; Ezekiel finally fills in the details (see Ezekiel, chapters 26, 27, and 28).

THE CHALDEANS

13 Behold the land of the Chaldeans—this people became nothing.
Assyria devastated it into arid regions.
They raise lookouts. They denude citadels.
They make into a fallen place.
Even there, there is no stopping.
14 Howl! Ships of Tharshish, for your stronghold is devastated!

The first of these verses has been the despair of expositors. The trend of the context is always the surest criterion, so we will seek to adhere to that in our suggestions. Tyre does not seem to have been taken until Nebuchadnezzar besieged it, and he came from Chaldea. His land, in its misfortunes, had been part of Assyria. From this position begins the thought of the verse.

PARENTHETICAL INFORMATION

Tyre is directed to behold the land of the Chaldeans. Serious attention must be given to perceive that this land is emerging into prominence. This people became nothing, for they were devastated by Assyria. Such details are, in a sense, extra information, and are really parenthetical. They do not change the subject of the verse, which is the Chaldeans, but rather do they emphasize the main object of the prediction which is to contrast the success of the Chaldeans with the fruitless Assyrian campaign against Tyre.

The succeeding lines of verse 13 continue to speak of the Chaldeans. It is they who raise lookouts and denude citadels and make it into a fallen place. This is most humiliating to Tyre, who are a people of antiquity (vs. 7) who have never experienced anything like that which is now predicted. Such words are most vivid and startling to hear, when their history is compared with that of the Chaldeans, a decaying people, who are, in a sense, of but yesterday. In this picture of the rising glory of the nation which will devastate Tyre, is the

background of the distress announced in the next verse (14)—howl! Ships of Tharshish.

THE LATTER TIME OF TYRE

SEVENTY YEARS

15 And it comes in that day,
Tyre will be forgotten seventy years,
As the days of one king.
From the end of seventy years
Tyre will become as a song of the prostitute.
16 Take a harp; go around the city, forgotten prostitute.
Do good playing.
Increase the song, that you may be remembered.
17 And it comes, from the end of seventy years,
Then Ieue will visit Tyre,

The words, "in that day," of the opening sentence of verse 15, confirm that the prophet is speaking of Tyre's troubles which stem from the actions of Nebuchadnezzar who ruled from Babylon. The seventy years, during which Tyre was to be forgotten, is the Chaldean period, the first world-kingdom. It was the ruling of the head of gold of Daniel's image (see Daniel 2). Here it is viewed as the "days of one king," that is, one ruling or dynasty (Jer. 27:6, 7). In his prophecy, Jeremiah was engaged in promoting the subjection of the nations (see 25:11, 12) to that world-kingdom, and he took around to the nations the cup of fury of which, in figure, they were to drink. Jeremiah's ministry developed that which was introduced by Isaiah in regard to the nations, Ezekiel elaborated upon it further (see Ezek. 29:17-20), and all of these aspects are drawn together in the first stage of Daniel's prophetic work. The seventy years span the period from Nebuchadnezzar's first year to the first year of Cyrus. Then Tyre emerged from her obscurity and regained much of her renown.

RESTITUTION

And she recalls her fee, and she prostitutes
With all kingdoms of the earth, on the surface of the ground.
18 And it comes that her merchandise and her fee will be holy to Ieue.
It will not be treasured nor safeguarded.

**For all her merchandise shall come to dwellers
before Ieue,
For eating and drinking to satisfaction,
And for shiftable covering.**

By alluring advances, the city seeks to regain its lost commerce. She is likened to one of the prostitutes common to her fairs, who calls attention to herself by singing. Once more she emerges in trade with all the coastal nations, at a good profit, termed her fee for services rendered to other nations.

Tyre's former greatness was not repeated, and, though the city was rebuilt, it was again reduced by Alexander, the king of the third world-kingdom. Since then there has been a measure of restoration, which has brought Tyre into contact with Ieue, and even with the evangel, yet the full blessing for the city is reserved for the future (see Isa. 60:5-9), at which time the city will render real service to Ieue. Then its merchandise will be holy to Ieue and will not be treasured and safeguarded by the Tyrian for his own advantage. This is the boon to which the loads will bring the nations.

The fortunes of all the great nations on earth will be akin to what is portrayed in these loads. The people who devastated Tyre were in turn devastated. The three world-kingdoms only attained to a glory in which each sought a dominance for themselves, but knowing little or nothing of Ieue. The regions on which these loads were placed are comparatively powerless today, yet we can see them emerging into a more prominent position at the present time. This will but give rise to the fourth world-kingdom with characteristics even more distinctly defiant to God. These matters have served and will continue to serve the ways of Ieue until Christ sets up His millennial kingdom in which God will be acknowledged and accorded the glory which is His right.

E.H.C.

One never needs to fear exposure if he is walking in the light.

SPIRITUAL VIGILANCE

"... during every prayer and petition praying on every occasion, in spirit, being vigilant also for it..."

PUNCTUATION MARKS as we have them in our English versions are not inspired, and so are always open to some question. In this article we propose to repunctuate Ephesians 6:17 and 18 to draw attention to a very striking interpretation of these verses. In order to do this, we shall, for the moment, leave out the lightface word "be" (in "be praying") which is now found in the International Edition, and arrange them in eight short lines, with the important words in *italics*:

"*Receive* the helmet of salvation
and the sword of the *spirit*,
which is a declaration of God,
during every prayer and petition
praying on every occasion, in *spirit*,
being vigilant also for it
with all perseverance and petition
concerning all the saints..."

The above arrangement shows that *praying* and *being vigilant* (the first words in lines five and six) are both connected with *receive*, the introductory word of the quotation. Our arrangement also serves to show that *spirit* is the underlying thought, the common denominator in every phase of the operation. This is no surprise to us, for, time and again, in our previous studies, we have found evidence to show that we are engaged in a spiritual strife with spiritual powers and that our being in Christ is not enough to equip us for this warfare. We need a spiritual suit of armor. This is a figure of speech for appropriating truth, righteousness, peace, and faith,

to which the helmet of salvation and the sword of the spirit are added by our Lord. In accord with this trend of thought, we receive helmet and sword while we are praying in spirit, at the same time being vigilant also for it.

Three different operations are necessary in order to invigorate us in the Lord and in the might of His strength. Following the sequence given in Ephesians 6:10-20, they are: our cooperation, the Lord's operation, and our *prayer and petition.* While putting on the panoply of God, our cooperation (in girding the loins, putting on the cuirass, etc.) should be accompanied by such prayers and petitions as were practiced by Paul and his associates, for nothing can ever be accomplished without "praying on every occasion, in spirit." As long as we cooperate in the four phases described in Ephesians 6:14-16, there will be pertinent evidence of the Lord's operation in that we are given a helmet and a sword.

The sword is defined as a "declaration of God," a truth that originates in God and is communicated to us by His spirit through His written Word. We may even be unaware of the fact that we are wielding this sword of the spirit when we are praying unintermittingly, in spirit, and are vigilant for this operation of the spirit.

IN HARMONY WITH GOD

In our spirits we are aware of our relationship with God Who has created us and Whose holy spirit is homing within us so that we can praise Him unintermittingly without neglecting our daily duties. Hence it is possible to maintain a spiritual attitude which will enable us, even without conscious effort, to remain constantly in harmony with God. Thus all our work can be done in an atmosphere of fullest subjection to Him. This unspoken attitude of our own spirit will find its expression in thoughts or words of prayer as soon as an opportunity presents itself. We might rouse from sleep with words of praise and prayer on our lips, especially if we fell

asleep in peace with God and men. Human language fails to voice to the full the glory of Him Who shines in our hearts, the glory of God in the face of Jesus Christ Who died for our sakes, making peace through the blood of His cross!

SPONTANEOUS PRAISE AND PRAYER

Since "we obtained ... the spirit which is of God ... we may be perceiving that which is being graciously given to us by God, which we are speaking also, not with words taught by human wisdom, but with those taught by spirit, matching spiritual [blessings with] spiritual [words]" (1 Cor. 2:12-13). When we are fully aware of the riches of His grace which He lavishes on us, then we are overwhelmed by the earnest desire to cooperate with Him for the laud of His glory. Enjoying this constant harmony with God means praying continuously even though our mouth is silent and head and hands are occupied with other things.

But whenever we are not busy for a moment we will become conscious again of our harmonious relationship with God. When we have a second or a minute for ourselves, no special effort is necessary in order to establish contact with God. It is there already, and our spontaneous praise and prayer will confirm this fact by means of words taught by His spirit. Since human wisdom cannot *perceive* God's gracious gift, it cannot *appreciate* it either. Only by means of God's own holy spirit may we perceive that which is graciously given to us by Him. And only through His spirit, which we obtained, are we able to express our heartfelt appreciation with appropriate words. They are words from the Divine vocabulary, which He uses in order to introduce us into the full range of the counsel of His will. They are words taught by His spirit—the only words which match our spiritual blessings! In spirit, we can always have a full awareness of these graces, and thus enjoy closest fellowship with God, even while we are going about our daily tasks.

ACCOMPANIMENTS OF PRAYER

We have ample scriptural evidence to show that "praying unintermittingly" goes hand in hand with a number of other things, some of which are mentioned in Paul's prayer guides. As compared with them, the passage in 1 Thessalonians 5:12-19 differs in the admonition of verse 20, "Scorn not prophecies!" (But we must remember that the Thessalonian epistles were written very early in Paul's ministry, at a time when the gift of prophecy was especially adapted to meet the need of the ecclesias until God's complete revelation should be given in the prison epistles. The moment this was done, no such admonition was necessary any longer, and, adapted to our needs, it would rather read: Scorn not the prison epistles!)

Some of Paul's prayer guides were discussed in the second and third articles of this series (volume 51, pages 85-92 and 130-136). The texts now under consideration for comparison are taken from Ephesians 6:17-20; Philippians 4:4-7; Colossians 1:3-12; 1 Thessalonians 5:12-19; 1 Timothy 2:1-4.

PEACE AND JOY IN HOLY SPIRIT

The common feature of all these passages of Scripture is *peace and joy in holy spirit.* For peace and joy are the outstanding characteristics of our spiritual vigilance when we are in harmony with God. A threefold evidence of this attitude should be discernible to the spiritual eye, such as that which we read of in Romans 14:18, "... for he who in this is slaving for *Christ,* is well pleasing to *God,* and attested by *men*". The Greek for "attested" is *dokimos* which we render *qualified* elsewhere (e.g. 2 Tim. 2:15). We will use the latter term in listing the pertinent parts from the five texts (as indicated above) under one of the three headings: Pleasing to God, Slaving for Christ, Qualified as to men. (We will identify these parts by means of abbreviations: Ep, Ph, Co, 1 Th, 1 Ti).

PLEASING TO GOD

Receive ... the sword of the spirit, which is a declaration of God, during every prayer and petition praying on every occasion, in spirit, being vigilant also for it ..." (Ep).

"Let nothing be worrying you, but in everything, by prayer and petition, with thanksgiving, let your requests be made known to God, and the peace of God, that is superior to every frame of mind, shall be garrisoning your hearts and your apprehensions in Christ Jesus" (Ph).

"We do not cease praying for you and requesting that you may be filled full with the realization of His will, in all wisdom and spiritual understanding ... growing in the realization of God, being endued with all power, in accord with the might of His glory, for all endurance and patience with joy (Co).

"Be rejoicing always! Be praying unintermittingly! In everything be giving thanks! For this is the will of God in Christ Jesus for you. Quench not the spirit!" (1 Th).

"... for this is ideal and welcome in the sight of our Saviour, God, Who wills that all mankind be saved and come into a realization of the truth" (1 Ti).

In the word of God, the truth is safeguarded by repetition. This is the method used by His spirit in order to teach us the very words which match the spiritual blessings which He lavishes on us. Thus we are afforded the privilege of communicating with Him on every occasion, without worrying, praying and giving thanks in everything in spiritual understanding. Peace and joy in holy spirit enables us to lead a mild and quiet life in all devoutness and gravity (1 Ti).

In 1 Thessalonians, praying *unintermittingly* is closely linked with rejoicing *always* and giving thanks in *everything*. In Ephesians the emphasis is on *every* prayer and petition, *every* occasion, *all* perseverance, and *all* the saints. This universality of prayer as to mode, time, and with regard to persons is even more evident in the Greek where these words read: *pasês, panti, pasê,* and *pantōn.* All of this contributes to our spiritual vigilance and our harmony with God which is so pleasing to Him.

SLAVING FOR CHRIST

"... 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" (Ep).

"Be rejoicing in the Lord always! Again, I will declare, be rejoicing!" (Ph).

"... to walk worthily of the Lord for all pleasing, bearing fruit in every good work..." (Co).

"... toiling among you and presiding over you in the Lord and admonishing you ..." (1 Th).

"... leading a mild and quiet life in all devoutness and gravity..." (1 Ti).

The scriptural term "in the Lord" means while *slaving for Christ,* both in walk and service. We have already seen that prayer and petition should concern all the saints. Hence let us plead for those who try to imitate Paul, but need boldness in order to make known the secret of the evangel. Let us give thanks for those who are rejoicing in their work for the Lord. Let us not cease praying for all the saints and requesting that their walk (and ours as well) be pleasing to the Lord. Let us pray for evangelists, pastors , teachers, elders and supervisors who are toiling in the Lord. Let us also look to the service which we accepted in the Lord, that we may fulfill it, as Paul reminded Archippus in Colossians 4:17. Because of our various limitations, our service may be just praise and prayer, but even then it will help us to lead a mild and quiet life in all devoutness and gravity.

QUALIFIED AS TO MEN

"... petition concerning all the saints... that expression may be granted... to make known the secret of the evangel..." (Ep).

"Let your lenience be known to all men: the Lord is near!" (Ph).

"We are thanking the God and Father of our Lord Jesus Christ, always praying concerning you, on hearing of your faith in Christ Jesus and the love which you have for all the saints, because of the expectation reserved for you in the heavens, which you hear before in the word of truth of the evangel, which, being present with you, according as in the entire world also, is bearing fruit and growing, according as it is among you also, from the day on which you hear and realized the grace of God in truth, according as you learned it from... our beloved fellow slave, who is a faithful dispenser of Christ for us, and who makes evident also to us

your love in spirit . . . at the same time giving thanks to the Father, Who makes you competent for a part of the allotment of the saints, in light" (Co)

"Now we are asking you, brethren, to perceive those who are toiling among you and presiding over you in the Lord and admonishing you, and to deem them exceedingly distinguished in love, because of their work. Be at peace among yourselves! Now we are entreating you, brethren, admonish the disorderly! Comfort the faint-hearted! Uphold the infirm! Be patient toward all! See that no one may be rendering evil for evil to anyone! But always pursue that which is good for one another as well as for all!" (1 Th)

"I am entreating then, first of all, that petitions, prayers, pleadings, thanksgiving be made for all mankind, for kings and all those being in a superior station . . . God wills that all mankind be saved . . ." (1 Ti)

A believer can hardly be considered *qualified* in human relations as long as he harbors a distorted idea of God's plan for all mankind. Since divine truth is safeguarded by means of repetition, *continuous* thanksgiving for universal reconciliation will become a daily reminder to us of God's eonian purpose. Such praise and prayer will help us toward a more objective outlook toward all men and events around us. We may be leading a mild and quiet life, not because God will remove wicked men and false brethren and turbulences, but because we will begin to look at them the way *He* does.

It is God's irrevocable will that everyone be saved and come into a realization of the truth about God and himself. Though this will not happen in our lifetime, we *can* look on everyone as a friend and as a potential believer. For we know that he or she will be in the consummation. Hence we may rejoice in always including all mankind in our pleadings, with thanksgiving, not forgetting kings or presidents and others in a superior station, in this country and elsewhere. Thus, lenience toward all men will become part of our spiritual attitude.

In addition to this we should not neglect praise and prayer when we hear how the word of truth of the evangel is bearing fruit and growing in the entire world. There are many faithful dispensers of Christ for whom

we should pray on every occasion, that to them expression may be granted in the opening of their mouths with boldness, to make known the secret of the evangel. Some of these beloved fellow slaves we know face to face, some of them we know by name only as we read of them in our magazine and elsewhere. Should we not give thanks for those who help us to realize the grace of God in truth? Should we not deem them exceedingly distinguished in love, because of their work? Since they are toiling among us, should we object to their presiding over us in the Lord and admonishing us?

When we give thanks for the faith of our fellow believers and the love which they have for all the saints, we may be patient toward all of them, despite their shortcomings. And we may be able to comfort the faint-hearted and uphold the infirm, we may even admonish the disorderly when we are qualified to do so.

The spiritual growth of a believer, when he follows Paul from Thessalonians and Timothy through Romans to the prison epistles, will be reflected by an ever increasing range in his prayers, although the underlying spiritual attitude remains basically the same: pleasing to God, slaving for Christ, qualified as to men. We will not now go into the details of the above mentioned prayer guides since they were discussed before. In a later article, D.V., we will take up Ephesians 3:14-21, in order to round out what Paul may have had in mind when he wrote, "during *every* prayer and petition." Ephesians 1:15-23 has been dealt with earlier in this series. Nevertheless we would like to re-emphasize its importance by quoting from volume 40, page 115.

"Perhaps the most important example of prayer for us in this administration is the petition for *a spirit of wisdom and revelation.* Paul prayed that we should have it, and God puts this desire into the hearts of those of His saints to whom He wishes to reveal Himself through a knowledge of the secrets which underlie the present administration (Eph. 1:17). These are all clearly

set forth in Paul's epistles, yet have been so smothered by tradition that very few of the saints have more than an inkling that there are some 'inexplicable' mysteries which may be revealed to us in heaven. Yet this is quite right, if we are not graciously granted the spirit of revelation in order to apprehend them beforehand.

"First, God awakens in us a *wish* to know what these mysteries conceal. When this wish is directed to Him it becomes a prayer, even though it be too vague for utterance. The spirit of revelation is the spirit of God which reveals Him and which inspired Paul to record the revelation of the various secrets of which the truth for the present is largely composed, for these unfold the fullest and highest revelation of the Deity. The spirit which is imparted to us, in order that we should understand it, is the same spirit that wrote the record. It is a special installment of that life-giving spirit which all the saints possess in limited measure as an earnest. It will reveal these things to all when they are vivified. But at present it is the portion of those who are led to ask for it in order to know God more fully.

"This prayer it was, more than any other, that led to the study of *The Secret of the Evangel.* Along with the light came a deep conviction that all was of God, not of us. So that we look upon the revelation of the spirit to us as a manifestation of God's grace, just as the written revelation is an unfolding of the exceeding riches of His favor which He bestows on us who believe. We deserve the opposite, yet this makes us the best means for displaying the overwhelming wealth of His grace and love."

(*To be continued*) H.H.R.

MEETING IN SHERMAN OAKS

There will be a Bible Study in the San Fernando Valley (California) on the *third* Saturday of each month at 7:30 p.m. at the home of Mr. and Mrs. Harold Stordahl, 14817 Huston, Sherman Oaks. (Telephone: STate 9-3974). Young people are especially urged to come. The Westchester meeting will now only be held on the *first* Saturday of each month.

HOW GREAT THOU ART!

We offer our thanks to God that He has led the copyright owner of the well-known hymn, "How Great Thou Art!" to allow us to include it, free of any royalty, in the book of Scriptural Hymns which we plan, D.V., to publish sometime later this year. This book will be for private use and not for sale. It will be made available to individuals and groups, as well as our missionary friends, without any charge. We hope you will join us in praise to our great God for those members of the staff of Manna Music, Incorporated, who were responsible for granting us this kind permission. D.E.K.

GREEK STUDY SHEETS FOR GERMAN READERS

We are happy to announce that the Concordant Greek Study sheets for the book of Ephesians with a sublinear in *German*, is now available from the Saugus office and also from our branch in Switzerland. The sheets measure 5½ by 8½ inches and contain the Concordant Greek Text, printed in Roman typewritten letters, with a literal word-for-word sublinear in the German language. Only the book of Ephesians is available at present, and the sheets are not available with English sublinear. The Greek Scriptures as a whole are available with English sublinear only in the Concordant Greek Text. Those who know German and would like to have the study sheets for Ephesians may order their copy for fifty cents.

THE REVISED CONCORDANT VERSION

The books of Romans, First and Second Corinthians, Galatians and Ephesians have been put into type and are now in the hands of our proof-reading committee. The rest of Paul's epistles are also now in type. Final revision work on the four accounts (Matthew, Mark, Luke and John) is in progress. Only Acts and the circumcision epistles must yet be started through the long and complicated revision process.

We hope, before long, to be able to publish a sample page of the new edition in *Unsearchable Riches*. Many improvements should be immediately apparent to those familiar with our previous editions. The type is larger and more legible. The signs and symbols do not seem as obtrusive in the text. The margins all around are larger. There is only a single column of type on each page. There is more space between the lines. Chapter divisions are indicated with much larger numbers. Paper and binding will be of a far better quality. Both a leather and a plastic binding will be available.

Many of the more valuable features of the International Edition have been refined and simplified. The indication for the middle voice of the Greek verb is easier to understand.

Please pray for those who are engaged in this important work. The Lord willing, we hope to have further details as well as the sample page promised above, in the May issue.

WHAT IS DEATH?

THE SECOND DEATH

While many will acknowledge that death is not annihilation, they insist that this is not true of the second death, the lake of fire. We are told that death without resurrection is virtual annihilation, and such it is. But let us not be too positive that there is no Scripture which teaches that there is a resurrection from the second death. That many have never discovered such a passage is quite true. But it is not what we have *not* seen which should form our doctrine, but what we *have* seen. There is such a passage, as we shall show, in due time. The main confusion on the subject of the second death has been brought about by the refusal to believe that it is a death at all. It is put in an entirely distinct category simply because it is called the *second* death. But we must remember that this phrase "the second death" is not to be explained—it is itself the divine explanation of what is to be understood by the lake of fire. Let us never seek to explain God's explanations.

We read of many things which are said to be *second.* Was not the healing of the nobleman's son (John 4:46-54) a *sign* just as much as when the water blushed at Christ's presence in Cana of Galilee (John 2:11)? Was the second "ward" or jail not a ward because it was second (Acts 12:10)? And the second Man, is He not a Man just as certainly as the first man, Adam (1 Cor. 15:47)? And is not the second covenant (Heb. 8:7)

a covenant at all? And the second "veil" or curtain (Heb. 9:3), was it not a veil? Peter's second epistle (2 Pet. 3:1), the second animal (Rev. 4:7), the second seal (Rev. 11:14), the second foundation (Rev. 21:19)—all of these are precisely what they are said to be in spite of the fact that they are not the first of their kind. Why, then, should the second death (Rev. 2:11; 20:6, 14; 21:8) be anything other than death?

This is the divine definition of the lake of fire. The fearful travesty which makes the dead alive, tortured before they are even brought before God's bar of justice, and raised from the dead merely to be hurled back into a fiercer torment—with such travesty the Scriptures have nothing to do. Nor do we appreciate the mighty effort God puts forth to wrest them from the sleep of death, if it is only to consign them once again to oblivion by the awful horror of the lake of fire.

To those who know the God and Father of our Lord Jesus Christ, the judgment of the great white throne will always present an insuperable difficulty apart from the grand truth of universal reconciliation. Why disturb the slumber of the wicked if no one is to be benefited thereby? Why wake them to life again if it only brands His name as Vengeance and wreaks unspeakable pain on them? Or if (as some may insist) they are consciously suffering even before their trial, why should He put forth infinite power only to damn them with double damnation? This is not His God nor ours.

ADAM, DYING TO DIE

A notable passage—which, indeed, contains the very first mention of death in the Word of God—is the penalty imposed on Adam in case of his disobedience.

> "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17, A.V.).

How are we to understand this statement? That Adam lived on for nine hundred years is beyond dispute (Gen. 5:5).

The most plausible explanation—spiritual death—becomes more impossible the closer it is considered. "Spiritual" death is figurative. It depends on a knowledge of literal death for its understanding. Now it is an unbreakable law of figures such as this that the literal must come first, then the figurative. But death was unknown to Adam before this. Literal death would be difficult for him to apprehend, much less "spiritual." Another consideration confirms this conclusion. In all the references to death in the Hebrew Scriptures not once is spiritual death referred to. It is a thought beyond the range of those who received that installment of God's revelation.

Besides, death was not confined to Adam's spirit. The pronoun "you" cannot be so interpreted, for we are never told that Adam was spirit, but often that he was soil. If we confine it to any part of him it will be necessary to refer it to his body, for he was not only formed from the soil but it is distinctly stated "soil *you* are, and to soil are *you* returning." (Gen. 3:19, C.V.).

The key to the solution of our difficulty lies in the notable expression which our translators have rendered "*surely* die." In the Hebrew it is unlike anything which we have in English. It reads literally, if we accept current standards of translation, "to die shall you be dying." That is, the verb "die" is repeated in two different forms. First it is in the so-called "construct infinitive." Our infinitive is "to die." Being in the "construct state" shows that it is limited or restricted in its meaning by the following word. In the phrase "the word of the Lord," for instance, the word

"word" is in the construct state because not every one's word is intended, but only the Lord's. So here, the thought of dying is restricted by the following verb "you shall be dying." From this we gather that it is only in a restricted sense that Adam would die that day. "To die shall you be dying" brings before us a *process* of death, culminating, indeed, in actual death, but of indefinite duration in its operation.

The same phrase is used in a similar sense in Genesis 29:7; 1 Samuel 14:44; 22:16; 1 Kings 2:37, 42; 2 Kings 1:4, 16; Jeremiah 26:8; Ezekiel 3:18; 33:8, 14.

The most interesting of these occurrences is 1 Kings 2:37, where we have the identical statement made to Shimei by Solomon in case he should dare to leave the confines of Jerusalem. "In the day...to die shall you be dying" gives us a perfect parallel case. And, like Adam, Shimei transgressed. And like him *he did not die* on the day he crossed the brook Kidron, but went to Gath after his servants and returned. This would not be so notable if Solomon had offered some excuse for not keeping his word and sending after him to fulfill his threat. Indeed, Solomon reiterates his previous words, not omitting the phrase "in the day" and proposes to carry it into execution several days afterward! It is evident that his understanding of this phrase was quite different from the impression conveyed by our usual English translation.

Such evidence as this is valuable—far more valuable than the labored efforts of Hebrew scholarship. Learning is ever lame, but here is evidence of Solomon's interpretation of this phrase—and how many would dispute his knowledge of Hebrew?

But we have still stronger evidence from Him Who is greater than Solomon.

IEUE'S UNDERSTANDING

What is Ieue's commentary on this phrase? For the time came when He must remind Adam of it and pronounce a sentence in harmony with it. As a matter of fact the verdict of Ieue is but an expansion of this phrase. And, as we have been led to expect, it is mostly occupied with the process of death.

> "And to the human He says, 'As you hearken to the voice of your wife, and are eating from the tree of which I instruct you, saying not eat shall you from it, cursed shall be the ground when you serve it, for your sakes. In grief shall you eat of it all the days of your lives. And thorns and weeds shall it sprout for you, and you shall eat the herbage of the field. In the sweat of your face shall you eat your bread, till your return to the ground, for from it are you taken, for soil you are, and to soil are you returning.' "
> (Gen. 3:17-19, C.V.).

Instead of instant death, he is to eat of the ground in sorrow "all the days of your lives." Here we have an intimation of death, yet only as the result of grief long drawn out. The same story is repeated when he is assured that he shall eat bread "till you(r) return to the ground, for from it are you taken, for soil you are, and to soil are you returning."

"THE FORBIDDEN FRUIT"

The silly story of the "apple" need not concern us. But, whatever the fruit may have been, it seems certain that it was "poisonous," as we would say—a slow poison, eventually causing death. Its effects were felt the very day on which it was tasted.

Let us not suppose that this is the introduction of evil into the universe. It was merely the channel *through* which it came into the world system (Gk. cosmos, Rom. 5:12). The adversary had spoken of evil as something well known to the "gods" (Heb. Alueim) and Ieue Alueim Himself says:

Behold the human becomes as one of us, knowing good and evil. And now, lest he stretch forth his hand, moreover and take of the tree of the living, and eat and live for the eon—!" **(Gen. 3:22, C.V.)**

Therefore Ieue Alueim sent Adam forth from the garden of Eden, to till the ground from which he had been taken. So He drove out the man; and He stationed at the east of the garden of Eden the cherubim, and a flaming sword turning itself, to keep the way of the tree of the living.

Grace glows in every word of this judgment scene. We have become so used to man's judgment that we can think of it in no other way than a vindictive condemnation. Not so in the Scriptures, "Judge the widow and fatherless" does not mean to condemn them: it rather refers to their receiving their full rights in spite of their weakness and lack of influence. So here, in this, the earliest trial of mankind, we have the principles which govern all subsequent sessions of the court of God. It consists essentially of such a readjustment of affairs as will eventually produce, not only restoration, but reconciliation. The cursing of the ground was not in revenge; it was "for your sake." And toil and sweat, as we all know, carries with it a blessing, in fact it is one of the means of warding off the death which so surely impends.

DEATH WILL GLORIFY GOD

Another merciful provision was the guarding of the way leading to the tree of the living. Life, such as we now know it, is tolerable for a brief period, but when the functions fail and the senses cease, living becomes an unbearable burden. So that death itself is a mercy, under the circumstances, and provides the Creator with another opportunity to magnify His name by means of resurrection. He is not the God of the dead but of the living!

A.E.K.

PETER'S SHEPHERD COMMISSION

The Chief Shepherd was about to leave the flock. When He came, He had found them "bothered and tossed as if sheep having no shepherd." (Matt. 9:36). But His own sheep had heard His voice. He called them by name, and they followed Him. He was the ideal Shepherd, the true David, for He laid down His soul for the sake of the sheep (John 10:14,15). Thus was the prophecy fulfilled:

> **Sword! Rouse against My Shepherd**
> **And against the Master, Who is My Companion,**
> **Averring is Ieue of hosts.**
> **Smite the Shepherd, and scattering is the flock.**
> **(Zech. 13:7, Matt. 26:31)**

But now the little flocklet, to which He had promised the kingdom (Luke 12:32), has been gathered together again and one must be chosen to tend and feed it in the wilderness journey which lies just ahead. And whom does He choose for such a task? *We* would have picked out the most faithful and steady hand to hold the shepherd's staff. *We* might lean upon a human arm. But the Lord makes a better choice. *Human* strength is only weakness in such a service. To teach His shepherd this he must be tried, so as to learn the vanity of his own heart.

IMPETUOUS PETER

"And if all shall be snared in Thee, I will never be snared," was the proud boast of Peter. But his Lord

knew him far better than he knew himself. Yet Peter insisted "And if ever I must be dying with Thee, I will under no circumstances be renouncing Thee." (Matt. 26:33-35). How his soul must have melted when, after denying his Master thrice, Peter heard the cock crow, and the Lord, in the midst of all His suffering, turned and looked upon him (Luke 22:61). Oh, the power of that look!

And Peter went out and lamented bitterly.

THE LESSON LEARNED

It was here that Peter learned that great lesson which he later taught the sheep: "God is resisting the proud, yet is giving grace to the humble. Be humbled, then, under the mighty hand of God, that He should be exalting you in season, tossing your entire worry on Him, for He is caring concerning you." (1 Pet. 5:6,7).

Those bitter tears were very precious in the Lord's sight. With what exquisite tenderness He sends His resurrection message to "His disciples *and to Peter*"! (Mark 16:7).

THE FAILING FISHERMAN

Yet love has still one more lesson. Peter goes fishing. Six others go with him. But the Lord had called them *from* fishing for fishes, saying "*From now on* you shall be catching men... !" (Luke 5:10). So they fish all night and catch nothing. How searching, then, was the question from a Man on the shore, "Little children, have you no viands [i.e., things to eat]?" (John 21:5).

Peter and the others doubtless thought themselves good fishermen, but they had to answer "No!" The Man on the shore orders them to cast the net on the right parts of the ship, and lo! they were not strong enough to draw in the net for the multitude of fishes!

There were a hundred and fifty-three, which may allude to the number of those who were blessed during the Lord's earthly ministry, of which we have any record. Or the night of futile fishing may correspond to the time typified in Israel's yearly calendar by the period between the festival of Unleavened Bread and the festival of Trumpets; a period of about one hundred and fifty-three days. It may be that the number of fish caught is an allusion to this. This would show that while the past labors of the twelve apostles seem to have netted nothing, yet when He appears in the future, there will be an abundant "catch."

"It is the Lord!" cries John. Simon Peter girds on his overcoat and swims to shore in his eagerness to reach his Master. Then he helps the others land the fish. But the Lord already has a lunch spread on the shore, thus showing His care and provision for them. The meal is all ready and cooked. They do not do anything to provide it. And now that Peter's hunger is appeased, the Lord commissions him to satisfy the hunger of His flock.

THE FIRST CHARGE

"... Are you loving Me more than these (disciples)?" How small Peter's boast of loyalty, even to death, now seems! To the other disciples he had shown himself a coward, denying his Lord with swearing and curses. He cannot prove his affection to them. But he knew that his heart was an open book to his Lord. Still he refuses to boast that he *loves* Him more than his fellow disciples, hiding behind a weaker word, denoting the attractive force of friendship. He answers, "Yes, Lord, *Thou* art aware that I am *fond* of Thee!"

This appeal of indwelling love in all its timid weakness, brings forth the first charge:

"*Graze My Lambkins.*" The lambkins may not have strength to stand temptation. They may fail, as Simon had failed, when the floods break over them. Yet one thing is true of them all, they have an affection for the Lord. And so He would have the disciples who knew their own weakness nourish the weakness of such into strength.

THE SECOND CHARGE

Simon had not only renounced his Lord thrice, but had just led His disciples astray on a fishing expedition and would have starved them with his skill as a fisherman. The net full of fishes, one hundred and fifty-three, which came at the Lord's bidding, could not fail to impress Simon with the fact that no fishing could prosper except the Lord give the word. And the number of fishes may well have been a reminder to Peter that he was to "fish" only for *men*.

How truly this accords with the second charge: "Are you loving Me?" "Yes, Lord, Thou art aware that I am fond of Thee."

"*Shepherd My Sheep.*"

THE THIRD CHARGE

And a third time the Lord appeals to his affection, this time taking up the term with which Simon had answered His previous questions. "Simon of John, are you fond of Me?" "Lord, *Thou* art aware of all things! Thou *knowest* that I am fond of Thee."

Much stronger is Simon's protest here than what he had said before. He leaves the ground that the Lord was aware of his fondness, as he may have displayed it from time to time, for the deeper insight, the personal acquaintance, the knowledge that the Lord had of his inmost being. "Thou *knowest,*" he says, "that I am fond of Thee." And upon this mature ground he is charged:

"Graze My little Sheep." "Verily, verily, I am saying to you, when you were younger you girded yourself and walked where you would, yet whenever you may be growing decrepit, you will stretch out your hands, and another shall be girding you and carrying you where you would not. Now this He said, signifying by what death he will be glorifying God. And, saying this, He is saying to him, 'Follow Me!' "

PETER'S BOAST MADE GOOD

Simon had girded his overcoat about him and had jumped overboard when he heard it was the Lord, such was his desire to be with Him. Now the Lord reveals to him that He does indeed know him. Peter's protestations of fondness were not lost upon Him. Even the boast that he would follow Him to death would be made good, for he would not only succeed the Lord in the heralding of the kingdom, in shepherding the sheep, but also in the manner of his death. Surely to him He could say as to no one else: "Follow Me!" In his second epistle Peter tells those who had obtained like precious faith: "... my tabernacle is to be put off swiftly according as our Lord, Jesus Christ, also makes evident to me." (2 Pet. 1:14).

THE COMMISSION CARRIED OUT

Thus this commission was to be carried out during the Lord's absence and does not extend to His coming as does John's personal commission (John 21:22-24).

THE TWO COMMISSIONS RELATED

Though quite distinct from Peter's Kingdom commission, these charges are most intimately associated with it. Of old, Ieue led forth His people like sheep, and guided them in the wilderness like a flock (Psa. 78:52). He was their Shepherd (Psa. 23:1, 80:1). They were the sheep

of His pasture (Psa. 79:13) and the flock of His hand (Psa. 95:7, 100:3). But like sheep they had gone astray; they had turned every one to his own way (Isa. 53, Jer. 50:6, Ezek. 34:1-31). The false shepherds had spoiled them. When the ideal Shepherd came, He told His apostles not to go to the nations but to the lost sheep of the house of Israel (Matt. 10:6). Peter reminds them of this when he writes, "For you were as straying sheep, but now you turned back to the Shepherd and Supervisor of your souls." (1 Pet. 2:25).

"NOT OF THIS FOLD"

Jesus was heralding the kingdom as for the "sheep" only. Thus we read, "Do not fear, little flocklet, for it delights your Father to give *you* the kingdom." (Luke 12:32). The "sheep" of the future kingdom on the earth will be Israelites only. Even the term "straying sheep" refers to the Israelite outside the land, dispersed among the nations. It is these who "turn back to the Shepherd" (1 Pet. 2:25). This is further indicated in the words of the Lord: "And other sheep have I which are not of this fold (i.e., the "straying sheep" were not of the "fold" of Israel). Those I must be leading, and they will be hearing My voice, and there will be one flock, one Shepherd." (John 10:16).

The "fold" is Israel, with her wall of ordinances. The flock is those of Israel who hear His voice and follow the Shepherd out of the fold. Some of the dispersion among the nations were reached by Peter's epistles and so were taken into the one "flock" and followed the Shepherd with the other sheep in the land.

Paul's use of the term "flocklet," when speaking in Miletus (Acts 20:28), seems to have a very general reference, without specific connection to the Lord's words in John 10. Along with his use of "flocklet," Paul

associates the term "shepherding" with the "ecclesia of God." This latter designation has a very wide application, being used in the early days when Paul was still termed "Saul". (See 1 Cor. 15:9; Gal. 1:13). These terms are used here as figures, perfectly suited to give vividness and warning as to the "wolves" who would enter, not sparing the flocklet, after Paul made his final departure.

THE SHEEP AND THE KIDS

And finally, when the kingdom is set up, and all nations are gathered before the Son of Mankind, He will divide the nations as a shepherd does the sheep and the kids. The sheep represent those nations who have succored His brethren in their sore distress. Such nations are to enjoy an allotment in the kingdom, along with His brethren, the Israelites.

The figure of sheep is used in this judging of the nations because it will result in some nations receiving an immediate close association with Israel. The treatment of Christ's brethren by such nations has, in reality, been an unwitting anticipation of the future, and so such nations will not require the shepherding of the iron club (Rev. 2:27; 12:5). But those nations which have ill-treated the Jew are not granted this blessing; they forfeit their place in the kingdom and are sent away into eonian chastening (Matt. 25:31-46).

THE STAFF OF THE GREAT SHEPHERD

And chief among His millennial glories will be His iron club, which is none other than the staff of the Great Shepherd of the sheep. Before that great day, Peter, by his epistles, grazes the lambkins, tends and feeds the sheep, preparing the little flock for the kingdom which will surely be their portion.

JOHN'S COMMISSION

Peter, in spirit and experience, *follows* his Lord, not only in the manner of his death but in the spirit of his epistles. They dwell upon Christ's sufferings and are written to those enduring trial.

JOHN "REMAINS"

In contrast to this is John's ministry as recorded in his writings. Eonian, death defying *life* is the burden of his account of our Lord's ministry. His epistles leap forward and concern those especially who abide until the coming of Christ and His glory. This is the key to their interpretation.

But, especially in the revelation which John receives on the island of Patmos, when he reviews the grand scenes attending the unveiling of Jesus Christ, then in a very real sense does he *remain* until his Lord's coming. John saw these things and heard them. They were as real to him as though he were in flesh as well as in spirit.

This is the meaning of the incident found at the end of John's account:

> **Now, Peter, being turned about, is observing the disciple whom Jesus loved following, who leans back also on His chest at the dinner and said to Him, "Lord, who is it who is giving Thee up? Peter, then, perceiving this one, is saying to Jesus, "Lord, yet what of this man?" Jesus is saying to him, "If I should be wanting him to be remaining till I am coming, what is it to you? You be following Me!" This word, then, came out to the brethren, that that disciple is not dying. Now Jesus did not say to him that he is not dying, but "If I should be wanting him to be remaining till I am coming, what is it to you?" (John 21:20-23)**

The rumor that John was not to die is denied, but nevertheless the puzzling statement is repeated. "If I should be wanting him to be remaining till I am com-

ing..." can only mean that, in spirit, this was to be the case, though in fact he would die like other men.

THE PLACE OF JOHN

It seems fairly certain that John's "gospel" was not written until Paul had finished his career. Paul probably never saw it, nor did those who received his ministry. Why, then, should it be deemed absolutely necessary in these days, in many cases replacing and discounting Paul's teaching? A correct cutting of the word of truth will acknowledge John's writings, but will also leave them in the place they claim for themselves. John was a minister of the circumcision (Gal. 2:9) and always refers to the nations as outside the scope of his ministry. As much of his ministry has its fullest application in the yet future day of the Lord when the other nations will be blessed through faithful Israel, he often speaks of worldwide blessing; but always, as it will be in that future day, Israel's prior place is acknowledged. He opens his first epistle by insisting upon a physical relationship to Christ (1 John 1:1, 2). The waiving of such a relationship is the very foundation of the present Conciliation. According to Paul, "even if we *have known* Christ according to *flesh,* nevertheless *now* we know Him so *no longer,*" (2 Cor. 5:16).

JOHN INSTEAD OF PAUL

Much confusion has resulted from making John, instead of Paul, the exponent of present truth. The grand fact of the new *creation* (2 Cor. 5:17) has been well nigh eclipsed by the teaching of the "new *birth,*" which describes Israel's regeneration (John 3:7). The "new birth" is specifically referred to as "terrestrial" (John 3:12) while the blessings for us, included in the new creation, are "celestial" (Eph. 1:3). "Seeing the kingdom

of God'' (Perceiving the kingdom of God) has been twisted to mean an entrance into heaven, and, as a result, the earthly kingdom has been lost sight of and replaced by ''heaven.'' Getting nothing from those of the nations (3 John 7) has been changed into ''getting nothing from the unsaved,'' thus obscuring the fact that John received nothing from the nations, whereas Paul not only received from them for himself, but brought their bounty to the starving saints in Jerusalem (Rom. 15:26, 27).

In those days it was clearly understood that John was not to minister to the nations. When Paul went to Jerusalem, James, Cephas and *John,* who were supposed to be pillars, gave to Paul and Barnabas the right hand of fellowship, by the terms of which Paul and Barnabas were to go to the nations, *but John* and those with him *to the circumcision* (Gal. 2:9). A.E.K.

(*To be continued*)

JOHN ELLIS

John Ellis died suddenly while reading his Christmas mail. The friends in England who have gathered in the United Meetings will well remember him, for, although crippled with rheumatoid arthritis ever since we first knew him nearly 20 years ago, his ready smile and humble manner endeared him to all. How appreciative he was of God's grace and love, and was an ever abiding testimony to the truth of 1 Cor. 10:13, a scripture he never failed to repeat in adversity and affliction. We look forward to meeting him in that notable day. E.G.J.

MARTHA A. RAINE

My beloved wife, Martha A. Raine, was put to repose on Saturday, December 8, 1962, at 8:30 p.m. She was born in Ireland but had been in Canada for twenty-five years and was 71 years of age. She was a reader of Unsearchable Riches and Grace and Truth, and these had given her a wider view of truth than she had known before. Interment was in Haney Cemetery on December 12, 1962 at 3:00 p.m. W.H.R.

Truth often conflicts with our creeds.
Truth often conflicts with our greeds.

THE PURSUIT OF HAPPINESS

"The pursuit of happiness" is an oft-quoted phrase. Someone has suggested that it was wisely phrased "pursuit" rather than "achievement" because so few ever attain happiness, but just pursue it.

There are those who maintain that the human heart and mind can be satisfied only by promoting the welfare of *others;* only by trying to benefit mankind in some way. Our Lord said, "Happy is it to give rather than to get" (Acts 20:35), so undoubtedly there is truth in the statement that we are happy only when doing for others. However, this is not the whole truth concerning happiness.

Some have suggested that happiness is always a "by-product"—an elusive something that evades us when we seek for it *only;* yet comes to us unaided if we forget it and direct our efforts toward more worthwhile pursuits.

It is evident that if we asked one hundred individuals to state what would bring each of them happiness, we would get as many answers. Human beings tend to think that "things" and "achievements" will bring happiness. The mature individual, having tried this line of thinking, knows it is untrue. There may be a momentary pleasure in a possession or an achievement, but before long the unsatisfied heart begins to search for something else.

Always looking, never able to find lasting happiness, the unbeliever may *never* understand this enigma within himself, in this life. For we who believe in Christ, however, there is no puzzle, but rather a glorious reality:

God has placed in every human being a desire for *Himself*—an inner thirst which will never be quenched until God is all in us! At that blessed moment, our joy will be complete and our happiness overwhelming. We shall indeed seek no more!

Until then, let us rejoice that He is drawing us ever upward and onward toward that glorious goal. "I, if I be lifted up, will draw... " are the words of Christ, and so within each breast there is a constant drawing—like a great magnet, towards the Christ and Father Who sent Him.

From "The Mystery of Babylon," by A. E. Knoch, we quote the following concerning happiness:

"We are inclined to be satisfied with a temporary happiness even though it carries in itself the elements of decay and destruction. But He is aiming at our *eternal* bliss, not based on the fleeting circumstances of this life, but on the welding of our hearts to the One Who is in His very being *Blessed,* and the Blesser of His creatures.

"God's arrows are aimed at one objective—that He may be All in all. Few have ever seen His target, and those of us who have, are constantly aiming at nothing and fall far wide of the mark. He is not only to be All in *all* (for which we cannot bless Him enough!) but He will be their All. *Every alien source of satisfaction must be severed.* Every other object in our lives must be obscured until He becomes what His Anointed is in the vaster realm of all creation—the Origin and Consummation of everything..." F.S.

PRAY AND PARTICIPATE

Because of space limitations it is not always possible for us to mention our missionaries in every issue. But their needs continue from month to month, and as the truth spreads and others begin to proclaim it, the material requirements also will become more extensive. Here is a marvelous opportunity to put to good use a portion of that with which the Lord has prospered us. Are you praying to know God's will for you in these matters?

GROWING IN SPIRIT

How much taller are you than you were last year? Grown-ups often say, "How fast Eddie grows!" or "How tall Ellen is getting!" Everyone is glad when you are making sturdy physical growth toward manhood or womanhood.

There are other kinds of growth. You have learned to spell words which were difficult for you a year ago. You may be making real progress in mathematics, science, geography or other subjects. In other words, your *mind* is growing and developing.

What about spiritual growth? This kind of development does not show in *size,* but it is *very* important. It is important that you grow in spirit—that there be growth in the 'inner" boy or girl. It is possible to be interested in physical and mental growth, yet forget all about the spiritual part of our lives.

Spiritual growth begins in Christ Jesus. Second Corinthians 5:17 tells us "... If anyone is in Christ, there is a *new creation* ..." If you love the Lord Jesus Christ and belong to Him, then you are a new creation *within.* This new life within you needs to be nourished and fed so that it will grow.

Do you know what will nourish this new inner life? Yes, it is God's Word which will cause you to grow up spiritually. Just as natural food causes your *body* to grow, so the scriptures will cause you to become strong in *spirit.* Do you remember Luke 2:52, concerning the Lord Jesus when He was young? "Now the little Boy grows up and was staunch in *spirit,* being filled with

wisdom, and the grace of God was on Him." Wouldn't you like to grow in wisdom, as He did?

You may know a small portion of God's Word *now.* However, all that you understand of it is *yours*—your very own to enjoy and remember. Tomorrow, as you read God's Word, or hear someone explain it to you, you will understand *more*; next week, next year—you will *still* be gaining wisdom concerning God and His love.

Would you like to read one of the prayers of Paul, the apostle? In His prayer beginning in Ephesians 3:14, Paul prays that the believers may grow in spirit. "... that He may be giving you in accord with the riches of His glory, to be made staunch with power, through His spirit, *in the man within* ... " (Eph. 3:16). F.S.

QUIETLY

So quietly He moves in thee
With methods strange; unknown; untold:
Though tangled, now, the skein may seem,
A masterpiece He'll yet unfold.
So quietly He moves for thee,
Each step prepared with special care;
His method, *grace*; His purpose, *love,*
Till thou His matchless glory share.

F.S.

WEST COAST FELLOWSHIP

Tentative plans are being made to have a one-day fellowship at the Concern headquarters all day Saturday July 6, 1963. Please pray with us about this.

OVER ONE HUNDRED PER CENT

Because it is the joy of our staff members to add their "mite" to the funds received through the mail earmarked for our missionaries, we gladly proclaim that our group is now one of the few, graced by God with the privilege of forwarding *more* than one hundred per cent of the donations sent to us for this very worthwhile purpose. Let us pray *daily* for those who are devoting their whole lives to the proclamation of God's glorious grace.

UNSEARCHABLE RICHES FOR MAY, 1963
BEING THE THIRD NUMBER OF VOLUME FIFTY-FOUR

EDITORIAL

THE NAME of the Deity has always been a major concern of all devout Israelites. So fearful were they of uttering it inappropriately, that, in later years they began to substitute the term *shem* (meaning "Name") in the place of the sacred tetragrammaton (four letter word).

Awe of the Name was insisted upon by every aspect of the way of life in Israel. The third of the ten "commandments" or precepts was one of the places where it was taught. The proposed Concordant Version of Exodus 20:27, containing this precept, will probably follow this form:

> **You shall not take the name of Ieue, your Alueim, for *futility*, for Ieue will not make innocent him who shall take His name for futility.**

In the new translation of the Pentateuch or "Torah", (the five books of Moses), which was published by the Jewish Publication Society of America in January of this year (see our editorial in the last issue of *Unsearchable Riches*), this prohibition has been reduced to a mere warning against swearing falsely in court by the divine name. The eminent Jewish scholars who have prepared this version render Exodus 20:27 as follows:

> **You shall not *swear falsely* by the name of the Lord your God; for the Lord will not clear one who swears falsely by His name.**

The spokesman for the committee defends this departure by saying, "the commandment could not be interpreted as an injunction against profanity, because in that sense,

it lacked both sufficient importance to be in the position it occupied, as well as intent."

What *is* the correct translation of this controversial verse, and how are we to understand its true meaning? First of all, if it were the intent of the third precept to simply prohibit swearing falsely in the Divine name, Hebrew is quite adequate to express this thought in no uncertain terms. The correct Hebrew expression for "swear falsely" is *eshbo lshqr,* as used in Jeremiah 7:9 and Leviticus 19:12.

But this is *not* the expression used in the precept. It states that "You shall not take the name of Ieue, your Alueim, for *shua*..." This does not mean, as the Authorized Version suggests, that you shall not take the Name "in *vain.*" The word which means "vain" is *ebl,* the name Eve chose for her second son, "Abel" (see Gen. 4:2, C.V. margin). That it is, indeed, the correct word for "vanity" is seen by its continual use in Ecclesiastes: "*vanity* of *vanities.*"

But what does the Hebrew word "*shua*" signify in English? The Concordant Version renders the word *futile.* This suggests that an action is not prompted by a *proper cause,* and will be *useless.*

The distinction between the word "vanity" (*ebl*) and "futile" (*shua*) will become apparent upon a little reflection. A glance at a good Hebrew-English Concordance (such as the Englishman's), with this distinction in mind, will thoroughly confirm it. For example, the point is not that Isaiah (1:13) speaks of "vain" offerings, but rather offerings which were *futile;* not only did they produce no results, but they were doomed to failure *before they were even offered.* They were not prompted by the proper motive, and were worse than useless. Israel's insincerity and hypocrisy made any attempt they might make to worship Ieue a blasphemous sham.

Every occurrence of this word (*shua*) in Isaiah confirms this distinction. (Isa. 1:13, 5:18, 30:28, 59:4). The

final reference (Isa. 59:4) is particularly helpful. "They trust in chaos, and speak *futility.*" Here *shua* is paralleled by the word *chaos,* and both bear the sense of utter uselessness.

Both the word *ebl* (vanity) and *shua* (futility) are used side by side in the thirty-first Psalm. (Psa. 31:6). This proves that the words cannot have identical meaning, for the psalm speaks of "futile vanities."

What, then, is the point of the third precept or "commandment"? What is the meaning of "You shall not take the name of Ieue, your Alueim, for *futility*"?

Primarily, the essence of the precept is the declaration that *Ieue is their Alueim* (their Subjector). His *name* is His exclusive property. It is holy. Jesus enshrines the thought: "*Hallowed* be Thy *name.*" (Matt. 6:9). Therefore, for every appeal to the worthy name of Ieue, there must be sufficient and proper *cause,* in full awareness that He has the inherent capability for both weal and woe.

The third precept, like the second and fourth, is really a development of the first precept, forbidding idolatry and opening the way to a life appropriate to the people whose Subjector was Ieue, the One Who was, and is, and shall be. The decalogue (or "ten words") allowed no divided allegiance. This thought was to permeate every aspect of the life of the devout Israelite.

If we limit the name Ieue to the thought conveyed to the English ear by the word "Lord", we find it impossible to reach the full understanding of this verse. Hebrew has a word meaning "Lord" (Adun). But it is not used here. In His name, Ieue, is expressed the full uniqueness of His character; in fact, it *is* He, Himself. (see Isaiah 30:27 where the name is used in this precise sense).

His name belongs to Him. He does not share it with others. He alone is the living God, Who was, and is, and shall be. Those who would employ the name of Him Who says "I am" to false subjectors made of wood and

stone, the products of human hands, do great dishonor to that name. That name is *only* true of *Him.* His reputation and authority are behind it.

However, the practice in Israel of including a portion of His name in the names selected for children, can only be commended, for this was not a *futile* use. It truly expressed the parent's subjection to Him, as well as their love for Him, of both heart and soul, as required by the law. In this same sense, it was by this name *alone* that the faithful Israelite was instructed to swear, in remembrance of His miraculous deliverance out of Egypt (Deut. 6:13).

The name was not to be avoided or neglected. Its reverent use was to be a constant feature of their every-day life. The law regulated many of the details of their lives in such a way as to insure this. A beautiful illustration of this fact is seen in the book of Ruth. Evidently the name Ieue was a common element in daily life. Boaz addresses his reapers *in the name of Ieue.* They respond, using the same term (Ruth 2:4). The faithful accepted every aspect of their lives as directly from the hand of Ieue. They *lived* before Him Whom they loved and worshiped.

Ieue was the name preeminent. It called for *reverence* and *sincerity* in those who would invoke it. It was not that they dare not speak the name at all: that trite interpretation did not arise until centuries later. But if the name was used, it implied that the user knew what it stood for, and *acknowledged* Him as the Living One, his only Alueim. D.E.K.

CONCORDANT CONFERENCE AT SAUGUS

A three day time of fellowship in the Scriptures to which all are cordially invited, is being planned for the week-end following the Fourth of July, July 5, 6, and 7. The program is planned especially for young people, but we trust that the older folks will also enjoy it. There will be no charge for attendance—expenses will be met by a free-will offering. Write to the Concern immediately for a free brochure and registration form.

THE CONCORDANT VERSION
A NEW EDITION

We present on these pages, a two page sample from the forthcoming 1964 edition of the Concordant Version "New Testament." We reproduce herewith the entire book of Philemon.

This new edition will, D.V., be printed in Switzerland sometime next year. It will include the version of the "New Testament" only; the revised Concordance will appear later as a separate volume. It will be printed on a good grade of Bible paper, with wide margins, and will probably be available in three binding styles; flexible plastic, stiff boards suitable for libraries, and genuine leather.

Prices for this new edition cannot yet be set, but tentative bookings will be accepted, for future delivery sometime in 1964.

FEATURES OF THE 1964 EDITION

The most notable new feature of this edition will be the large, readable typeface, which was purchased especially for this work, after careful comparison of all the available types. Lightface words are those which have been added for clarity and readability. Indications of the grammar of the Greek verb parallel those of the International Edition, except that the so-called "Middle" voice is marked uniformly by a small dot within a circle (°), at the end of the word. The definite article ("the"), when not translated, is now uniformly indicated by a small prefixed superior dot (˙) instead of the four or five differing methods (˙, **these**, **who**, **that**, **what**, etc).

used in the International Edition. One feature not shown in this sample is the new, much larger chapter numbers which will be employed in the 1964 edition. Here is a sample: **12**

PROGRESS ON TYPESETTING

The type for the new edition is being cast at the rate of approximately one chapter per day (our typesetting equipment must also be used part of the day to set *Unsearchable Riches* and our other literature). According to this schedule (and if "copy" for the typesetter can be prepared fast enough to keep up with the typesetting), we should finish the initial typesetting of the entire book about the middle of November, 1963. But proofs must be corrected more than a dozen times, and the entire "Introduction" must be written, revised, typeset, and corrected. We are praying that we shall be able to get the type to the printers in Switzerland early in 1964. We can make no predictions as to how long it will take the printers to actually print the entire book (about 500 pages) and do the binding. But it could take as long as a year. Please pray that the Lord will guide and direct us in all these matters. D.E.K.

ARE YOU READING

Grace and Truth Magazine?

We urge all of our readers to subscribe to this interesting bi-monthly, published by the Bible Truth Church of God, Incorporated, 160 West 127th Street, New York. The annual subscription price is $1.50 per year. It is "A bi-monthly magazine of current events, in the light of God's Word, with messages of comfort to all." It contains concise articles by many authors, and a host of special features, including The Children's Corner, by Alberta Knoch, wife of the manager of the Concordant Publishing Concern, Gems from Ken Ferry's Library (interesting quotations from little known or forgotten books, dealing with the salvation of all); A Question Box offering valuable prizes, "Our Prayer List", and Answers to Questions submitted by readers. Send for your sample copy.

PAUL TO PHILEMON

Paul, a prisoner of Christ Jesus, and ˙brother Timothy,
2 to Philemon, the beloved, and our fellow worker, and
to ˙sister Apphia, and to Archippus, our ˙fellow soldier,
and to the ecclesia [ac]at your house:
3 Grace to you and peace from God, our Father, and the
Lord Jesus Christ.
4 I am thanking my ˙God always, making° mention of
5 you [on]in my ˙prayers, hearing of your ˙love and the faith
which you ˙have toward the Lord Jesus and [to]for all the
6 saints, so that the fellowship of your ˙faith may ˙become°
operative in the realization of every good thing ˙which is
7 in us [to]for Christ Jesus. For much joy have I had and
consolation [on]in your ˙love, seeing that the compassions of
the saints are °soothed° through you, brother.
8 Wherefore, having much boldness in Christ to be en-
9 joining you as to ˙what is proper, because of ˙love I am
rather entreating, being such a one as Paul the aged, yet
10 now a prisoner also of Christ Jesus. I am entreating you
concerning my ˙child, whom I beget in my ˙bonds,
11 Onesimus, ˙who once was useless to you, yet now is
12 useful to you as well as to me, whom I send back to you.
Him—this [is] means my very ˙compassions—˙take° to your-
13 self, whom I˙ intended° to be retaining [ta]for myself that,
for your sake he may be serving me in the bonds of the
14 evangel. Yet apart from your ˙opinion I want to do noth-
ing, that your ˙good may not be as [ac]of compulsion but [ac]
15 voluntary. For perhaps therefore is he separated [ta]for an
hour, that you may be collecting him as an eonian repay-

16 ment, no[t] longer as a slave, but above a slave, a brother
beloved, especially to me, yet how much rather to you, in
17 the flesh as well as in the Lord! If, then, you 'have me for
18 a mate, 'take[o] him to yourself as me. Now if in anything
he injures you, or is owing aught, this be charging to my
19 account. I', Paul (I write with my own 'hand), I' will
'refund it. (Not that I may 'say to you that you are owing
20 me '[e]ven yourself!) Yea, brother, may I' be "profiting[o]"
from you in the Lord! Soothe my 'compassions in Christ!
21 Having confidence in your 'obedience, I write to you,
being '[o]aware that you will 'do '[e]ven above what I 'say.
22 Now, at the same time, make 'ready also a lodging for me,
for I am expecting that, through [=]your 'prayers, I shall be
'graciously granted to [=]you.
23 Greeting[o] you are Epaphras, my 'fellow captive in Christ
24 Jesus, Mark, Aristarchus, Demas, Luke, my 'fellow
workers.
25 The grace of our 'Lord Jesus Christ be with [=]your 'spirit!
Amen!

RADIO BROADCAST

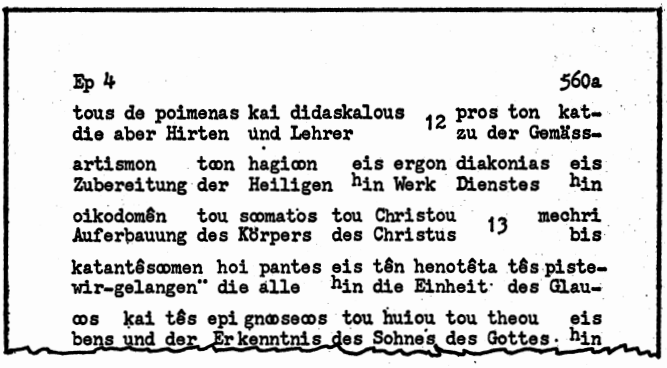
We are thankful to be able to announce that there will be a program stressing the reconciliation of all, beginning Sunday, May 19, 1963, over station KLIX, Twin Falls, Idaho, 7:00 to 7:30 A.M. Please pray for this effort, and listen if within range.

This program is being sponsored by Dr. and Mr. Primrose, and the content prepared by Joseph E. Kirk, who has had experience in the past, having conducted the broadcast "Saviour of All" for a number of years. We are thankful that the Lord has provided this means of spreading a knowledge of this wonderful truth. We are hoping that, D.V., this may be only the first of a number of radio programs in various parts of the country. Please keep this matter in mind and in your prayers. We feel that we have been remiss in the past, yet the Lord had not raised up anyone who was qualified to do the work. E.O.K.

Coming in the Next Issue:

FAMILY DEVOTIONS—DO YOU HAVE THEM IN YOUR HOME?

GREEK STUDY SHEETS IN THE GERMAN LANGUAGE



Ep 4 560a

tous de poimenas kai didaskalous 12 pros ton kat-
die aber Hirten und Lehrer zu der Gemäss-

artismon tœn hagiœn eis ergon diakonias eis
Zubereitung der Heiligen hin Werk Dienstes hin

oikodomên tou sœmatos tou Christou 13 mechri
Auferbauung des Körpers des Christus bis

katantêsœmen hoi pantes eis tên henotêta tês piste-
wir-gelangen" die alle hin die Einheit des Glau-

œs kai tês epi gnœseœs tou huiou tou theou eis
bens und der Erkenntnis des Sohnes des Gottes hin

We reproduce a sample partial page (slightly reduced) from the recently published portion of the Greek Study Sheets. In addition to the Concordant Greek Text (the same as found in the English edition of the Concordant Greek Text) printed in Latin letters, it also contains a literal word-for-word sublinear translation in the German language. (These sheets are *not* available in English, at present). The sheets measure 5½ by 8½ inches, and, at present, are stapled together but not bound in a cover. The book of Ephesians is now available, at 50 cents per copy, and the books of Philippians and Colossians may also become available shortly. The study sheets are available from our office in Saugus or from the German branch in Switzerland.

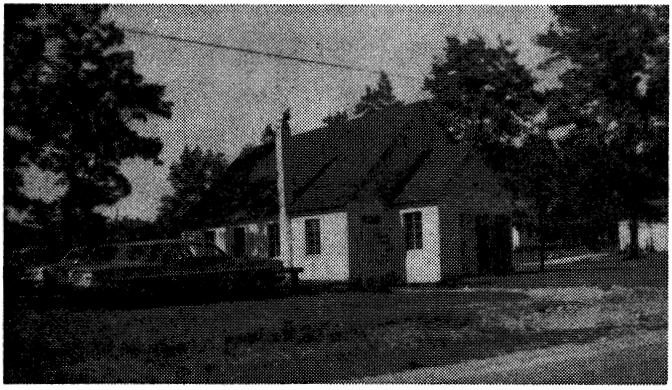
DR. MARGARET ANTHONY

Put to repose on January 29, 1963, was Dr. Margaret Anthony, beloved wife of Dr. M. D. Anthony of McAllen, Texas. Born in Adrian, Wisconsin in 1892, she was a devoted reader of her Concordant Version and Unsearchable Riches. We were privileged to know this dear sister personally, and look forward to meeting her again at His appearing. E.O.K.

RADIO WITNESS

Deserving of our support and prayers is the newly established radio ministry of Grace Concordant Church in El Cajon, California. Air time is 9:15 each Sunday mornng, over XEMO, 860 on your dial. "Pastor Bill" (Pastor William K. Hoag) will not be mincing words on this program. You will enjoy it, if within range. (This is an extremely powerful station—we have picked it up here at Saugus). The address is "Pastor Bill", Box 2131, El Cajon, California.

HOME OF THE BALDWIN FELLOWSHIP



Pictured above is the Grace and Truth Chapel in Baldwin, Michigan, where the Annual Young People's Fellowship will be held this summer. We hope that as many of you as possible are planning to attend this inspiring Fellowship. It will be held from July 28th through August 11, 1963. The general theme for this year's meditations will be Ephesians Six, although there will be studies on many other interesting Scriptural subjects. Meals and accomodations are provided by means of free-will offerings. There is no registration fee or other expense. This fellowship would be an unforgettable experience for those who decide to spend their vacation in this way. Write Miss Dorothy Johnson, Route 1, Box 470, Baldwin, Michigan for details.

HENRY LINDLOFF

The first days of 1963 marked the death of our dear brother in the Lord, Henry Lindloff, of Stover, Missouri. A staunch advocate of the truth ever since the early days of Unsearchable Riches, Bro. Lindloff never lost an opportunity to witness for his Lord. Yearly, he sent in quite a list of names of local people to whom he wished the magazine sent. We understand that he has also remembered the financial needs of the Lord's work in his will.

We are thankful for such faithful helpers, who "concern" themselves with the work of our publishing concern, and we look forward to meeting our brother at the glorious reunion when we shall all be together with our blessed Lord! EOK

Don't say "My goodness!"
Say "HIS goodness!"

PRAISE AND PRAYER
IN PAUL'S EPISTLES

Note: The following excerpts are taken from a 170-page series of articles under the topic "Praise and Prayer", originally published in volumes XL through XLII of this magazine.

WHY IS IT that so many prayers do not seem to be "answered?" Let us forestall a more thorough treatment of this question, and answer it briefly ahead of time. The reason is that *no prayer or petition of man can alter or nullify the will or intention of the Deity.* This holds good at all times. In no eon or administration is the creature able to go counter to his Creator. God is not feeling His way, or waiting for advice from mortal men. He is operating all in accord with the counsel of His own will (Eph. 1:11). How unwise it would be for Him to follow the prayers of the believers, very few of whom have any idea of His purpose, His plan, or its consummation! The blind should not even attempt to guide Him Who made the organs of sight.

Even the most enlightened believer is not intelligent enough to insist on the fulfillment of his own wishes, as expressed in prayer; he should always subordinate his petitions to the Divine will. Our Lord Himself is the most illustrious example of this spirit. He knew, as no one else, what God's will was in regard to His sacrifice. Nevertheless, when He is about to enter into the depths of distance from His God, He cannot help praying, "My Father, if it is possible, let this cup pass by from me." Surely, no one ever had more reason to pray to be spared than He, especially such a bitter and bloody

experience. But even in the most crucial moment, when, for once, His will did not coincide with His Father's, He immediately adds, *"However, not as I will, but as Thou"* (Matt. 26:39).

Was there ever anyone more worthy to have His prayers answered? Was there ever anyone more versed in God's will? Yet even He came to a crisis when His will was not in line with God's. If we go through a similar experience today, we would say that our prayer had not been answered, meaning by that that our will had not been carried out. What if God had yielded to the will of Jesus? Then there would have been no Sacrifice, no Saviour, no salvation. God's whole purpose would have failed. Should we not be thankful that His prayer was *not* heeded? And should we not be grateful for every prayer of ours that is *not* "answered?" We may be assured that all that we ask according to His will, will meet a response. And we should be most obliged to Him for every petition which is not fulfilled. We may be sure that it would not have been for our welfare.

It is evident from this that we should always modify our petitions by an expression of submission to God's will and good pleasure. But we should also seek to conform our prayers to His intention. When His disciples asked our Lord if they should call down fire from heaven as Elijah had done, to consume those who did not receive them, He rebuked them (Luke 9:53-55; 2 Kings 1:10). The times had changed, and God's method of dealing had altered correspondingly. That is why we can pray in accord with men of God in the past, in *some* respects, but *not* in others. The grace which accompanied our Lord's earthly ministry would not allow His disciples to ask for destruction as Elijah did. How much less will the transcendent grace of today agree with such a procedure!

PRAYER CHANGES WITH GOD'S ADMINISTRATIONS

Each eon, every administration, puts mankind into

a different relationship with God. It follows that He must be approached in a special way, and our prayers should be colored to accord with His operation at the time. The more we are in tune with His present work, the more our prayers will conform to His will, and we will be "answered" according to our wishes. This is because His spirit, through His Word, has awakened these desires within us, and they must be in line with His will. In this way God is operating in us to will, as well as to work, for the sake of His delight (Phil. 2:13).

PAUL'S EMPHASIS ON PRAYER AND PRAISE

Instead of prayer being discarded altogether in this administration of God's grace, emphasis in laid upon *persevering* in it (Rom. 12:12; Col. 4:2), praying on *every occasion* (Eph. 6:18), and, indeed, praying *unintermittingly* (1 Thess. 5:17). Where else, in the Scriptures, is such stress laid upon the continual exercise of communion with God? At other times men had a special *hour* of prayer (Acts 3:1). The early disciples persevered in prayer on certain occasions (Acts 1:14), but it was never made a vital part of the believer's experience as it is today. Indeed, the immature may well question the possibility of praying unintermittingly. How could we give all our time to that alone? Would not other important matters be neglected? In practice such difficulties do not arise. It is quite possible to be always in the attitude of prayer in the subconscious mind, so that all our other work is done in an atmosphere of dependence on God.

I have often awakened from sleep with a word of prayer or praise in my mind, which sometimes forces itself to my lips. Is not this what is meant by God being "All" in us? If our subconscious mind is habitually in tune with Him, so that we only need to touch a key to make it audible, there is a constant connection or communion which is very close to that for which God is preparing the whole universe. And the present administration

brings us nearer to that blessed ultimate than any other. May our prayers conform to His grace!

GOD WILL NOT SAVE ALL NOW

We know that God will eventually save all, but this only encourages us to pray that He will save someone *now*. We should never appeal to Him to call *all now*, for we know that it is contrary to His Word. But He has not told us who are the elect, so we confidently give out the evangel to all, for God's side is true to everyone. We are confident that it will work His will and gain glory for Him, whether received or rejected. Yet who can quell the overflowing of his own heart, which prompts him to pray for those whom he loves? Even though we may know that the prayer will be fulfilled at the consummation, our hearts surge in supplication that it may be *now*.

Many a believer has led a life of disappointment and sorrow because he did not know that God will answer all his prayers. How sad seems the lot of the poor and patient widow with a single wayward son, who persists in darkening her days with secret sin or open offenses! How patiently she prays that God will turn him from his wicked ways, and save his "soul"! Then she dies before her time, and even this does not turn him to God and he, he dies and is buried in a pauper's grave. It certainly seems that *her* heartfelt supplications were in vain. Not so! If she only had known God better, and had been taught His Word, she would not have agonized and insisted on his salvation *before God's good time.* And she would have *thanked* Him *in advance* and rejoiced in the prospect of his ultimate reconciliation at the consummation, if not before.

PRAYER AND HYMNS AT MIDNIGHT

It is very striking to note how many times Paul prayed, yet we are hardly ever told when it was. The significance of this will be apparent later. But there

was one occasion which should be full of interest to us. Right after his Macedonian call and his contact with the gods of the nations in the maiden obsessed by a python spirit, he and Silas were cast into jail, into the very dungeon, and their feet are secured in stocks (Acts 16:24). How humiliating a beginning, and how discouraging to be stopped at the very start of their God-appointed task of making known the evangel to Europe! When Peter was imprisoned we read that prayer was earnestly made to God for him. But not so with Paul and Silas. They were alone in a strange land. But they had such a glorious vitalizing message that they not only *prayed* for themselves, but *sang hymns* to God. And it was *midnight.* Here we begin to see the place of prayer and praise in Paul's evangel for the nations (Acts 16:25).

In our very darkest experiences, in the most desperate circumstances, if our hearts are brimming with the evangel of God's grace, we will *praise* as well as *pray.* The whole atmosphere of this blessed deliverance is redolent with grace. This is further emphasized when we compare it with Peter's release. Paul was the means of salvation to the jailer, who considered himself lost. Peter was the cause of death to the guards who had done nothing amiss. Paul was *justified* by the city officials, who had to come and get him out. Peter had to slink away into oblivion even after he was released. *Our* midnight disasters are glorified by God's grace. They may seem the blackest black at the time, but prayer based on God's grace is superior to every mental state, and we should sing as well as pray. Even if our voices are unmusical, our hearts are enabled to hymn His praise in the deepest depths of despair. And if we can praise at midnight, when all is black, then surely we can pray at all other times when the day is not so dark, and when the sun shines in splendor in the sky.

COMMUNION WITH GOD

Through Paul's epistles we read of persevering,

unintermitting prayer. It is not an external, outer garment, to be worn on special occasions, but a vital internal organ, essential to the process which carries on our spiritual life. But how can we pray without ceasing? Only a very few men are able to carry on more than one mental operation at the same time. Most of us can carry on a conversation while working, and that involves far more effort than communion with God. We must turn our thoughts into appropriate words and conform our lips and teeth and tongues to express the proper sounds and use our lungs to propel the air. It is really a rather intricate procedure to speak to our fellows. But we can do it without any great effort on our part. It is much easier for our spirits to take the attitude of praise and prayer to God, no matter what else is taking our attention, and no matter what other functions the body is performing. It would take a considerable laboratory and a very able chemist to take care of the complicated operations necessary to the digestion of food. At the same time, we keep on breathing, the skin is reacting and may be exuding moisture. The heart pumps the blood throughout the body, so that the eyes may see, the ears hear, the nose smell, the tongue taste, and all goes on without a conscious effort on our part while we are working and talking to our associates. Should it then be so difficult to add one more function, and keep in touch with God, along with the rest?

LET US LIFT OUR HEARTS TO GOD IN SPIRIT

How much easier it is to speak, or rather think, to God! How often we are at a loss for words to express some vague, but urgent, feeling of need, in view of our service, or some crisis in His work! As we have already shown, we are ignorant as to what is best, for the future is hid from us, and we are not aware just what God has in view, so that we may conform to His will, for the life we live is far too intricate to be fully comprehended. Then we need only to lift our *hearts* to

God in spirit, like music without words, to find ourselves in tune with His spirit, and rest in His peace, for He *does* know what we need, and will assure us that all is well, even when it appears to be unutterably ill. If we prefer, we may use words, such as "Gracious God, if it please Thee—!" Nothing more is needed. No definite request is necessary. This comes up unbidden, in the midst of affairs, whenever the load on the heart needs to be lightened. A.E.K.

(To be continued)

NOTE: *The above article and the one which will follow it in the July issue may be republished as a sixteen page pamphlet, and should be available sometime this fall.*

JOHN I. BROWN

Indefatigable slave of His Lord; representative extraordinary; untiring, unflinching witness to the truth as he saw it; all these constitute but a mild description of our dear brother in the Lord, John I. Brown of Montreal, who passed away on March 22, 1963.

Representing the Concordant Publishing Concern in all of Canada since its very early days, Bro. Brown never ceased bombarding every one with whom he came into contact, with unanswerable questions and statements which were irrefutable, yet entirely untenable with the beliefs of his opponent. He was instrumental in interesting many, and in obtaining contributions for the work of the Concern from prominent men. "John I." did not confine himself to dealing with ordinary people. He held a responsible position in the business world, which was connected with the government of his country, hence he dealt with those in high position with the same candor with which he handled humbler folks.

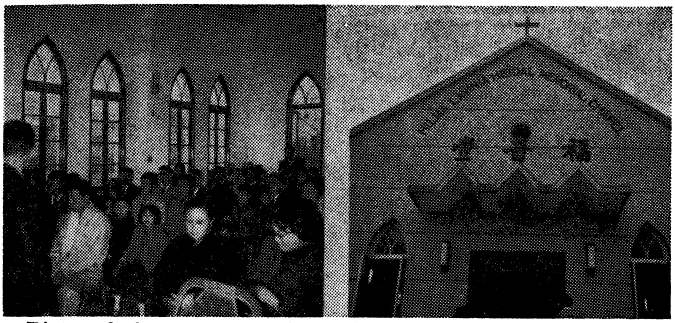
Bro. Brown's able leadership will be missed by the group in Montreal. His frequent letters, with valuable suggestions and help, will be missed here at headquarters. Yet we know that his work must have been finished.

We were privileged to know our dear brother personally, and shall never forget his loving hospitality during our visit to Montreal some years ago.

As we go to press, we have not received information about surviving members of his family, but we do know that his wife preceded him in death, a little more than two years ago.

Good night, John I., until we shall all meet at His blessed appearing. Surely it can be but a short while before we are united again. EOK

A WITNESS FOR THE TRUTH IN FORMOSA



Pictured above are two views of the Lavinia Heidal Memorial Chapel, recently completed in the metropolis of Taipei, Formosa. "In this city of about a million people," our Brother Abraham Heidal writes us, "it seems most fitting that there should be a place like this where the gospel of Christ and the plan of salvation for all mankind is preached and taught." The building is built of bricks and rock reinforced with cement and steel—all public buildings are required to be made earthquake and typhoon proof. It will seat 300 people. The meetings in the Chapel are led by Bro. Heidal's adopted son, David, K. F. Wang, who reports that there have been over 150 people attending regular Bible classes held there. Gifts to help continue this important work can be forwarded to Bro. Heidal through the Concern office at Saugus.

UNITED GATHERING IN ENGLAND

On Sunday, April 7, 1963, we gathered together with gladness in our hearts, for our first united meeting for 1963, which was held at East Kirby, Notts.

There were some seventy ready to hear Bro. R. Bradford of East Kirkby speak to them on "God's Word," and give a testimony to his own faith. We were mindful of the illness of Bro. Shawyer and sent him our love and good wishes in the Lord. In his place Bro. M. Struthers of Manchester spoke to us of "God's Symphony" in five movements. A symphony to be played only once, and composed for one conductor.

It was good to have Bro. E. H. Clayton speak in the evening, for we were mindful of his accident during the winter. However, he ably presented to us something of "The Measure of the Gratuity of Christ," proving that Christ shows the measure that is resident in sonship, and that here is the stature that is the measure that is indicated for us; that the gratuity of Christ has this inherent aspect, that we should attain this stature—the realization of a son of God.

For this day we give thanks to God, and now look forward to the next gathering at Manchester on May 12. E.G.J.

ISRAEL, JUDGMENT BEFORE RULE
(ISAIAH 24)

WITH CHAPTER 24 we begin gathering to an issue, the results of the fourth section of the prophet Isaiah. In this section, loads have been laid upon the several nations, some seemingly concerned with only a local prophecy, yet each load containing the elements which will marshal the nations to their station in the divine program. This program will promote the position in the earth which is required for Ieue's judgment of His people Israel.

Ieue's ways call first for severity upon Israel, followed by mercy. In this manner He preserves and establishes them in their land as His people, endued with the regal status implied by such a favor. When this is accomplished, the time when Ieue reigns in Zion will have come. The Alueim of Israel will accomplish all this for them, and for His own glory, in spite of all their waywardness.

These concluding chapters (24 to 27) of the fourth section are really one connected vision, but with the viewpoint varying as details move quickly forward from judgment, through mercy, to the actual blessing which establishes Israel; to be followed by their acknowledgment of Ieue's salvation of them, which eventually emerges into righteousness and worship. Thus we reach the same prospect in these chapters as that found in chapters 40 to 66.

From the several predictions made in the loads of the preceding chapters (which molded the past history concerning the Chaldean ascendency), arise the aspects

which form the basis for further prophecy. Israel corrupted the law and invented variations in the divine statutes. This led to the plundering and denuding of the land, primarily by Babylon. By these matters, history would come to be focused on the point where Ieue makes void the land and scatters its dwellers. Hence the situation is such that prophecy can stretch out to the far future. Chapter 24 begins thus, yet it concludes with Ieue reigning in Zion. Between these two, intervenes the judgment of the end time, which prepares Israel for the kingdom. This is still future. The circumcision writings in the later Greek Scriptures, especially the portions which describe the end of the Lord's ministry and His Unveiling, reveal much more than is here presented.

Judgment is attached to the load placed on Babylon. With this judging, these chapters begin (13), but they conclude with the actual achievement of blessing to Israel, which will flow through them to the other nations. In this way, God makes clear that He is aware of His goal, for He makes known the end ere He commences. Babylon assumes its load, yet remains oblivious to what it requires from them, even though this had been stated by Ieue's prophet.

The Assyrian power had led Ephraim (the northern Ten Tribes) captive. Although Judah was restrained somewhat by Assyria's army, they are not overthrown, because Assyria flouted Ieue's promise to Zion, and to the house of David. Sennacherib's discomfiture before the gates of Jerusalem was the crisis which foundered Assyria. Their mission was ended, and with this must come Nineveh's fall as told by the prophet Nahum. That prophet is thus the counterpart of Jonah, whose ministry preserved Assyria in order that they might break the folly of the ten tribes which had produced the divided kingdom.

Isaiah's ministry continued on into the peaceful days

at the close of the reign of Hezekiah. His predictions specify that Babylon will really assume the leadership among the nations. This is balanced by revealing, in outline, that this world-kingdom will not continue beyond its appointed time, for another world-kingdom will rise, and this one will release the captives in Babylon. But the full glories predicted in Isaiah did not ensue in the centuries which followed the return. They await the time when He in Whom they are invested shall arrive. Isaiah's third section had made that feature clear. The present (or fourth) section prepares the situation in which this One will be unveiled, judging the world and establishing Israel.

THE LAND DENUDED

24 **Behold Ieue making void the land, And evacuating it!**
And He denudes its surface, And scatters its dwellers.

This judgment begins with the name Ieue. This is significant, for it emphasizes His direct dealings with His people. Now, divine action is in the land. This must be understood. Up till then prophets have been ignored and withstood, but this judgment will be corrective, and bring the realization that they deal, not with One Who is merely provident, but with One Who is righteous as well. He is the One to Whom they must be subject, not as a duty, but from a righteous response. This is the outcome of the eons, and it is the paramount question meantime. Fully understood, righteousness is part of love; a vital facet of it, in fact.

THE PEOPLE JUDGED EQUALLY

2 **And it comes to be, as people, so priest,**
As servant, so his lord, As maid, so her mistress,
As buyer, so seller, As borrowee, so borrower,
As lender, so him to whom is lent.

Ieue is no respecter of persons. His judgment will deal alike with all classes, for all are equally at fault, whatever may be the rank. This is here applied to Israel. All share the same calamity; people or priest, servant or lord, maid or mistress, buyer or seller, lender

or borrower. The whole outlook of the people must be changed and rectified, and this will cover the religious and the social order from one end to the other. This is the righteous outlook of the law which Ieue gave to Israel. They must be made to realize that it grants no privilege. The experience of the justice of that law will serve as a fitting prelude to its being written in their hearts.

THE PLUNDERED LAND

3 Voided, yea voided shall be the land,
And plundered, yea plundered shall be the ground.
For the mouth of Ieue speaks this word.
4 Mournful, disintegrated is the earth.
Enfeebled, disintegrated is the habitance.

The subject reverts to the land; for it, as well as the people, is devitalized because of departure from Ieue and His revelation. In fact, as though to confirm to Israel their own evil case, and to arouse them, the verses widen out to include the whole earth and the habitance, in the disintegrating judgment which is predicted. This description has in view the confirmation given in verses 19 and 20, which refer specifically to the time of the sixth seal of the Unveiling. To bring salvation to Ieue's people, Israel, at the time of the seals of the Unveiling, it will be necessary to effect the political deliverance of the earth, for the policy of the nations of the world will continue to prevent God's intention for Israel.

THE PEOPLE ENFEEBLED

Enfeebled are the heights of the people of the land,
5 And the land is polluted under its dwellers.
For they trespass against the laws; They vary the statute;
They annul the covenant eonian.
6 Therefore an imprecation devours the land,
And the dwellers in it are guilty.
Therefore the dwellers are drained out of the land,
And there remain but a bit of the mortals.

The effects of the judgment are described. They are stated in a manner which anticipates the future, yet is appropriate for the time then nearer at hand. These effects will be like an imprecation, which desires the

devouring of the land. Unlike the curse, which would prevent good to its object, an imprecation would make evil become actively against the object. This imprecation is called against the people of the land by their gross practices and wicked ways. Idolatry persists on the heights, and the land is polluted by those who dwell in it. The people will be enfeebled, both in ability and numbers. Ieue's law is trespassed and the statute arbitrarily varied. The sign of the rainbow was given to every creature, and certainly Israel ought to be the bright spot of the earth in obedience to it, as well as to their own covenant. Yet so far do they proceed in their corruption that they willingly join the other nations in disregard for Ieue. They annul the eonian covenant. Even so, Ieue will faithfully honor it.

INEVITABLE CHANGE UNDER JUDGING

7 Mournful is the grape juice;
Enfeebled is the vine.
Sigh does every rejoicing heart.
8 Cease does the elation of tambourines.
Left off is the tumult of the joyous.
Cease does the elation of the harp.
9 Ashamed, they are drinking no wine.
And the intoxicant is bitter to its drinkers.

The judging is viewed as though in operation, and it rests upon those elements of festive mirth, the grape juice and vine, which so often accompanied the feast. These are "mournful" and "enfeebled". The once rejoicing heart is sighing. The tambourine ceases. There is no joyous tumult, nor does the harp elate its hearers. The would-be joyous ones are so overcome by shame that even the intoxicant becomes repulsive. There is such an inevitableness about the judging that it will really be corrective. At the same time, these lines give some idea of the conditions which overtook land and people due to Nebuchadnezzar's invading armies.

DESOLATION IN TOWN AND CITY

10 Broken is every town—a chaos.
Locked is every house against entry.

11 Yelling over the wine is in the streets;
The eventide is it for all rejoicing.
Deported is all the elation of the land.
12 And there remains in the city, desolation,
And houses, forsaken, perish,
And a tumult is pounding the gate.

Judgment is described through its effects upon the town. All is chaos. Houses are shut up. Lack of wine causes a yelling for it in the streets, but there is to be no mitigation in that way of the unhappy circumstances, for it is the eventide of rejoicing. In fact, rejoicing is deported out of the land. How vivid is the figure of Judah's deportation. Desolation is the whole scene in the city, for even the city gate is overcome in the calamity. Doubtless the gate of the city loses its dignity, and fails to function, due to the presence of the enemy outside, and also because it was being literally pounded on by the besiegers. This is the picture which anticipated what was to overtake Jerusalem—a desolated city of which only chaos, a figure of judgment, can describe its condition.

IEUE AND HIS LAND GLORIFIED

13 Thus shall all become within the land:
Amidst the peoples, as the after-gleaning of an olive tree,
As clean-gleanings, if the vintage is finished.
14 They, they shall lift up their voice.
They shall jubilate together at the pomp of Ieue.
They shall shrill from the sea.
15 Therefore in the coastlands shall they glorify Ieue.
In the coastlands of the sea the name of Ieue, the Alueim of Israel, is glorious.

The land of Ieue is viewed as if the deportation has taken place. Yet outside the land, amidst the peoples, there are those of Israel who realize the pomp of Ieue and lift up their voices to jubilate concerning Him. In number, they are but as the after-gleaning of the olive, or the clean-gleaning when the last of the vintage is gathered. Yet they shrill from the sea and the coastlands to glorify Ieue. By the deportation, any glory has been removed from the land, but Ieue's glory is not entirely

lost, for it now glorifies the earth, still being in the heart of the few who continue to realize that the name of Ieue is glorious, though they be situated in the coastlands. Their psalms, sung at the wings of the land, affirm that stateliness is for the righteous. Despite the judging, which has taken them out of the land, they cling to their Alueim. The deportation did not destroy the expectation of the faithful remnant. Their faith triumphed over their sorrows and exulted in Ieue, even though they were at a distance from their land.

LEANNESS IN THE LAND

16 From the wings of the land, psalms we hear:
"Stateliness for the righteous."
Yet I will say, "Leanness is mine!
Leanness is mine! Alack is mine!
The treacherous deal treacherously,
And with treachery the treacherous deal treacherously."

The land is represented as "hearing" the psalms which float in from outside it, from its wings. There is a response from the land, for the desolated city speaks of the contrast with itself, expressed in psalms. "Leanness is mine," twice repeated, and then followed by the expression of regret; "alack is mine." The land can never forget that Ieue has called it, "My land." Yet the land remains aware of the tenth still present in it, for the treacherous still deal treacherously. They are bent upon being consumed (see 6:13).

THE PEOPLE SNARED

17 Afraidness and a pit
And a snare are on you, dwellers of the land.
18 And it comes that the one fleeing from the awful sound shall fall into the pit.
And the ascender from the midst of the pit shall be seized in a snare.
For the crevices of the heights are opened,
And the foundations of the earth shall quake.

The prediction resumes with a message to intimate the certainty of the judgment which is coming on the people. The dwellers of the land are thoroughly ensnared, for

everything in the land is against them; however much they may persist in their efforts to escape from the result of their follies. Neither the heights, nor the foundations of the earth will afford them relief. There must be a conclusion which consummates Ieue's glory for His land and His people, and the means of achieving it will ensue. Hoping to escape, the fugitives will seek the cover of the rocks (Rev. 6; 15, 16).

LAND SMASHED

19 Smashed by smashing is the earth.
Quashed by quashing is the earth.
20 Slipped by slipping is the earth.
Swayed by swaying is the earth.
And it staggers as a drunkard,
And it wanders as a mariner,
And its transgression is heavy upon it.
And it falls, and is not proceeding to rise.

These verses fortell the great cataclysm of the sixth seal of the Unveiling. They refer specifically to the land, but they include the wider context of the earth as described in the Unveiling (6:12) when every mountain and island will be moved out of its place (6:14). It is notable that this same subject is found in the opening chapter of this section (13:6-13) which speaks of Babylon and the outcome of its load. Israel's own land is now brought into these circumstances. For this prediction it is plain that matters have developed beyond the Assyrian menace, and even that of Babylon. They reach forward into the years of the kingdom in Israel.

AN IMPRISONED GATHERING

21 And it comes in that day,
Ieue will check over on the host of the height, in the height,
And on the kings of the ground, on the ground,
22 And they are gathered, a gathering imprisoned in a crypt,
And closed in an enclosure,
And for many days they will be missing.
23 And the brick will melt, And the wall will fall,

The transition of this vision to the far future is now complete, for it is "that day" when Ieue checks over, or inspects, those who are not subjected to Him and who

would subject His people. The contrast in the parallels of the lines of verse 21 suggests the possibility that a discriminating exists here between the invisible and the visible rulers who regulate the policies of earth. The "host of the height" are in the height, whereas the "kings of the ground" are on the ground. As in the Unveiling, the earthly rule is controlled by the Adversary. Moreover, to the prophet Daniel it was made plain that there is a messenger to the various kingdoms of the world who exercises an interest in the policy of the nations (Dan. 10:13, 20). These messengers direct rebellion against Al, the Subjector. This question is now to be adjudicated and the necessary means of restraint will be instituted. This will bring the restraint of the crypt which is in view in the next verse (22), pending an ultimate decision.

THE DEATH-DOOMED ONES

In a sense, at least, the rulers of earth are regarded as those who have exercised authority, or abetted its exercise, against Israel. With rare exceptions, the outlook of rulers in the scriptures has been contrary to and opposed to Israel, and thus they would prevent the realization of God's promise to Israel, and so also His intention for Israel. At least, there have been other lords beside Ieue who have possessed Israel, and this has been a grievous matter to the faithful (see 26:13).

In figure, this prediction pictures the whole class of such rulers gathered into an imprisoned group. The question will then be settled once and for all time, for they are the death-doomed ones who will be missing many days. In fact, the length of the term is indicated by what must first happen to the brick and the wall of the crypt into which they are gathered. They will be missing until the brick melts or decomposes, causing the wall to fall. We take two words from the Septuagint for our version, for they bring the Hebrew into agreement with its own context.

MOUNT ZION GLORIFIED

**For Ieue of hosts is King in mount Zion and in Jerusalem,
And in front of His elders is He glorified.**

The glorious outcome of the judging has been reached and is now stated. Ieue of hosts is King in mount Zion and in Jerusalem. He has directed the armies of the nations, both friendly and otherwise, in such a way that His own end has been reached. He is glorified before His elders. These elders are those who are associated with the throne of Ieue, and often accompany the Cherubim. They are not directly related to the temple, as probably are those which correspond to Hebrews 1:6. Rather these elders are those who are able to estimate and commend the values of divine administration. Their approval adds luster to Ieue's glory, for they are able to realize and understand the worth of His rule and subjecting. Will not their concurrence recommend Ieue's rule to the peoples of the earth? The presence of the elders commends their acceptance of and submission to Israel, whose king is Ieue, for they are well experienced in His administration. The Adversary will then be relieved of his office and restrained in the abyss which is to be his jail for a thousand years (Rev. 20:1-3). Then will the nations stream to the mount of Ieue (Isaiah 2:2-4). E.H.C.

(To be continued)

LEAH M. BOWDIN

March 31, 1963, marked the passing of our dear sister in the Lord, Leah M. Bowdin, of Minneapolis, Minnesota. For many years, she had been a reader of Unsearchable Riches, and actively associated with the ecclesia in Minneapolis. She is survived by her husband, John, three sons, six grandchildren and one great granddaughter. Services were held at the Paul Albinson Funeral Home in Minneapolis, with Rev. H. B. Prince officiating. Having been personally acquainted with her was our privilege. We will meet again. May it be soon! E.O.K.

PAUL'S FOUR MINISTRIES

PAUL'S ministry differs from that of the twelve apostles in a number of important points. They received definite commissions from the Lord while He was still on the earth. These commissions guided them for the entire course of their ministry. But Paul received his commissions from heaven, not all at once , but in gradual installments. This is clear from his initial commission as he recounts it before King Agrippa. He is to be "a deputy and a witness both of what you have perceived *and that in which I will be seen by you* ... " (Acts 26 :16).

As a consequence of this, Paul's ministry falls into four distinct periods:

I. Saul heralds Jesus as the Son of God (Acts 9 :1-30, see verse 20).

II. Saul is severed by the holy spirit: Paul preaches Justification (Acts 13 :1-19 :20, see verse 21).

III. Paul no longer knows Christ according to the flesh: teaches the Conciliation (2 Cor. 5 :16-21), (Acts 19 :21-28 :28).

IV. The dispensation of the Secret Administration committed to Paul (Eph. 3 :1-9).

These periods do not supercede one another on a dead level, but each ministry includes the former, yet adds to its display of grace and glory. The heralding of Jesus to the Jews as the Son of God prepared the way to preach justification to the other nations. Justification in turn, provided the basis for the message of peace, the Conciliation. All of these together formed the foundation

on which the dispensation of the present Secret Administration rests.

The grace shown to the nations now would be impossible apart from the fact that God is conciliated to the world. This favor flows from justification. And these all depend upon Christ's glory as the Son of God.

Paul's ministry went "from glory to *glory*" (2 Cor. 3:18). Moses' ministry went from glory to *gloom.* Moses did not put a covering on his face to hide the glory. The sons of Israel saw that glory (Ex. 34:30). He put the veil on to hide the fact that it was a *fading* glory, a glory that was being nullified (2 Cor. 3:14). It vanished, just as the administration of the law did in practice. It came in voice and lightnings and fire, but it ended in dealing out death. Not so with Paul's ministry. It began in grace and gathered *more* grace and glory as it progressed. It has a glory that *remains* (2 Cor. 3:11).

So great was the glory of Saul's first sight of the Lord that he was blinded by its brightness (Acts 9:8). Here he gets his initial commission, to which we have already referred. This ministry never enters his epistles, so we must gather its gist from his personal utterances as recorded in the book of Acts.

It was like that of the twelve apostles, in that it also included repentance and pardon, but unlike their commissions, it was to be proclaimed to the nations, to whom Saul was particularly sent (Acts 26:16-20). Similar to this is the account we have of this ministry in the city of Damascus (Acts 9:20-22). He proved that Jesus was the Christ, but also preached Him as the Son of God.

THE SECOND PERIOD

After his call on the road to Damascus, the next great landmark in the life of Saul was his *severance,* by the holy spirit (together with Barnabas) to a special work (Acts 13:2). Then, in accord with his new ministry, Saul becomes Paul. He stands and delivers a sermon in Pisidian Antioch which adds much luster to his message,

for there he first broaches the grand doctrine of justification by faith (Acts 13:14-41, see verse 39).

True, it is only a side issue, as it were, mentioned in connection with the pardon he had previously proclaimed. But the germ was there and it found its full expression in the first four chapters of his Roman letter. Its gracious character is seen when, being rejected by the Jews, it is freely heralded to the idolaters, and whoever were set for life eonian believed (Acts 13:48).

This ministry is often referred to by Paul as "my evangel." It continued until he had "completed the evangel of the Christ" from Jerusalem and around unto Illyricum (Rom. 15:19). It covers Paul's itineracy among the nations, including the establishment of ecclesias in Galatia, Thessalonica, Corinth and Ephesus. The epistles to the Thessalonians were written during this period, as well as that to the Galatians and the first epistle to the Corinthians, but the second Corinthian letter and that to the Romans was not penned until its conclusion. They mark the crisis between this period and the next. This part of Paul's ministry is most significantly concluded with the words: "Thus mightily the word of the Lord grows and was strong. Now, as these things were fulfilled..." (Acts 19:20, 21).

THE THIRD PERIOD

"As these things were fulfilled" introduces us to Paul's decision to visit Jerusalem and Rome. The latter connects this crisis with his letter to the Romans (Rom. 15:22-25). His visit to Jerusalem gives us a graphic picture of the character of his new ministry, the Conciliation. By this ministry, every barrier between God and the nations is effectually removed. Yet, when Trophimus, an Ephesian, is in Jerusalem, he is denied all access into the courts of Ieue, and the mere suggestion that he has dared to draw nigh, throws the entire city into an uproar (Acts 21:27-32).

At this point it is well to note the distinctive character

of the blessings for the nations, which is developed through Paul's ministry. According to the prophets, all blessing for the nations must flow through Israel. Their blessing is always "*with* His people" (Rom. 15:10). And hitherto, in spite of the fact that Israel was becoming apostate, blessing had been "to the Jew first" and the nations were participating in "their spiritual things" (Rom. 15:27). However, it was becoming more and more evident that blessing is not dependent upon Israel's national salvation. Conciliation is not based on their blessing, but on their "casting away" (Rom. 11:15).

In fact, Paul's ministry waxes as Israel's wanes. Its glories grow brighter in the gathering gloom.

Israel's ascendency over the other nations had two distinct aspects: it was political and it was religious. Both were assumed by the apostles of the Circumcision when they sent a decree for the ecclesias among the nations to obey (Acts 15:19-29).

But when Israel failed utterly as the priest nation, so that, instead of bringing the nations to God, they drive them away, then God opens up a *spiritual* way of access to Himself which eclipses the tardy and cumbrous approach which Israel knew.

In the eon to come, blessing for the nations will be in proportion to Israel's superior bliss. Now, however, Israel's *failure* provides the field for God's *grace* to act towards the hated aliens. Paul's third ministry is fully set forth in the fifth to eighth, as well as the eleventh chapters of the epistle to the Romans. Its burden is peace. In it God beseeches men to lay aside all enmity and accept the Conciliation He has effected through the death of His Son.

PAUL'S PROPHETIC WRITINGS

It was made known after Paul's itinerant ministry, being set forth in his *prophetic writings.* Being based on Israel's "casting away," rather than her restoration,

it was entirely new—a secret unknown to the prophets or the twelve apostles (Rom. 16:25, 26).

During the three previous periods Israel still had its standing before God. The book of Acts still traced the affairs of the kingdom as heralded in the power of the spirit. Israel was not finally set aside until Paul, as a prisoner, is in Rome. There Isaiah's solemn message is sounded in their ears for the last time. All are to know that the salvation of God was dispatched directly to the nations, and they will hear (Acts 28:26-28). Not until this crisis was it possible to reveal the last and more excellent ministry of the great apostle of the nations. Hitherto blessing had been always, in some way, subordinate to Israel. If nothing new had been done, then the nations would be in a sad situation, for, according to the prophets, their only channel of blessing had been choked off. But God had already done something new. He had already revealed the secret which effectually disposed of Israel's religious reign and now the grandest glory of all greets the gloom which gathers around Israel's national grave. The scope of blessing is changed from the terrestrial realm to the celestial (Eph. 1:3). Whatever God may do, even in grace, cannot go counter to His revealed counsel for His chosen nation. On earth political supremacy must be reserved for His earthly people. But in the celestials no such restrictions reign.

There He may lavish the glories of His grace without infringing in the least upon Israel's special prerogatives. And so a secret is made known—the secret of Christ—which places Him in the highest place among the celestials, even as He shall be upon the earth. And this secret it is which underlies Paul's final ministry. Spiritual blessing among the celestials becomes the portion of those who receive this message (Eph. 1:3). Jewish privileges disappear. The nations are not discriminated against in this supernal glory, but are blessed equally with those who believe out of God's chosen nation. They are made

joint enjoyers of this allotment, members of a joint body and joint partakers of all that, and more, which, in his previous ministries, Paul could only portion out to them as dependents of the chosen nation (Eph. 3:1-11).

Thus, during Paul's four ministries, two forces have been at work. One has dragged Israel down into the dust, the other has raised the nations to the place of blessing and the believers among them to the supreme pitch of power and glory.

The way to such a height has been gradual. At least four distinct steps mark the ascent to this pinnacle of grace until at last we find ourselves at the very zenith of revelation. This is found in Ephesians, Philippians and and Colossians, epistles written after the apostle was imprisoned at Rome. They contain the truth of all truth for us. They are the touchstone of all doctrine for the present. They are the limit of glory beyond which there can be no more.

In the last days of this administration it is of principal importance that we get a firm grasp of Paul's ministries and of their relationship one to another. From first to last, they contain truth for the present time. His very call forms a pattern for all those who were about to believe (1 Tim. 1:16). It was an exhibition of transcendent grace outside the land of Israel and it came from heaven. Thus his ministries begin and end with three striking characteristics—grace, celestial grace, shown in an alien land.

The first two periods of Paul's ministries have much in common, and so have the last two. The first are itinerant. The heralding is by word of mouth. Israel's prior place is acknowledged. After the great crisis, when he no longer knows Christ according to the flesh, Israel no longer gets priority. The apostle spends his time in prison and writes rather than speaks.

The first two are in accord with Israel's blessing in the day of the Lord and the nations are granted a place such

as will be accorded them in that day. But in the last two, two great secrets are made known—the Conciliation and the Secret Administration—which give the nations a standing not dependent upon Israel at all.

From this it follows that Paul's earlier ministries needed modification to accord with the present truth. His message of repentance was not committed to writing, and his utterances in the book of Acts are clearly intended to conform to the kingdom on which that book is a treatise.

But after he was severed, there is a marked change. Then he begins to bring in truth which, though applicable to the kingdom in its future manifestation, is distinctly truth for the present administration. Justification is not restated in the prison epistles (Ephesians, Philippians and Colossians), but it is implied in such passages as Ephesians 4:24, Philippians 1:11 and 3:6-9.

During this period, too, he receives the glorious truth of the Lord's coming and our deliverance from impending indignation. He received this *from the Lord.* It is manifestly not from the other apostles, for they never preached any such thing. This truth does not appear in the book of Acts, as it is not in line with its subject. It was revealed to the Thessalonians (1 Thess. 4:16, 17), and is referred to in the prison epistles in Ephesians 1:12, Philippians 3:20 and Colossians 1:5.

"Which you hear before in the word of truth of the evangel..." (Col. 1:5) indicates that the apostle is reminding the Colossians of this truth which he had previously preached during his itinerant ministry. This is in thorough accord with his explanation of the "mystery" (or secret) found in Ephesians 3:6, 7 that "the nations are to be... joint partakers of the promise in Christ Jesus, through the evangel of which *I became the dispenser...*"

To put a comma after "gospel" (evangel), so that we have the apostle telling the Ephesians that he actually

was a dispenser of the evangel is needless. He had been among them for years heralding the "good news." When he had made it known to them, however, he had to tell them that their share in its blessing was subordinate to Israel, but now that provision is removed and they may share them equally with the believers called out of the chosen nation.

These blessings are not nullified by the latest revelation: they are only modified to conform to its burden, that all blessing is now equally for all believers, both out of the Jews and the nations.

But these early truths are not only confirmed to them, not only are they shared by the nations equally with Israel, but they are transformed from glory to glory (2 Cor. 3:18).

The "Lord" shall descend from heaven, we read in Thessalonians (1 Thess. 4:16). This was His title with regard to the nations then (Acts 10:36). There is nothing said concerning our bodies. We shall "always be together with the Lord," does not necessarily guarantee a celestial allotment. But to the Corinthians comes an added glory, for they are told of the change of the bodies of the saints from soulish to spiritual, from a soilish to a celestial (1 Cor. 15:44-53). "Always together with the Lord" and a spiritual body are strong symptoms of the impending truth, but it is not until Philippians is penned that all the glory of this marvelous truth bursts forth (Phil. 3:20, 21).

There we are not *with* Him, but *like* Him! There our spiritual bodies inhabit their celestial home. There He is not only our Lord, but our *Saviour* and *Christ*. A.E.K.

(*To be concluded*)

DON'T FORGET OUR MISSIONARIES

Lack of space in this issue has forced us to omit our regular missionary news. They need our prayers and help.

FIGURES OF DEATH

WE MAY LEARN much of death by meditating upon those things with which it is compared. The Lord's own people today, just as the disciples of old, fail to apprehend the force of figures of speech. When the Lord said to them (John 11:11): "Lazarus, our friend, has found repose," they replied: "Lord, if he has repose, he shall be saved." Now He has spoken concerning his death, yet they supposed that He was speaking concerning the repose of sleep.

On another occasion He had described death in a term of similar import. When He was called to attend the ruler's daughter (Matt. 9:24), He said, "Retire, for the maiden did not die, but is drowsing." And they laughed at Him.

THREE TERMS FOR "SLEEP"

The English word "sleep" has been overworked. It represents three distinct terms in the Greek. The words which we have translated "repose" and "drowse" are two of these. The distinction between them is evident from the passages we have considered, for the maiden had just died, while Lazarus had been dead four days. Thus, the maiden was said to be "drowsing" while Lazarus had found "repose."

The true equivalent of our word "sleep" *(hupnos)* is used indirectly as a figure of death (John 11:11) when the Lord speaks of awakening Lazarus *out of sleep*. Literally, Lazarus was not reposing in *sleep* but in *death*. Elsewhere this term is used by Joseph, after his dream (Matt. 1:24), of Peter and those with him on the mount

(Luke 9:32), of the disciples' supposition as to Lazarus (John 11:13), of Eutychus, who slept so soundly that he fell out of a window and died (Acts 20:9, 9), and in Paul's exhortation to the saints to wake out of sleep (Rom. 13:11).

The word for "drowsing" (*katheudō*) is used as a figure of death only in the case of the nobleman's daughter (Matt. 9:24; Mark 5:39; Luke 8:52). This is the word with which the Lord reproaches His disciples at Gethsemane. They had made no preparations for proper sleep, but were taking an involuntary nap. They were *drowsing* (Matt. 26:40, 43, 45; Mark 14:37, 40, 41; Luke 22:46).

DEATH IS LIKE SLEEP

There are two kinds of figures used in comparing death with sleep. The one we have been considering is a metaphor, for the dead are said to *be* sleeping. How much more vivid is this than to use a simile and say merely that death is *like* sleep! Yet there is even a bolder figure. It is called "implication". Death is not said to be *like* sleep as in the simile, or to *be* sleep as in the metaphor, but it is *implied* when the dead are *roused.**

ROUSE AND RISE

Two principal words are translated "arise." Both are used in Ephesians 5:14, and, as is usual in such cases, each is pressed into its own proper sphere by the presence of the other. They are rendered "*Awake* thou that sleepest, and *arise* from the dead . . ." The word (*egeirō*) here translated *awake*, is usually rendered *raise, arise,* or *rise up,* but could not be so rendered here because of the nearness of the word (*anistêmi*) which *really* means "rise". In two other passages it has been rendered "wake". In Matthew 8:25 they *awoke* the Lord, for He was *sleeping.* In Romans 13:11 we are told that it is high time to *awake* out of *sleep.* Luther's version is far

*For a more detailed explanation of these figures of speech, see page 365 of the Concordant Version, International Edition.

more consistent than our Authorized Version. He saw its force and often rendered it "wake" when referring to resurrection from the dead. As a consequence, this truth is still known and cherished by readers of his translation.

The fact of the matter is that the domain of thought which these words occupy border on each other. At times it seems as though they may be transposed with impunity. Yet there is a basic distinction which comes out clearly when they are used together. One means to *awake,* to *rouse,* the other to *stand up,* to *rise.* This subject would never have become so clouded if this distinction had been consistently maintained in our versions.

The following are some of the passages in which this figure of implication is used, in which the likeness of death to sleep is implied. The dead, in general, are *roused* (Matt. 10:8; 11:5; Mark 12:26; Luke 7:22; 20:37; John 5:21; Acts 26:8; 1 Cor. 15:15, 16, 29, 32, 35, 42, 43, 43, 44, 52; 2 Cor. 1:9); Christ is *roused* (Matt. 16:21; 17:23; 26:32; 27:63, 64; 28:6, 7; Mark 14:28; 16:6, 14; Luke 24:6, 34; John 2:22; 21:14; Acts 3:15; 4:10; 5:30; 10:40; 13:30, 37; Rom. 4:24, 25; 6:4, 9; 7:4; 8:11, 11, 34; 10:9; 1 Cor. 6:14; 15:4, 12, 13, 14, 15, 15, 16, 17, 20; 2 Cor. 4:14; 5:15; Gal. 1:1; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; 2 Tim. 2:8; Heb. 11:19; 1 Pet. 1:21). The ruler's daughter (Matt. 9:25; Mark 5:41; Luke 8:54) is *roused.* By means of this figure, implication, the likeness between death and sleep is most graphically expressed. It is a *repose.* In view of a speedy resurrection it is only a temporary *nap* expressed well by the word "drowse." This is directly stated in Ecclesiastes (9:10):

> **All that your hand is finding to do,**
> **Do it with vigor,**
> **For there is no doing,**
> **Nor devising, nor knowledge, nor wisdom,**
> **In the unseen, where you are going.**

DEATH AND SLEEP DIFFER

If two things are alike in *all* points they must be

identical, and we cannot speak of them as being *like* each other. In comparing sleep with death we must distinguish between the points in which they differ, as well as consider the points in which they agree. In what particulars is sleep unlike death?

Sleep differs from death literally in that the involuntary functions of the body continue to operate in sleep. Digestion and assimilation continue, breathing does not cease. The body is built up. Not so in death. The body is torn down. It disintegrates. Even the involuntary functions cease to operate. Both the sleeper and the corpse, however, are oblivious to all that is about them. They are unconscious even of the passage of time. The disturbed and dream-distracted imagination of sleep which is so common in these restless days must not intrude to mar the image here presented. Normal sleep renders its object so utterly insensible that the moment of falling asleep seems immediately followed by awakening. The renewal of bodily and mental vigor alone convinces us of the intervening period of sleep.

THE "REPOSE" OF DEATH

The term *koimaō, repose,* which is used of Lazarus, is a figure of death in fourteen out of its eighteen occurrences. The bodies of saints which were roused after our Lord's resurrection (Matt. 27:52), Lazarus (John 11:11), Stephen (Acts 7:60), David (Acts 13:36), the husband (1 Cor. 7:39), the careless Corinthians (1 Cor. 11:30), the witnesses of His resurrection (1 Cor. 15:6), the dead saints (1 Cor. 15:18, 20, 51; 1 Thess. 4:13, 14, 15), and the patriarchs (2 Pet. 3:4)—in all these passages the reference is not to such repose as is enjoyed in literal sleep, but to the repose of death.

This figure, of *reposing* in death, is varied somewhat in the Hebrew Scriptures, yet it is sufficiently close for the A.V. to have the phrase, "And... *slept* with his fathers" (2 Kings 8:24; 10:35; 13:9, 13; 14:16, 29; 15:7, 22, 38; 16:20; 21:18; 24:6, etc.). The Hebrew word used

in these passages is *shkb*, and it means Lie. In the Septuagint, it is translated by means of the Greek word which we have rendered *repose*. The phrase of the Hebrew should read, "And...lies with his fathers." While it primarily means to lie down (1 Sam. 3:5, 6, 9), the actual Hebrew word for sleep (*shne*) is used as though parallel to lie down (*shkd*). (See Psa, 3:5; Prov. 6:10, 24:33).

In the Greek, our Lord could say, "Lazarus, our friend, has found repose, but I am going that I should be awakening him out of *sleep.*" And the disciples demurred, thinking that it would be a pity to wake him out of the repose of sleep, which is so beneficial in case of sickness. The soldiers assigned to guard the tomb would have no excuse at all for allowing the Lord's body to be stolen while they were *resting*. They must have meant while they were reposing in sleep, and so the A.V. translators have rendered it "while (they) slept." (Matt. 28:13). When Jesus returned from His place of prayer, He found His weary disciples reposing for sorrow, and He asked them, "Why are you *drowsing?*" (Luke 22:46). The remaining occurrence (Acts 12:6) proves conclusively that we must take "repose" in the sense of sleep. Peter's repose was broken when the messenger ("angel") *awoke* or *roused* him.

From these facts we are sure that sleep is a picture of death. Metaphorically, death is said to *be* sleep, and, by implication, awakening out of the oblivion of sleep is transferred to the death state.

DEATH, THE DARK "ENEMY"

In striking contrast to the present day figures of death are those found in the Scriptures. We call it an angel, but it is an enemy (1 Cor. 15:26). We hear of it as a portico to the bright mansions above, but it is really a shadow (Matt. 4:16; Luke 1:79). We are told that our Lord entered the glory before His resurrection in the enjoyment of His Father's presence, but He distinctly

states that He had *not* ascended (John 20:17) and His resurrection follows the losing of the "pains" or *pangs* of death (Acts 2:24). The same word is here used to describe death which our Lord used to set forth the terrible tribulation which precedes His coming (Matt. 24:8; Mark 13:9). If *He* did not ascend to heaven, if He depended upon resurrection to "loose" Him from death, what right has anyone else to expect "sudden death" to be "sudden glory" or to be loosed from death apart from the power of God in resurrection? Yet He, as well as His faithful saints, have only a brief *taste* of death (Heb. 2:9; Mark 9:1; Luke 9:27; John 8:52).

Death never wears a friendly guise in the Word of God. It is compared to a scorpion, or similar harmful creature, when it is said to have a *sting* (1 Cor. 15:55,56). It is acknowledged to be a defeat, for we are told that it is to be swallowed up in *victory* (1 Cor. 15:54).

When personified, Death reigns like a tyrant in the realm of sin (Rom. 5:14, 17; 6:9, 23; 7:5). And he is the most ghastly of all the horsemen, riding on a sickish greenish steed as he kills with the sword and with famine, and with pestilence; and with wild beasts (Rev. 6:8).

DEATH ITSELF USED AS A FIGURE OF OBLIVION

Death is not only described by means of figures, but it, in turn, is used to describe the relationship men sustain to God, to sin, and to the law.

The simplest of all figures (if, indeed, we may call it a figure) is the simile. This is used to describe the relation which we sustain to Sin (Rom. 6:5). Those who are baptized into Christ are planted together in the likeness of His death. He died to Sin once for all time, and baptism is here used to represent His burial. Thus we are to reckon ourselves to be dead to Sin. It is most evident that those who thus reckon themselves dead *to Sin* are, at the same time, alive *to God.* They are not "dead" to everything, as would be true in literal death. The limits of the figure, then, are the relations between

ourselves and Sin. If death is life in another sphere, as we are assured by tradition, then we are to live to Sin in a different way than formerly. If death is oblivion, as the Scriptures plainly teach, then we are to ignore Sin entirely just as though we had really died and Sin no longer had any claim on us. This figurative use of death is a most powerful proof for the fact of an *un*conscious death state.

On the other hand, one who is oblivious of the claims of God is said to be "dead" to Him. In that striking figure, *oxymoron*, or wise-folly*, we are told that she that giveth herself to pleasure is *dead*, while she *liveth* (1 Tim. 5:6). Literally, of course, she is not dead. But she might as well be as far as God is concerned. Now if it were true that, at death, the believer is immediately ushered into the blissful presence of his Lord and enjoys the ecstatic smile of God, then she that lives in pleasures is most pleasing to God and nearer to Him than the godly widow who continues in prayers and supplications night and day!

Is it not evident from the use here made of death that it figures a separation from communion with God? If it were not so, the figure here would not be wise-folly, but "foolish-folly." Perhaps the best definition of figurative death is found in the eighth of Romans. "The disposition of the flesh is death" (Rom. 8:6). Death itself must be a condition of distance from God's presence if it can be used to illustrate the loss of the consciousness of His presence. This is true whenever death is used as a figure. The expression "spiritual death" is not found in the Scriptures. As God is spirit, those who do not know Him are loosely said to be "spiritually dead." If by this it is meant that their bodies and souls are alive but their spirits literally dead, it were well to drop so unscriptural a thought, together with its unscriptural expression. Their spirits are just as much alive as their

*See page 378, Concordant Version International Edition.

souls and bodies. It is not a question of dividing the man into parts but of his attitude towards God. They are dead to God in a figurative sense, for they have no more consciousness of Him than a corpse has of its fellow beings. As a matter of fact a man can no more live while his spirit is dead than when his body is dead. Instead of a part of the man being dead, he, as a whole, sustains a relation to God or to Sin or to the Law just as if he were really dead. Hence he is dead *to* them. And nothing could be more conclusively convincing that death is a state of oblivion than its use in this figurative sense. A man who is dead to God is oblivious to God. We ought to be oblivious to Sin, which has tyrannized over us in the past.

So we are forced to conclude that the use of death as a figure is in perfect accord, both with the figures which are used to describe it, and the fact that death is a return. Death, then, as far as our consciousness is concerned, is sleep—oblivion. A.E.K.

(To be continued)

JOHN WOODWARD

As we go to press, we learn of the death of Bro. John Woodward of Chicago, Illinois. He was a long time subscriber to this magazine, and for over eight years, he was leader of the ecclesia in Kissimmee, Florida. Failing health forced him to discontinue this work, and he returned to Chicago, where he passed away at a convalescent home on Monday, April 15.. He is survived by his wife Ada, to whom we extend sympathy, for death is still an enemy. Yet it will one day hold sway no longer! How thankful we should be for this precious promise! E.O.K.

ECHOES OF GRACE

A new publication which we believe deserves our encouragement is "Echoes of Grace," published by Brother George Addair, Post Office Box 6170, Phoenix 5, Arizona. At present it is planned as a bi-monthly publication, and its subscription price is $2.00 per year. We are most thankful for its forthright stand for universal reconciliation, and although its present position in regard to the correct cutting of the Word does not completely parallel our own, it is placing proper emphasis on the epistles of Paul, which is most commendable. Have you sent for your sample copy, and are you praying for this endeavor?

MEDITATION

On these things meditate (1 Tim. 4:15).

A small tree seed was tossed by the wind into the crevice of a great rock. There it lay, until life-giving moisture caused it to sprout and send down a tiny rootlet. The crevice was not wide enough for a small plant, much less a tree. But the baby tree did not know the impossibilities of its situation. Obeying the forces of life within itself, it produced a few leaves, and the following season a few more. The slender trunk flattened itself because of the stricture of the crevice—it could do nothing else.

Yet the young tree *grew!* The trunk became hard, to combat hardness. Wonder of wonders, in its straitened condition it began to *move* the great rock—to separate the portions on either side of the crevice. In time, the huge halves of the rock toppled away from the original spot, and the conquering tree stood tall, stately, beautiful in symmetry and splendor. What tremendous strength exerted by such a tiny sapling! What a witness to the power of *life,* even the simple physical life God places in a tree!

In a higher realm—the spiritual realm—a life within *us* grows and develops toward maturity. Invisible to the world around us, this life silently surges upward and forward in a growth that cannot be stayed or hindered by the deadness of our flesh. The progress seems slow, but the laws of spiritual growth are as relentless and sure as the laws of physical growth.

In the commentary on Romans 8:9, by A.E.K., we read "All who believe Him are indwelt by God's spirit.

Christ, by His spirit, is in us. Consequently, our spirit is life, yet our body, being absolutely unresponsive to their presence, is death. Thus, while we have but one body, it is the home of three spirits—God's spirit, Christ's spirit, and our spirit. As a result the spiritual force at our disposal is far greater than the flesh. Our own spirit is the seat of our new life, because of righteousness. Christ's spirit gives us communion with Him. God's spirit gives us power over our dead bodies, just as, in the case of Christ, He roused His body from among the dead."

Let us remember what is the *measure* of this power—lest we minimize it—*Christ's resurrection from the dead!* "Now if the spirit of Him Who rouses Jesus from among the dead is making its home in you, He Who rouses Christ Jesus from among the dead will also vivify you." (Rom. 8:11). This is not speaking of our deliverance in the future, when we shall be changed like unto His body glorious. The context speaks of *now*. While we tabernacle in bodies of flesh, we have this vivifying power at work in us and for us! What encouragement to us in times of weakness and seeming failure! How it teaches us to *rest* in His power, and simply cooperate with His methods!

It is when we *know* of this Life at work within us, that we remember that "we are debtors, not to the flesh..." It is when we understand that it is "*God* Who is operating in you to will as well as to work"—it is then that we have faith and expectation, and can "carry our salvation into effect" even though it be with fear and trembling. We need to drink in the full rich meaning of this passage!

The conflict between flesh and spirit brings suffering. The straitened tree had no feeling, hence did not feel its growing pains. But we are not trees; we are creatures of feeling. Therefore, distress and afflictions will accompany our growth; we must arm ourselves to endure the pressure. Indeed, if we do not suffer with Christ,

we cannot be a participant with Him in His glory.

In reference to such suffering, we quote: "The sufferings are not purposeless, but are eloquent preachers of the abnormality of sin, and are a pledge and prophecy of glorification with Christ. Think of this, suffering saints, who are cramped and thwarted in a creation subject to vanity!... Crippled powers will give place to perfected faculties and abilities. Baffled endeavors and frustrated affections will blossom into unimagined beauty and completeness. The slave of corruption will emerge from his prison house into the liberty of the new creation..." (from Rogers' *Studies in Romans,* page 554).

Reckoning that present sufferings cannot even compare with the glory awaiting us, Paul sums it up, "What shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword?... Nay, in all these we are *more than conquering* through Him Who loves us." (Rom. 8:35, 37). F.S.

The Children's Page

YOUNG BELIEVERS LEARN TO PRAY

Perhaps when you were very small, you learned a little prayer to say before you tumbled into bed. Or maybe it was a short sentence at mealtime, to say "Thank You" to God for your food. You should be *very* grateful if your family gave you such training.

Now that you are growing older, these "beginning" prayers need changing to fit your years. Your prayers should no longer be memorized sentences, but instead, something that you really want to express to God. You do not need to pray like older believers do; you may use your *own* words to say what you feel in your heart.

God has given us so *many* good things. You may want to begin by saying "Thank You" for all good things He has given. Almost all the prayers recorded in scripture include a "Thank You" for God's blessings.

Do you know of someone among your friends or family, who is sick or troubled, and in need of prayer? Ask God to help, even though you cannot imagine how the answer might come. Romans 8:26 tells us that God's spirit *helps* when we do not know what to pray for; this means that down deep in our hearts His spirit will be praying with us and for us.

God's Word does not say that all our prayers will be answered. God is the Father of our Lord Jesus Christ, and because of this He is also *our* Father if we belong to Christ. So we ask Him for what we need, (or *think* we need), and then we leave it in His loving care, believing that He knows best about all things. "*Let nothing be worrying you,* but in every prayer and petition let your requests be made known to God with thanksgiving, and the peace of God, being superior to every mental state, shall garrison your hearts and your apprehensions in Christ Jesus." (Phil. 4:6,7). Notice the part about *peace.* After you pray, God's peace will *guard* and *strengthen* your heart; this is what "garrison" means. Isn't this a wonderful promise?

Read 1 Tim. 2:1-4 and you will find that we should pray for *all* mankind, as well as for kings and rulers. This means that we should pray for the leaders of our own country and state, asking God to guide them, so that they will rule us wisely.

Paul tells the Colossians to "persevere" in prayer (Col. 4:2). In other words, we should *continue* to pray, and not forget to tell Him what we need, and the needs of our friends, always remembering to thank Him.

Ephesians 6:18,19 is another place where Paul tells the people to be faithful in their prayers; this time he tells them to pray for all the *saints.* Just imagine, we can ask God to bless all His own people *everywhere*—even those in other lands who do not know us. Perhaps there are young believers in other lands who are also praying for you! Isn't this a precious thought? F.S.

UNSEARCHABLE RICHES FOR JULY, 1963
BEING THE FOURTH NUMBER OF VOLUME FIFTY-FOUR

EDITORIAL

MAN'S AMAZING technological prowess, as demonstrated by an ever-increasing multitude of inventions—inventions of a nature relegated to the realm of pure fantasy but a decade or two ago, serves only to point up more strongly his amazing *in*ability to solve even the simplest of his social problems; how to get along with his neighbors.

In many parts of the world there is ever increasing tension between the various segments of humanity. As we observe the greater efforts now being made to "integrate" ethnic groups into a homogenous whole, we note also that, in many cases, the pressures being exerted seem only to create further antagonisms and tensions. Moderates of both races are moving to more radical positions, and violence frequently becomes the end result.

WHAT SHOULD THE BELIEVER DO?

What is the believer's relationship to all of these upheavals? What should he do, if he finds himself confronted with the necessity to take a stand?

Paul, our beloved apostle, lived in times which might be likened to our own. There were tensions then as there are now, and, just as it is today, there were certain groups which felt superior to those less fortunate than themselves. In fact, Paul was raised from a child in one of these "superior" groups, which severed itself and enforced a form of "segregation," for he was trained as a Pharisee.

The lesson we can learn from Paul is a simple one. His childhood training gave his prejudices deep roots. It made him into a fanatic, a zealot, "boiling over" in his fervent desire to serve his God in the way he had been taught. He was truly sincere. He meant very well. Yet the final result was to cause him to forcibly "segregate" those who were followers of what he deemed a heretical teaching, by placing them in jail.

No doubt, prior to his trip to Damascus, Paul might have fitted quite perfectly the description our Lord gave of the Pharisee, who, seeing the man wounded on the Jericho Road, would have felt justified to pass by on the other side.

SAMARITANS WERE LOOKED DOWN UPON

We must remember that the Samaritan man, who showed true compassion, and who, in the parable, was the "associate" or neighbor of the man in need, would have been an utter outcast or "untouchable" in the self-righteous eyes of many of the calloused Israelites, particularly the Pharisees. There is a good lesson in that parable which may have an application today, for there are a number of groups among us which, in our eyes, may seem like Samaritans.

THE CURE IS CHRIST

Is there a cure for man's inhumanity to man? Is it legislation, or court action, or conferences? No, the disease must first be treated at its source—men's hearts. Until a man sees Christ vividly, as Paul did on the Damascus Road, he may always remain a Pharisee. Until a man understands what crucifixion with Christ entails (Gal. 2:20), he will not be ready to deem "one another superior to one's self." (Phil. 2:3). *Humility* is the great unifying force, in the home and in the ecclesia.

LET US PRAY FOR ALL

That prayers are needed, especially now, for *all* man-

kind, for kings and all those being in a superior station, would seem most evident. Let us endeavor to be leading *a mild and quiet life,* in all devoutness and gravity, for this is ideal and welcome in the sight of our Saviour, God.

WHEN ALL WILL BE ONE

There is a time coming, but still a long way off, more than two entire eons away, when *all* will have their old humanity stripped off, and replaced with a young, new humanity, which *will* accord with the One Who is creating it, wherein "there is no Greek and Jew, Circumcision and Uncircumcision, barbarian, Scythian, slave, freeman, but all and in all is Christ." (Col. 3:11).

If we would anticipate that blessed time on a limited scale in our own dealings today, we might do well to heed Paul's entreaty which follows the passage I have just quoted.

KINDNESS, HUMILITY, MEEKNESS

"Put on, then, as God's chosen ones, holy and beloved, *pitiful compassions, kindness, humility, meekness, patience,* bearing with one another and dealing graciously among yourselves, if anyone should be having a complaint against any. According as the Lord also deals graciously with you, thus also you. Now over all these *put on love,* which is the *tie* of maturity. And let the *peace of Christ* be arbitrating [umpiring] in your hearts, for which you were called also in *one* body, and become thankful." (Col. 3:12-15). D.E.K.

PUBLIC SCHOOLS MISSIONARY WORK

We have received word that the brother who has been the main support for this important work, which could be discontinued by order of the authorities at any moment, has been forced to discontinue his contributions. Hence we should pray that the Lord will see fit to raise up others to take care of this need, in order that it may, if that be His will, be continued in the future. E.O.K.

UNITED MEETINGS AT RUSHOLME PUBLIC HALL MANCHESTER, ENGLAND

May 12, 1963 was a day of happy fellowship with the Manchester ecclesia when we gathered together to worship and meditate upon God's Word.

In the morning session Bro. B. Davies added to his previous talks upon the subject "Thy Words Were Found," giving further information as to the reasons for the Concordant Version, and indicating how it contrasts with many of the popular versions in its precision and consistency of translation.

Bro. H. Simpson occupied our minds with "A Record of Affection," from Col. 4:7-18; noting Paul's mention of many of those who fellowshipped with him in his ministry.

Bro. E. G. Jones closed our sessions with a meditation upon "The Prayers of the Prison Epistles," outlining their purpose and function for the saints, and reminding us of how great a treasure these fourteen chapters of the Prison Epistles are for the saints of today. E.G.J.

SHEFFIELD UNITED GATHERING

Brother E. H. Clayton of Sheffield opened the meetings held at Sheffield on Sunday, June 16, when a goodly company gathered for fellowship. Our brother occupied the morning session with a continuation of his discussion of Ephesians 4:7-16 with the subject "Growing into Him—The Head." Reminding us of his previous talk, "The Stature of Christ's Complement," he detailed for us why this growth is necessary; how God's calling of the saints called them together to go forward to maturity, a maturity stated in this section of the Ephesian epistle, and to which the context also directly relates.

Brother B. Davies of Beeston also developed his previous subject—"Thy Word was Found" telling us how it may become the joy and rejoicing of our hearts. He indicated how necessary it was for us to pay attention to the time elements in Scripture. How, if we would understand the Scriptures, we must have a perception properly related to the "course of the eons."

Brother J. Essex of Beeston added to the day's ministry by giving us instances of "Yet Now" in Paul's epistles. He pointed to our need to discriminate according to the import they give in their contexts.

We give thanks for these meetings, for their value increases as we fellowship together in the ministry of His Word and Grace. E.G.J.

REDUCTION IN PRICES OF WIGRAM'S CONCORDANCES

We are happy to announce a reduction in price for both the excellent concordances of George V. Wigram, which we carry in stock at Saugus. The Englishman's Greek Concordance is now reduced to $10.00, and the Englishman's Hebrew and Chaldee Concordance is now $15.00.

PAUL'S "MY EVANGEL"

PAUL closes his letter to the Romans with an invocation 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..." (Rom. 16:25).

PAUL SEVERED

Here he distinguishes between his evangel and the revelation of a secret. In the opening statement of the epistle we are informed that he was *severed* for the evangel of God, concerning His Son (Rom. 1:1-3.) That this is a distinct message from that proclaimed by the other apostles is evident, for he was *severed for it.* Even in the book of Acts, where this is less definite than Paul's epistles indicate, we have the record of this severance and are confirmed in this by the fact that in that book he is the only one who sets forth Christ as the Son of God (Acts 9:20) and who proclaims the evangel of God. This is entirely absent from the preaching of the twelve apostles at that time.

THE THREE OCCURRENCES

Three times Paul speaks of "my" evangel (Rom. 2:16; 16:25; 2 Tim. 2:8.) Once, as we have seen, he speaks of his evangel as one of the foundations upon which the saints were to be established. In the other two instances he speaks of things which are in accord with

NOTE: This article is part of a series which began in Volume 52, Number 1 (January, 1961). All of these back numbers are available.

it, which are associated with it in a marked manner. These are the judgment of humanity (Rom. 2:16) and the rousing from among the dead of Jesus Christ, Who is of the seed of David (2 Tim. 2:8).

The various commissions which we have already considered do not involve the judgment spoken of in Romans. The *hidden things* of humanity are not adjudicated by any of the previous commissions. There is judgment for the Israelite who turns traitor to his King; for the nation which fails in allegiance to the expected kingdom; for the man who discredits the resurrection; for an unrepentant or unsympathetic attitude towards offered pardon; but now men's motives, the very basis of their acts, are to be brought to the test of God's glory apart from any national distinctions, government, or outward conduct. This is in harmony with Paul's message, which is based upon the fact that *all* have sinned and are wanting of the glory of God (Rom. 3:23). So, too, with the resurrection. One need only refer to the closing chapters of Paul's epistle to the Corinthians to see what a vital and unique place it has in his teaching (1 Cor. 15:12-58).

In its importance, as also its necessity, the rousing from among the dead of Jesus Christ ranks with His coming to be of the seed of David. Davidic descent gave Him a relationship as to the flesh, while His resurrection indicated His origin, designating Him Son of God. Both matters are in accord with "my" evangel. The relationship as to the flesh also provided a situation in which Paul could fill up, in his own flesh, in His stead, the deficiencies of the afflictions of Christ; and in this the apostle ever rejoiced.

OTHER EVIDENCE

But the coupling of the word "my" with "evangel" is only a small part of the evidence which bids us regard his glad message as a distinct revelation. Before considering the message itself and noting its distinctive

characteristics, we pause to point out how frequently he lays claim to the monopoly of it.

Some are stumbled by the statement in Galatians that "if ever we also, or a messenger out of heaven, should be bringing an evangel to you beside that which we bring to you, let him be anathema!" (Gal. 1:8). From this they conclude that there is but one universal "gospel," without variation or modification. But the study of the previous commissions has shown us that there is variety in the message of God, according to the object in view and in keeping with the condition of those to whom it is sent. Let us note, then, that the apostle qualifies his statement by adding "to you" (that is, the Galatians, as uncircumcised believers out of the nations). He was the apostle of the Uncircumcision (Gal. 2:8). The twelve apostles were sent to the Circumcision. They went to their respective spheres because of the character of the commission under which they served. By thus qualifying his statement by the phrase "*to you*" he does not object to Peter's proclamation of the kingdom to the Circumcision. Every circumstance and assertion in the context goes to show that while he cautiously obtained the fellowship of the twelve, the terms of that very fellowship sent him one way and them another. Indeed, the apostle did not preach this evangel when in Judea, for he speaks of it as "the evangel which I am heralding among the nations." (Gal. 2:2).

Let us note that here we have a name given to Paul's evangel. It is termed the "Evangel of the Uncircumcision" (Gal. 2:7). It is put in the possessive, but it is not yet considered here as in the possession of the Galatians. It was given to Paul for the Uncircumcision, so that the name denotes its *character.*

In their second letter to the Corinthians, Paul and Timothy remind those at Corinth that "if *our* evangel is covered, also, it is covered in those who are perishing, in whom the god of this eon blinds the apprehensions of

the unbelieving so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does not irradiate them." (2 Cor. 4:3, 4). He has been speaking of the covering lying on Israel's heart. Israel expected the future glory of their Messiah as the twelve apostles had heralded it. But they did not know the evangel of the "glory of Christ," a glory which He already possessed at God's right hand. The fact that the earthly glory did not appear was an opportunity for the Adversary to blind their minds.

In writing to the Thessalonians, Paul reminds them of his course among them. The evangel of God, he says, did not come to you in word only, but in power also, and in holy spirit and much assurance (1 Thess. 1:5). This is why they *knew* their election by God. In the same strain he writes to them again: "Now we ought to be thanking God always concerning you, brethren, beloved by the Lord, seeing that God prefers you from the beginning for salvation, in holiness of the spirit and faith in the truth, into which He also calls us through *our* evangel, for the procuring of the glory of our Lord Jesus Christ. Consequently, then, brethren, stand firm, and hold to the traditions which you were taught, whether through word or through *our* epistle." (2 Thess. 2:13-15). When we examine his evangel itself we will see that the characteristics here mentioned pertain to it alone and not to the message heralded by the twelve apostles.

The third item of the Secret Administration provides that the nations should be "joint partakers of the promise in Christ Jesus, through the evangel *of which I became the dispenser.*" (Eph. 3:6). It would be quite needless, in such an epistle as Ephesians, for the apostle to remind them that he was a dispenser of the evangel, yet that is all that is conveyed by the common punctuation. But the point is that the nations are not "joint partakers" of the promises which come through the evangel as proclaimed by the twelve, but rather through that evangel of

which Paul was, in a special and distinctive manner, the dispenser.

Paul lays himself open to the charge of egotism in commencing every letter with his own name were it not that he is writing in an official capacity and his name is the badge of his special ministry.

PAUL'S COMMISSION

Now let us ponder Paul's commission. Unlike the formal commissions we have been considering, Paul's commission is not stated categorically. We have a number of accounts, but in each there is a local coloring. Certainly in his first letter to the Corinthians he reminds them of the evangel he had brought to them. (1 Cor. 15:1,2). The great facts of Christ's death for sins, His burial and resurrection, are presented (15:3, 4), yet this is really only an outline. Then he enlarges upon the resurrection, for it is this which is the subject before him (1 Cor. 15:12-58). In the book of Acts stress is laid upon those aspects of Paul's work which affect the kingdom, for that is the subject of the book. The account of his call merely tells us that he was to bear the Lord's name before both the nations and kings, besides the sons of Israel (Acts 9:15). We have the account of this threefold work in Acts itself. It is significant that nowhere else is Paul's testimony before *kings* brought before us, for the book records the rejection of the kingdom. In his defense before his own countrymen, Paul repeats the words of Ananias concerning himself: "The God of our fathers fixes upon you beforehand to know His will, and to be acquainted with the Just One, and to hear the voice of His mouth, that you shall be His witness to all men of what you have seen and hear." (Acts 22:14, 15). It was before King Agrippa that Paul gives the fullest account of his initial commission. The Lord explains His appearance to him thus: "... for I was seen by you for this, to fix upon you before for a deputy

and a witness both of what you have perceived and that in which I will be seen by you, extricating you from the people and from the nations, to whom I am commissioning you, to open their eyes, to turn them about from darkness to light and from the authority of Satan to God, for them to get a pardon of sins and an allotment among those who have been hallowed by faith that is in Me." (Acts 26:16-18). Two things are apparent from this. He was specially entrusted with that part of Luke's Commission for Mankind, which referred "to all the nations." (Luke 24:47). But it is also evident that this was not final, for he was promised future revelations. So, since Paul was not given all his orders at the start, we will need to notice his acts as he carries out the work assigned to him. Not only can we trace its correspondence with these charges, but also its gradual unfolding as a result of later revelations.

THE EVIDENCE UNFOLDS

Even before he and Barnabas were formally severed from the rest at Antioch, Paul had proclaimed Jesus as the Son of God, as well as Israel's Messiah. We have already noted the apostle's course at Pisidian Antioch, the first extended account of his preaching after his severance from the other apostles. Without setting the law aside, while still proclaiming pardon, he adds this most significant statement, "... and from all from which you could not be justified in the law of Moses, in this One everyone who is believing is being justified." (Acts 13:39).

Justification is never preached in the four "gospels." True, we have Wisdom justified and God justified and sinners seeking to justify themselves, but in only one instance do we read of a man being justified. The Pharisee justified himself on the ground of his own acts. It is in contrast to this that the tribute collector is "rather" justified (Luke 18:10-14). Not that he en-

joyed the fullness of this blessing as we may, but he, rather than the Pharisee, was right. It is important to note that this is the only case where a propitiatory shelter is spoken of in the four accounts. The tribute collector condemned *himself,* but asked *God* to make a propitiatory shelter for him, the sinner. This attitude was *right* and, because of this, he descended to his home justified, rather than the Pharisee. Even so, the case is *not* the justification of Paul's evangel.

While the book of Acts is filled with the fulfillment of Luke's Commission for Mankind coupled with the First Kingdom Commission when addressing Jews in the land, and baptism and signs from the Creation Commission, the account in Acts merely touches the distinctive commission which was entrusted to Paul. When Paul's commission does come before us, it, like Luke's Commission, is coupled with and colored by the burden of the book, which is the kingdom of Israel.

JUSTIFICATION IN ROMANS

The epistle to the Romans perfects the fragment of the new departure which began at Pisidian Antioch. After the failure of the kingdom proclamation, government is no longer in question and divine clemency no longer can send out couriers to proclaim pardon for the mistakes and misdeeds of its subjects. It is the function of the executive to punish or pardon where wrong has been committed. This is quite distinct from the function of the judge. His sole business is to determine whether the prisoner is guilty or not. In Romans, then, the scene is changed. We are in the courtroom. The law upon which all must proceed is laid down. It is perfect equity; there is no distinction.

Mankind is first on the docket. But each one wants to take the judge's seat himself and indict his fellow man, forgetting that he is equally subject to the judgment of God. Mankind condemns itself (Rom. 2:1-16).

Next comes the Jew, who does not wish to be reckoned

with the rest. He *knows* the law yet breaks it. But a lawyer has no better chance in this court than if he did not know a line of law. At the consummation of the First Kingdom Commission, judgment will proceed upon the basis of Israel's priority. The favored nation does not come into this judgment at all, and the rest are rated entirely upon the ground of their treatment of the faithful Jew (Matt. 25:31-46). The Second Kingdom Commission, though its object is the nations, subordinates them to His earthly people, Israel. And even when, in Luke's Commission, a pardon is proclaimed to all nations, including Israel, it was to begin at Jerusalem. The record in the book of Acts shows that it was only with the intervention of divine prompting that it was proclaimed to any other than fellow Jews. The commission was clear enough. The long narrative in the case of Cornelius shows how this prejudice was broken down. The book of Acts, however, is most strictly a kingdom account heralding a kingdom truth, and pardon a kingly prerogative. As such, it must give the Israelite the place preeminent. In Romans, however, we are in the courtroom, where there is no such distinction between Jew and Greek. Justice inflexible is the only rule. The law on which the Jew rested finds him with mouth barred and subject to the judgment of God (Rom. 2:17-3:20).

The charges against both Jew and Greek are sustained. Both await their sentence. Outside the courtroom the Jew's national privilege gave him a great advantage. But before the bar of God there is no distinction (Rom. 3:23).

GOD

Who is next on the docket?

God Himself!

And what is the charge?

Deviation from the strict line of justice on two counts: (1) Passing over the penalties of sin in the past, and, (2) Justifying the sinner now.

The first count is met by the fact of God's purpose that Christ Jesus was to be the Propitiatory Shelter (Rom. 3:25). His blood has reflected efficient value into God's prior forbearance. That blood also points forward to the future priestly work of Him Who will minister according to the power of an "indissoluble life" (Heb. 7:16).

The second count is a question of equity, that is, it is "apart from law." (Rom. 3:21). There is recourse to the righteousness of God, in all its exclusiveness. It is no problem to Him, for His righteousness is a realm where law has no jurisdiction, where the glory of God achieves His own results. Since God is God, He Himself is adequate to balance the equation.

And what is the evidence in this regard? It is summed up in the words: "Jesus Christ's faith" (Rom. 3:22). It is through His faith that God's righteousness becomes ours, for He was ever obedient to God's righteousness. The faith of Jesus Christ was in the righteousness of God.

In God's grace, those who are of Jesus Christ's faith are justified gratuitously. This is through the deliverance which is in Christ Jesus (Rom. 3:24), for this deliverance displays God's righteousness in the current era (Rom. 3:26). In Him Who knew no sin, God has approached the sinner, that those who believe may be becoming God's righteousness in Him (2 Cor. 5:21). The case of the irreverent is thus in the hands of God (Rom. 4:5).

However, since this case is outside the domain of law, what standard of equity is available? There are two, yet the two are one; God's glory and the welfare of His creatures.

Can sin be justified on the ground of God's glory? Sin *by itself* never can. But sin and the Saviour's obedience to His Father's will combine to give an infinite effulgence to God's glory. The combination is of such beneficent brightness that nothing could justify the withdrawal of sin now, even if that were possible, and

nothing could have given Him the right to withhold so much of Himself as the faith of Jesus Christ displays. From the very nature of the case, no other channel is possible for the manifestation of the essence and attributes of God but sin. Sin is against God's will, but the obedient sufferings of Jesus Christ were in line with God's will, and consequently the sufferings of Christ were and are "God's righteousness." Jesus Christ's faith was in the Father's righteousness. His blood is the glorious evidence of His faith; He believed the word of His God and Father. And His faith gives the value to the faith of the one who is of the faith of Jesus.

So that, while sin by itself mars and destroys and corrupts, Justice would demand its removal and condemnation, yet sin and the blood of Jesus Christ (the blood figuring His faith and consequent suffering) is the very ermine in which Justice is robed. They bring righteousness, peace and blessing; they preserve and create. The treasures of God's love would forever remain buried deep within His heart, unknown to His creatures, lost to the universe, apart from the occasion offered by sin. But since true love, by its very nature, must burst forth, its hiding would go far to prove that no love existed there at all.

This righteousness, for all and on all who are believing, is thoroughly distinct from law. Law cannot deal with sin. It only condemns and is unable to bestow any righteousness. It is perfectly right, then, for God to justify those who take part in this great purpose to reveal His own glory, even though law, both natural and divine, condemns their doings. He is just and the Justifier of those whose faith grasps the faith of Jesus (Rom. 3:26), for the faith of Jesus was in God's righteousness. The blood of Christ remains the evidence of the faith of Jesus, as well as a demonstration of the righteousness of God. Those who believe are *justified.*

This is not pardon for pardon assumes guilt. The

great difference between justification and pardon is immediately apparent when we apply them to God. The tribute collectors, we read, *justified* God (Luke 7:29). But how far was it from their thoughts to *pardon* God! Pardon can only be dealt out by one in authority. A judge cannot pardon. Pardon is the exclusive prerogative of the executive. The king may pardon a criminal (whom the law has declared guilty) because of extenuating circumstances. But he dare not, cannot justify his misdeeds.

A judge can justify. But a judge can justify only on one of two grounds. First, the accused is not guilty of the crimes within the letter of the law. Second, he is guilty as to the letter of the law, but an appeal to a court of equity declares the breach of law justifiable. This is the nearest approach that human jurisprudence is able to make to God's righteousness.

God then, is justifed in His passing over of the penalties of sins which occurred before the Propitiatory Shelter was displayed. Indeed, the Propitiatory Shelter preceded sin in the divine plan. The Lamb was foreknown before the disruption occasioned by the entrance of sin, and in God's purpose, It was slain from that event. (1 Pet. 1:20, Rev. 13:8). Sin is not the *occasion* of deliverance; it is its foil, without which our eyes could not behold its beauty. It is the darkness which reveals the light. It is the necessary incident of deliverance. Without it, deliverance, with all its burden of endless glory, could never have found expression.

And, since God was righteous in passing over the penalty of sins previously committed, He is also justified in pronouncing just everyone who believes. They are justified *gratuitously* through the deliverance which is in Christ Jesus. This same word is used in Galatians 2:21 where we learn that if righteousness is through law, consequently Christ died *gratuitously*. There would be no need for His death. They hated Him *gratuitously*

(John 15:25). No cause for this hatred could be found in Him. Just so with our justification. Unlike pardon, it finds no worthiness in us whatsoever... it is *gratuitous.*

Pardon asked for at least a proper attitude of mind, or repentance, without which its exercise would only encourage wrong doing. But justification is divine from beginning to end. While the grace and love it displays eclipses any pardon which might be offered, yet it is the strictest justice. It is the outcome of divine counsels which long preceded the advent of sin and which find fulfillment long after sin has left the scene.

EXCLUSIVE TO PAUL

In this brief outline of the doctrine of Paul's "my" evangel, it is necessary to note that *it was never recorded by any other inspired writer.* Although James speaks of justification, his justification is by *works,* the very *opposite* of the evangel Paul preached. It has its place, but not in this administration of the *grace* of God.

So that, even if Paul had never spoken of "my" evangel, we would still have reason to call this message *his.*

Pardon reminds us of the day of *David* the King. Justification goes back further, to *Abraham* when there was no law. The secret commission which we are about to consider takes us back still further to the very beginning. It concerns us with *Adam* and his offense. A.E.K.

(To be continued)

MADIE FECKLER CLAYTON

Beloved by all in the group at Danville, Virginia, Sister Madie Clayton died on March 19. She had been ill for about a year, and, although she will be missed by her family and friends, her suffering is over, and the pain will be absent when she is roused to be with her Lord.

The funeral service was conducted by Joe E. Herndon, pastor of the Concordant Bible Class, Body Church of Christ. Surviving are her husband, William Edward Clayton, three daughters and one sister. E.O.K.

MERCY UPON ISRAEL
(ISAIAH 25)

The previous chapter, dealing with Israel's judgment, prepares the way for this portion (25:1 to 27:13,) which describes in detail the mercy to be shown to them in the day of Ieue. It is grouped around the judgment which will be meted out to the powers of evil when Christ comes into His Kingdom. This reference to evil is buried in the center of this part, and occupies but a single verse (27:1,) while worship and praise and song fill up the rest. These accord with that future day, when a fresh eon will start and the work of human salvation is effectively begun on the earth, continuing until the TO-Subjector has brought all into harmony with His Father.

The climax, corresponding to the load on Babylon in chapter 13, is now reached. The prophet discerns it as fulfilled in the fact that *Ieue reigns in Zion.* The faith and expectancy of Isaiah receive a deep impression, for, amidst the elements of judgment, he discerns something not only to predict, but the vision moves into the reality of what is effected, so that he himself seems impelled to praise his Alueim. This is the prophet's song of praise. The outcome of the ways of Ieue will not only merit worship, but will induce it.

THE PROPHET'S PRAISE

Ieue, my Alueim art Thou!
I will exalt Thee by acclaiming Thy name!
For Thou makest a marvel,
Counsels from afar that are faithful. Amen!

NOTE: This article is part of a series which began in Volume 51, Number 1 (January, 1960). All of these back numbers are available.

Isaiah, in words which seem almost to imply urgency, as well as emphasis and joy, affirms that Ieue is his Alueim. He will acclaim the name of his Alueim. The prophet discerns Zion as the marvel which Ieue makes in the earth. Counsels, not of the earth but from afar, are seen to be faithful, since Ieue reigns in Jerusalem. And the prophet adds his "Amen" ere he enumerates any of the details which establish the glory of Ieue's reigning in Israel. Zion is the city of the great King and will be the center of all rule in that day. His people will be righteous and justice will be administered.

CITIES DESTROYED

2 For Thou makest of a city, a mound,
A fortress town into a fallen heap,
A citadel of the arrogant to be no city any more.
It shall not be rebuilt for an eon.
3 Therefore a humble people shall glorify Thee.
A town of terrifying nations shall fear Thee.
4 For Thou dost become a stronghold for the poor,
A stronghold for the needy one in his distress,
A refuge from the storm, A shade from the drought,
For the spirit of the terrifier is as a storm against a side wall.
5 As a drought in an arid place,
The tumult of the arrogant art Thou quelling.
A drought in the shadow of a thick cloud,
The psalm of the terrifier is He humbling.

Cities which have been centers of opposition to divine rule will have been destroyed. So too was Babylon removed as the center related to the past three world-kingdoms. When Babylon rises for its future role, as the center of the fourth world-kingdom, it too, will be utterly destroyed (Rev. 18). Meanwhile, for many centuries, this has been silently adumbrated in the mounds of the Euphrates in Babylonia. The ruins of Asia Minor and Greece were very different in appearance, for they could be seen, but not so those of Nineveh and Babylon. They were fallen heaps which became mounds hiding from view what they had been. Excavation was necessary to discover whether they actually were the sites of the once former cities. Isaiah sees the

dominance of city fortress and citadel, occupied by the arrogant, giving place to the reign of Zion.

This picture of the results of Zion's rule is very different from the one we see when Babylon or man rules. The latter have afforded no glory to God, but Isaiah sees a humble people glorifying Ieue (vs. 3) and a town of the terrifying nations fearing Him. All the figures of these words indicate the boon coming from Zion's Ruler. In the situation of the beginnings from which Ieue becomes King in Jerusalem, He is the Refuge and shade to the poor and needy, whereas the spirit of the terrifier; its evil but became more evident, even as is the storm against the side wall, for there was no benign results from it.

Zion's sway will be beneficent, quelling tumult and even humbling the psalm of the terrifier; how distinct is such a psalm from those requested of the captives of Zion. They were to sing songs of Zion as they dwelt by the rivers of Babylon. They could not sing Ieue's songs while on foreign ground.

The future praise and worship of the chosen nation will not be related to that sad position, for the past will then afford the background, which, by its lack of comparison, will ensure a true estimate of the blessedness which they have reached under the ordering and leading of Ieue.

THE FEAST IN THIS MOUNTAIN

6 And Ieue of hosts makes for all peoples,
In this mountain, a feast of oils,
A feast of lees, of oils from marrows, of filtered lees.
7 And He swallows up on this mountain
The face wrap wrapped over all the peoples,
And the blanket blanketing all the nations.
8 He swallows up death permanently.
And my Lord Ieue will wipe every tear off of all faces,
And the reproach of His people will He take away of all the earth,
For the mouth of Ieue speaks.

The praise arises from the positive activities of Ieue, for He provides the richest kind of a feast. In His

negative activities, Ieue removes all which has enveloped the peoples and nations, causing their lack of response to Him. Ignorance has so blanketed their realization of Ieue that the peoples have failed completely to discern His worth.

The Lord Jesus, in His ministry, made reference to festivity as a figure of the felicity which He came to introduce to Israel, especially the wedding festivities. This did not then eventuate, for there was no immediate victory, for the cross intervened, yet the wedding festivity is mentioned again in the Unveiling (Rev. 19:9). Isaiah sees a feast provided by Ieue—one which is ample for all peoples. The celebration marks the establishing of Ieue's kingdom, hence this finds correspondence with the above. The location of the feast is in "this mountain," which confirms the place as Zion (Jerusalem,) where the Lord began and closed His ministry. The fare to be provided indicates the character of the banquet; oils from marrows suggest a delicacy, and wines filtered from lees indicate a richness of flavor due to long and complete fermentation, and without unpalatable dregs.

The vision moves onward to speak of the extent to which the blessings of God's kingdom will reach: death swallowed up permanently. This, in its completeness, looks forward into that future eon which is but dimly defined in the Hebrew Scriptures, for it is beyond the immediate reign of God's kingdom, which is viewed as "for the eon" in Isaiah. Meanwhile, there will be benefits to God's elect which anticipate the wider value intimated here, with relation to the swallowing up of death. In particular, "His people" will receive the immediate benefits from this blessed fact.

SALVATION IN THIS MOUNTAIN

9 And they will say in that day,
"Behold! This is Ieue, our Alueim.
We expected Him, and He will save us!
This is Ieue! We expected Him, and we will exult!

And we will rejoice in His salvation,
10 For the hand of Ieue will rest in this mountain."

The song and praise of the prophet is here concluded. These verses go on to speak of the praise which will be uttered in that day by the people of God. The standpoint of their praise is somewhat different from that of the prophet, for their words bring to mind that which is said in Hebrews 9:28, "He will be seen a second time, by those awaiting Him, apart from sin, for salvation." They claim Ieue as "our Alueim."

They have heeded His word, for they expected Him, and forthwith they speak of its theme, that "He will save us!" Their hosanna will have been heard, and their rejoicing is in His salvation. The hand of Ieue will rest on the place in which the salvation will be enjoyed—this mountain—which is none other than Zion. This point is a beginning, on earth, of salvation. It will grow in value to them in the eons which remain, and it will become increasingly inclusive until, at the consummation, it embraces all—a point which (in time) is far beyond the events which take place in "this mountain."

MOAB DESTROYED

And threshed is Moab under Him
As crushed straw is threshed by a threshing sledge.
11 And He spreads forth His hands within it,
As the swimmer is spreading his hands to swim,
And He abases its pride with the ambushes of His hands,
12 And the impregnable fortress of your walls He prostrates.
He lays it low.
It attains to the earth, unto the soil.

Here, speaking of Moab, the vision gives a most obvious contrast to the salvation which will come to Israel. The load placed upon Moab developed no good in them, and it would seem that they continued in their own pride, and in opposition to Israel and to Ieue. Yet Ieue will judge Moab, for He is well able to enter into their land to spread forth His hands in it in order to deal with them. The swimmer, when he swims, does so with ease, and this illustrates the ease with which Ieue will judge Moab.

Their walls are not an impregnable fortress, as is their boast. Moab has been a most hateful rival of God's people, and has afforded not the slightest grace or favor to them. The vision sees them broken permanently, giving emphasis to the fact that Israel will enjoy peace and serenity in her salvation in Jerusalem. Moab is an apt illustration of the truth that all opposition to Ieue and His people will forthwith be dispelled and ended. This is the note which marks the theme of Judah's song, which we find in the chapter which follows.

Ieue has triumphed! Judah's song bursts forth. On the sea-shore, following the nation's withdrawal from Egypt, Moses rejoiced and praised Ieue concerning His triumph (Exodus 15.) That song mused upon the defeat of Pharaoh's host, with details in it also referring to the flustering of Edom and the quivering of Moab. Judah's song will be much more than an echo of that song, for, in this prophecy, these matters receive an increased value, and they are related to an equally auspicious occasion; the fruition, in fact, of all that Ieue inaugurated by the hand of Moses. E.H.C.

(To be continued)

RADIO MINISTRY

We have two radio programs on the air at the present time. Please pray for these efforts to make the truth known over the air, and listen if you are within range. They are as follows:

"Pastor Bill," Sunday mornings at 9:15, station XEMO, near San Diego, California, 860 (center of your dial). This is a 15 minute program, which Pastor William K. Hoag of Grace Concordant Church of El Cajon packs with thought-provoking statements of truth from the Scriptures. It is a powerful station, easily heard in the Los Angeles area.

"Bible Exposition," Sunday mornings at 7 a.m., is a half hour program over KLIX, Twin Falls, Idaho (1310 on the dial), conducted by Bro. Joseph E. Kirk. Mailing address of the program is P.O. Box 9, Chino, California. Bro. Kirk is hoping to be able to present this program over other stations in the near future. The program is in three sections, on different subjects, so as to arouse the interest of those unfamiliar with some of the truths presented. E.O.K.

SHEOL AND HADES

THE SOUL at death returns to the unseen, whence it came. If, for the moment, we consider the body and its return to the soil, the meaning of the statement concerning the soul becomes clearly apparent. The body, we can easily see, came from the soil; it is buried in the soil; it returns to the soil. Thus is it with the soul; it *returns* to the unseen.

SOUL AND THE UNSEEN

But we have learned that the soul is not substance. It is only the result of a combination of the spirit with the body. How then, can we speak of it at all after this combination no longer exists? This leads us to consider what is meant by the Hebrew *sheol,* and the Greek *hades,* which we have called imperceptible, or unseen.

A point which seems to have been entirely overlooked, and which will help us much at this juncture, is the fact that the soul *only* is coupled with the unseen. The spirit must never be associated with *sheol* or *hades.* The body is never connected with the unseen, except in such extraordinary cases as the sons of Korah, Dathan and Abiram, who went down *alive* into *sheol,* or Jonah, who found his *sheol* in the fish's belly. Of the rich man and Lazarus more will be said in the proper place. In contrast to this, the soul is definitely spoken of as in *sheol* in at least six passages (Psa. 16:10; 30:3; 49:15; 86:13; 89:48; Prov. 23:14); in *hades* in two (Acts 2:27, 31). Besides

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this, the thought latent in the context of these two words is always concerned with *sensation* when the reference is to humanity.

If we wish to be clear on this subject let us distinguish the origin, components, and dissolution of man as follows:

Origin	*Component*	*Manifestation*	*Returns to*
SOIL	MAN	BODY	SOIL
GOD	BREATH	SPIRIT	GOD
UNSEEN	BREATH & BODY	SOUL, SENSATION	UNSEEN

To begin with, *sheol* and *hades* are equivalent in meaning, for *hades* was almost always used to translate *sheol* in the Greek version of the Hebrew Scriptures which was current in the days of our Lord. This is confirmed in Acts 2:27 by the quotation of Psalm 16:10, where the one is used as the equivalent of the other.

THE LITERAL MEANING OF HADES AND SHEOL

Concerning the literal meaning of *hades* there can be no doubt. It comes from the Greek *a(i)dês*. The *a* is a prefix which is equivalent to our *un-* and the stem -id means *perceive*. Thus we have UN-PERCEIVE or imperceptible; the *unseen*. In our inquiry into the force of *sheol* we will need to bear this in mind.

The ancient Hebrew, like the ancient Greek, was a much simpler language than its modern representatives. Repeated editing has injected much of faulty human learning. Briefly, this editing followed variations in pronunciation. Such, for example, as *shohl*, or over to the popular *sheol*. However, the vital Hebrew letters of the text remain for us, that is, *shaul*. Thus, there is no doubt whatsoever that this word belongs to the Hebrew word family of the stem ("root") *shal*, ASK, which is regularly used in that sense. Thus the very idiom of the Hebrew language shows us that they, too, knowing the nature of the soul, entertained the same question as to its condition after death which confronts us. We ask: What becomes of the soul after death? And the Hebrew

answers with the equivalent of a question mark (?). There is nothing in the English or Greek languages to correspond to this, but much the same indefinite, misty impression is conveyed to us by the Greek equivalent, "the unseen." It is as if you asked a Hebrew where the soul goes at death and he should shrug his shoulders, and if you asked a Greek the same question, he should close his eyes and shake his head.

Most inspired words have suffered from lack of definiteness and exactitude, but *hades* and *sheol* have suffered from the opposite tendency. They deny definition. They suggest dimness and distance. This coincides perfectly with our previous conclusion that the soul has no separate existence apart from the body and spirit, for *sheol* and *hades* are terms most happily appropriate to give expression to that fact.

Since the Greek word is the equivalant of the Hebrew and can be translated into English we shall use the term "unseen" as the rendering of both the Hebrew and Greek terms.

Just as a straw shows which way the wind is blowing, so the English Revisers' marginal note to the first occurrence of *sheol* (Gen. 37:35) shows the spirit of their translation. In the text they leave the "grave" of the Authorized Version, and in the margin they say, "Heb. *Sheol,* the name of the abode of the dead, answering to the Greek *Hades,* Acts 2:27." Now *where* do they get this definition? The form of their answer shows that they understood well the significance of *hades* in Greek mythology and that they were determined to foist that upon the sacred records. They insist that *sheol* derives its meaning from the corrupt usage of *hades.* Is it not a far better course to insist that *hades,* as used in the Scriptures, must conform to the meaning of the Hebrew *sheol*? While they drain the cup of error to the dregs, let us refuse to be turned to myths (2 Tim. 4:4), and drink only of the divine fountain of holy writ.

Sheol was in use long before the myths about *hades* obscured the truth. It is never safe to define the human words of the Greek Scriptures by their corrupt usage in the dark delusions of the nations, for God refines the words He uses (Psa. 12:6). The meaning of Greek words is to be derived from their Hebrew equivalents, never the Hebrew from the Greek. The divine contexts alone must decide the character of this word, just as the character of God can be found only in His Book. The mere fact that the Greek word *theos* is applied to the abominable deities of the nations must not sully His great name.

It must be stated, to their great credit, that the American revisers have consistently transliterated both *sheol* and *hades,* thus avoiding the pitfalls in which the previous renderings had involved the translators.

THE SOUL "RETURNS"

Now, while the soul is said to go to *sheol* at death, let us not suppose that the usage of *sheol* is confined to those who are dead. The soul came from the unseen, since it is not an entity in itself, and at death it *re*turns to the unseen. The lawless (Psa. 9:17) shall be *re*turned to the unseen, hence in some sense, they have been there before, but not in the death state. Our explanation in earlier articles that the soul is a phenomenon should make clear how appropriate is the meaning which is now emerging for *sheol* and *hades*—that is the unseen.

THE "AUTHORIZED" RENDERINGS CORRECTED

The translators have always rendered *hades* by "hell," but *sheol* is now "hell" and now "grave," or "pit." If the student will change "hell" to "Gehenna" in the dozen cases where this word occurs (Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6), all the remaining ten occurrences of "hell" in the Greek Scriptures (Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13, 14) may be changed to "unseen."

In the Hebrew Scriptures "hell" should always be *unseen,* but "grave" is the translation of *sheol* in Genesis 37:35; 42:38; 44:29, 31; 1 Samuel 22:6; 1 Kings 2:6, 9; Job 7:9; 14:13; 17:13; 21:13; 24:19; Psalm 6:5; 30:3; 31:17; 49:14, 14, 15; 88:3; 89:48; 141:7; Proverbs 1:12; 30:16; Ecclesiastes 9:10; Song of Solomon 8:6; Isaiah 14:11; 38:10, 18; Ezekiel 31:15; Hosea 13:14, 14. "Pit," like "grave" represents a variety of Hebrew words, but should be rendered "unseen" in Numbers 16:30, 33; Job 17:16. With these corrections the student will have all the occurrences before him consistently rendered "unseen".

ENTOMBED "UP"

One reason, perhaps, why there has been such a confusion in our versions on the subject of the grave is that in Biblical times, there were no graves as we know them. The dead were buried in tombs. We would be inclined to speak of going *down* into the grave, whereas the tombs were often *up.* The word for burial, or entombment, in Hebrew is *qbr* and the name of the place or tomb is the same. But *sheol* has no such connection with burial. The Hebrew idiom which speaks of going *down* into *sheol* must not connect itself in our minds with the form of burial to which *we* are accustomed.

CHRIST IN "'"HELL"

The classic occurrences of both *sheol* and *hades* concern our Lord Himself during the period between His death and resurrection (Psa. 16:10; Acts 2:27). His soul, we read, was not left in "hell". This single instance ought to blot out of our hearts the terrible travesty which the word "hell" calls to our minds. True, Jacob spoke of going to "hell" (Gen. 37:35 [grave]), and the psalmist also, (Psa. 49:15 [grave]), but here we have our Lord Himself, His work of propitiation perfected, worthy of naught but the highest pinnacle of glory, spending the time until resurrection in "hell"! How inconsistent Christendom

is! Its Bible says He was in hell. Its theologians say He was in heaven! He expressly declares that He had *not* ascended to His Father before His resurrection (John 20 : 17). He was decidedly not in "hell," and He was not in heaven. As individuality or personality, or whatever we wish to call it—that which is represented by the pronoun—is connected with the body, *He* was in the tomb, for He says, "Neither wilt Thou be giving Thy Benign One to be acquainted with decay." His spirit He had committed to His Father (Luke 23:46), so that it had returned to God (Ecc. 12:7). That this was not a conscious session in the presence of the Father is put beyond question by His words to Mary Magdalene in the garden after His resurrection (John 20:17). He did not ascend to God until after He had been roused from among the dead.

His soul had been in the unseen.

Now, still, my flesh also shall be tenting in expectation,
For Thou wilt not be forsaking my soul in the unseen,
Nor wilt Thou be giving Thy Benign One to be acquainted with decay.
Thou makest known to me the paths of life:
Thou wilt be filling me with gladness with Thy face.
(Acts 2:26-28)

A careful and reverent study of our Lord's death and resurrection, as set before us in the passages we have considered, ought to establish us in the position we have already taken. We are not left in doubt as to where His body was. We know that, while *He* did not ascend to His Father, His spirit had. And while spirit and body are separated we are told that His soul was in the unseen. In resurrection He was made alive by the return of His spirit (1 Pet. 3:18) and as a consequence His soul was not left in the unseen. The return of His spirit made known to Him the path of *life*. The return of the soul made Him full of *gladness*.

IF HADES IS "HELL"

Let us then, take our choice: If *hades* is "hell," then

God's answer to the shame and agony of Golgotha was the further pains and penalties of hell. Then we are mistaken as to the power of His blood, for, after He had cried, "It is accomplished" and we had dared to hope the great work had been wrought which saves us from God's wrath, after He had borne all our sin's accursed load, then God begins afresh to torment His Beloved's soul! We had fondly hoped that when the dread hour had passed, when He had drained the cup of indignation to the dregs, that God's curse no longer rested on His Sacrifice. We had dared to dream that the costly burial in the rich man's tomb was a step beyond the dreadful depths to which He had descended. We had rejoiced that God was already preparing to give Him the place preeminent. But no; He goes to "hell"—the place of agony and anguish. And why does He suffer there? Is it for *Himself*? Begone with such rank blasphemy! It was not for us, for Christ *died* for the ungodly. No after sufferings are needed to repair His finished work. You who believe that *hades* means "hell"—ask yourself this question, "Why should He descend to the tortures of the fiery flame, when His work had saved His people from it?" But it is traitorous to parley on this point. *Christ never went to hell!* His soul was in hades, the unseen. This is *not* a place of torment. It is a place of *oblivion.*

THE FIRST OCCURRENCE

The first occurrence of the word *hades* in the Greek Scriptures is full of instruction (Matt. 11 : 23.) The Lord is comparing Capernaum with Sodom. Sodom, it will be remembered, is now, and was in our Lord's day, in the blasted region of the Dead Sea. It was literally in the unseen. That He is speaking of the *city,* as such, in connection with *hades,* is evident, for had Sodom seen the mighty works God had done in Capernaum, it would have remained unto His day. This could hardly be said of the *people* of Sodom. Of the city of Capernaum He then says:

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. (Matt. 11:23)

What did He mean by saying that Capernaum was not to be exalted to heaven? It is important that we fix the thought here, for it will decide the sense in which we must understand the next expression: "subside to the unseen." We may as well acknowledge that the city of Capernaum was not literally as high as heaven, but such were its blessings and its prosperity that this figure most aptly impresses its beauty and felicity on our minds. Its very name meant Pleasant-Shelter. And what is the opposite of this? The very thing which has happened to Capernaum. "Where is it now?" we ask. The Hebrew responds, *sheol* and the Greek tells us it is *hades*—unseen. The very site is a matter of conjecture. So that, if we wish a concrete example and illustration of *hades,* let us wander along the shore of Galilee. Nothing is to be seen of what was once the most beautiful city of the land. It is actually so covered by its own ruin and desolation that it has been brought down to *hades*—the unseen.

HADES IS TRANSIENT

Hades is but a transient, like the sea. When, at the great white throne (Rev. 20 : 13, 14) the sea yields up its dead, we bid it adieu, nevermore to meet again. The new earth knows no sea. So, too, with *hades.* It gives up its dead and is confined to the lake of fire which is the second death. And is not this the reason for the Spirit's substitution of *death* for *hades* (1 Cor. 15 : 55) in the quotation from Hosea? We, indeed, will inaugurate the fulfillment of this grand prophecy, but we will need to wait until the lake of fire itself disgorges its prey before we see the fulfillment of that triumph of triumphs. Yet so sure are we that our God is able to do all His pleasure, through the arm of His Christ, that even now we drag Death in the dust; we defy it; we dare to shout:

Swallowed up was Death by Victory
Where, O Death, is your victory?
Where, O Death, is your sting?
(1 Cor. 15:55)

But we must acknowledge that Death *has* the victory now. Its sting has not yet been extracted. Taunt Death at any time before the consummation, when *all* are rescued from its domain, and it will point to captives more numerous than the redeemed of Christ. It would taunt Him with a counter fling and say: "Where, O Christ, is *your* victory? I hold more of mankind than you have vivified!" But, thanks be to God, when we are made alive this exultant challenge will *begin* to *be fulfilled.*

The expression "brought to pass" must not be warped to give the sense of *finished.* It is so rendered once, in Hebrews 4:3, but the works there spoken of were *not* "finished" from the "foundation" of the world. They *started* from the world's disruption. This word, *ginomai, become,* never has a telic force. It does not end anything. It always causes confusion when it is forced to convey any such conception. "Fulfilled," in Luke 21:32, really refers to the *inauguration* of the fulfillment in that generation. So also in John 13:2, supper was *served,* not *ended.* We, then, have the unspeakable privilege of leading the van in defeat of Death, and of fellowship with the Conqueror of all God's enemies until the last has been undone. A.E.K.

(To be continued)

MISSIONARIES

We are thankful to be privileged to have a part in the support of a number of missionaries in various parts of the world, who are preaching and teaching the truths which we hold precious. We invite our readers to share this joy with us. To this end, we have established the Concordant Mission Fund, which is divided periodically among the various missions. Contributions to this fund are deductible for income tax purposes, if they are sent through us, and not direct to the missionaries. Readers outside of the United States who experience difficulty in remitting, should consult the back cover of the magazine, and

contact our agent for their locality, who will be glad to help them.

The following missions are presently associated with us:

Independent Hopi Indian Mission, Rev. Fred A. Johnson, Oraibi, Arizona, U. S. A.

Pastor W.L.Rodriguez, Lapirawan, Alicia, Zamboanga del Sur, Philippines.

T. D. Iype, Thannikal House, Kakad, Kunnamkulam, Kerala, South India.

Potenciano C. Carino, Binalonan, Pangasinan, Philippines.

Abraham L. Heidal, 915 South Huson Street, Tacoma, Wash., U. S. A. (Formosa).

Dorothy Johnson, Route 1, Box 470, Baldwin, Mich., U. S. A. (Public Schools).

Tennessee Mountain Rural Mission, Rev. N. L. Chase, Rt. 1, Poe Rd., Daisy, Tenn., U. S. A

SALVATORE RAIMONDO

So shocking was the news of the sudden death, on June 14, 1963, of Salvatore Raimondo, age 76, of Brooklyn, New York, a beloved brother and faithful worker in the evangel of Christ, that it affected even the stoutest heart. He was a most devoted and attentive husband and father, and a true friend to all his associates. He made friends readily, and was highly esteemed by his neighbors. He was a great saint and a hero of faith. Although his knowledge of Christ was of long standing, he constantly grew in grace and in the knowledge of his Lord and Saviour Jesus Christ. He was no stranger to the testing of faith, for he was severely tried, but never above what he was able.

On one occasion, when he suffered an automobile accident, his faithful God made a sequel so glorious that it far outweighed the trial, and was an experience with God to which he testified glowingly.

He had been an active "Jehovah's Witness" in former years, but during the period of hospitalization at the time of the above mentioned accident, he became acquainted with transcendent truths in which he later became a firm believer.

His witness of the riches of Christ was not only in spoken word, but in the printed word as well. In the late 1940's he and a fellow-associate issued a magazine in Italian, which did much to spread a knowledge of Concordant truths. Later the transcendent truths he loved were printed in tract form in the Italian language and distributed by the thousands, at home and abroad.

We will miss his fellowhip, and will be looking forward to that blessed day, when all believers shall be snatched away to meet the Lord in the air.

We express our deepest sympathy to the members of the bereaved family, and pray that the God of all consolation may be consoling you through Christ, our Consolation. E. C. KLING

PRAISE AND PRAYER
IN PAUL'S EPISTLES
(PART II)

MAN WAS DESIGNED TO PRAISE AND PRAY

PRAISING AND PRAYING are not strange, abnormal functions for which man has no organs. On the contrary, mankind was especially designed by its Creator for this very vocation. Man was given a tongue to communicate with his fellows. At best it is a stammering and imperfect method of making known his thoughts. Words are scarcely ideal as a means of expressing ideas. Too often they are misunderstood and falsely construed. Even the most perfect of all literature, the Word of God, which refines its own vocabulary, has led to innumerable interpretations. But no misunderstanding is possible when communicating with the Deity. He Who made us *for Himself,* Who intends to be our All, understands our needs much better than we do ourselves; He reads our hearts, not our heads.

Like a musical instrument, man was made to praise the Deity. He has all the necessary equipment, so that he can do this at all times, without interrupting his vital functions. In fact the stomach and lungs and heart must continue to operate, just as they do when talking to others. It is better, of course, that we be alone, away from the distractions of human fellowship, but this is not absolutely necessary in this administration of spir-

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itual realities. It may help to get down before God on our knees or face, as this is in accord with our spiritual posture before Him. But again, today there is no need of this, if our *spirits* are prostrate in His presence.

PRAYER IS OUT OF GOD

God's grand goal is to be Everything in every one of His creatures (1 Cor. 15:28). In order to accomplish this there must be intercommunication between them. God speaks to men in His *Word.* Men speak to Him in *praise* and *prayer.* Very few listen attentively to what He has to say, but He hears every syllable that they utter. Yes, He listens even to the inarticulate groanings of their hearts. Usually a priest mediated between a man in Israel, and Ieue (Yehweh). Prayer takes the place of the priest. It is the medium of communication between God and His creatures.

THE DIVINE SIDE

Why should prayer have any place in the universe during the eons, when their course has been planned beforehand to the last detail, so that they are sure to end in a glorious consummation? If prayer cannot change this plan, why indulge in futile performances, when they produce no tangible results? That is the human side, which surely should be sufficient evidence to show how utterly ignorant man is of God's great purpose.

The answer is simple: *Prayer is an essential part of God's program.* God's heart hungers for the fellowship of His handiwork. If He wants to be All in the future, He must commence to be Something in some at the present. He reveals Himself to us through prayer in an intimate and personal manner which would be impossible if He alone stood back and allowed no one to speak but Himself.

THE OBJECT OF PRAYER

God is engaged in drawing His creatures to Himself by various means. One of the most effective of these is

prayer. It is especially needed in the training of the believers in their special function of revealing Him to the rest of creation. Text books are good, but they must be supplemented by practical experience. God could not leave minute directions in His Word for every step in the lives of billions of believers. Besides, that is not His goal. We need His *Word* now, in our ignorance. But there is no written revelation for the time after the consummation, because each one will be so attuned to God Himself, Who will be Everything to them, that no written record will be needed any longer, and no prayer will be contrary to His will. That will be ideal then, but now the experience of ignorance and evil is needed to bring it about.

GOD WILLS AND WORKS AND PRAYS IN US

The prayer of God carries His will into effect. Not only has Ieue foretold His will for the future, and predicted the prayers (Ezek. 36:37) which precede its execution, but, in this administration especially, God is carrying out what delights Him, through His believers, and is preparing for it by putting His prayers into their hearts. He not only operates in them to *work* according to His pleasure, but prepares for this by implanting in them the *will* to do it, and the *prayer* which precedes its accomplishment. There are, in the Scriptures, many different patterns for prayer, yet all will agree in this, that they have their origin in God and are the operation of His spirit in humanity (Phil. 2:13).

CONSCIOUSLY CONTROLLED BY GOD'S SPIRIT

The works of God, when performed by His creatures, are always due to the energy provided by His will, and preceded by the prayer of God. Usually this is so obscure, so hidden in the subconscious mind, that it does not reach the realm of consciousness, so cannot be known or understood. But, in the believer of the present era, this should be clear to all, for it is the privilege of matu-

rity to be consciously controlled by His spirit, and cooperate intelligently in His affairs. May it be the precious portion of all who read these lines to realize in their experience the high honor and happiness of praying the prayer of God!

GOD AND FATHER OF OUR LORD JESUS CHRIST

The spirit of sonship that we have received causes us to instinctively cry "Abba, Father!" (Rom. 8:15; Gal. 4:6). And this leads us to add to the title, God, the further fact that He is our Father, when appealing to Him in prayer. We not only have a much closer relationship to Him than the title "God" implies, but it expresses a tenderness and sympathy which men do not usually associate with the Deity. As God He is related to all His creatures, but as Father He is restricted to those of mankind who have received His spirit.

All is *out* of God and *through* Christ, hence prayer is *to* God, the Father, *through* our Lord, Jesus Christ. If Christ Himself were the Deity, and we directed our prayers to Him, we would lack a channel, a means of approach to God.

The direct approach to our God and Father is based on *our* relationship to Him. Yet, in our highest efforts to bless Him, we should remind Him of the One *through* Whom alone we can approach into His presence. He is not only *our* God and *our* Father, but *the God and Father of our Lord Jesus Christ* (2 Cor. 1:3; Eph. 1:3; Col. 1:3). We may rest assured that it is no great honor that we confer upon Him when we acknowledge God as our Father. We are persuaded that, in ourselves, we are a disgrace to Him, and have no right to claim Him as either Father or God. But what a contrast when we think of our Saviour, Who brought infinite and endless glory to His name through His mediatorial work! He is the God and Father of our Lord Jesus Christ. That means much to Him!

He is the *God* of our Lord Jesus Christ. He is not

the great Unknown, Unloving Creator and Operator of all, but the God Who has revealed His heart through a Mediator, *through* Whom He will save and reconcile all to Himself. What can be more acceptable to Him than to be reminded of the fact that He is the God of the One Who, through His humiliation and shame, as well as His glorious reign, will restore sevenfold what seemed to have been utterly lost?

The God and Father of our Lord Jesus Christ! This fullest and finest of all the titles of the Deity, has a richness and preciousness which appeals to all who would like to look beyond their own happiness and revel in the blessings which our Lord, Jesus Christ, has brought to our God and Father.

SPECIAL PRAYERS FOR TODAY

God's Word and work should be the special subject of persevering prayer by the believers in this administration of God's grace. Paul's epistles provide the precepts, and Paul himself is our pattern in this, as in all else (1 Cor. 4:16; 11:1; Phil. 3:17; 1 Thess. 1:6). He prayed for us that God would give us a spirit of wisdom and revelation, in order to know Him (Eph. 1:17). He pled with the believers to pray for the secret of the evangel (the conciliation, Eph. 6:19), for the secret of Christ (Col. 1:16, 20; 4:2, 3). Hence we should search Paul's epistles if we desire to discover God's mind as to prayer for the present.

To accord with our unparalleled nearness to Him in spirit, praise and prayer is given a much larger place in Paul's writings than in any other part of God's revelation.

More than half of the doctrinal division of Ephesians, which is preeminently the charter of the church, is *presented in a series of prayers!* God, instead of telling us directly of the transcendent grace which He lavishes upon us, puts this in the heart of Paul in the shape of a petition for us, thus enhancing their preciousness by the very form in which they appear.

One who has been enlightened by God's holy spirit through Paul's epistles, will find that it operates in complete harmony with His Word. When the glorious gospel of the conciliation becomes ours, the burden is laid upon our hearts to reach others with it. When the secret of Christ's headship over all dawns upon us, we wish to herald it abroad. When we learn of our own celestial honors, we are pressed to share these glories with all the believers. When we find out that all mankind will be saved, who can stop us from making it known? All these truths, received through God's spirit, spontaneously ascend and return to Him as sweet incense, the thanksgiving and petition and prayer. And when these truths are opposed, we cannot help pleading for those who hinder, as well as those who help to make them known.

QUALITIES OF THE SPIRIT REVEAL GOD'S SECRETS

Paul's greatest prayer for the believers began with ceaseless thanksgiving for them, and was directed to the God of our Lord Jesus Christ, the Father of glory (Eph. 1:16, 17). This is an introduction worthy of the theme, for all blessing has its source in God, and its channel in Christ, Who is our Saviour, and Whom we obey as Lord.

Briefly summarized, Paul prays for a *spirit,* for nothing is nearly so scarce or valuable as an endowment with spiritual wisdom and revelation to enable us to know God and His plans and purpose for us. *He* wishes us to know what He has in store for us in the future, and what will be our lot, and the power at His command to carry all of this to completion.

This demands qualities of the spirit which God alone can give. All believers have a measure of God's spirit. A special spirit of wisdom will be wary, for there are many deceiving spirits in the world. The forces of wickedness are spiritual (Eph. 6:12). There is need of discrimination (1 Cor. 12:10).

Without this spirit of wisdom the rich revelation of the prison epistles cannot be apprehended. If anyone

has not realized these rare revealments, it is because this spirit is lacking. Let everyone who seeks to understand God's highest unfoldings, as given in Ephesians, first of all pray for this quality of the Divine spirit. But this is not enough. No one has ever discovered the secrets here revealed *apart* from the written Word. God's spirit inspired the Scriptures. His spirit is not imparted to the believers to enable them to perceive light *apart* from the Scriptures, but *through* the written record. Wisdom demands that there be two witnesses to the truth.

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

THE SPIRIT OF REVELATION

No one, not even the believer in whom the spirit of God makes its home, can grasp the fullest and final revelations in the prison epistles without special equipment. This is imparted freely to those who pray for it. This spirit of revelation is for all the believers, not for one or for a few. Paul says that the truth was made known to Him by revelation (Gal. 1:12). God's spirit imparted it to him directly and inspired the written record. These revelations represent the greatest accumulation of riches in the universe. They are stored in the Sacred Scriptures as in a safe. No one can get them except those who have the combination. God does not reveal His secrets to all, but

reserves His glories for those who have communion with Him, and are led to pray for this special favor. To them He imparts the same spirit as originally revealed the truth to Paul—the spirit of revelation. They alone *enjoy* these treasures now, though they are the common property of all the believers.

ALL BELIEVERS RECEIVE THE HOLY SPIRIT OF GOD

God delights to save those who believe through the stupidity of the cross. Not many wise, or powerful, or noble are called, so that we should find our all in Him, and boast in Him, not ourselves (1 Cor. 1:18-31). With the full Bible in their hands, the nations as a whole do not come to a knowledge of God. More than that is needed.

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

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

This is the special spirit that searches out the *secrets*

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

Paul prays that the Father of glory may give us a spirit of *revelation.* At that time God had already revealed Himself through the Hebrew Scriptures. His Son had come and made Him known in living form. Perhaps many in that day considered that God had fully revealed Himself, and no more was needed to make Him known. Most of the believers today are in the same position. They see little more than the kingdom revelation of our Lord and His apostles. Nor can they do otherwise, if they are not endowed with this special spirit. The realization of God is not a fleeting glimpse of a distant star, but a persistent experience, an everyday intercourse with Him in view of His vital interest in us, and the expectation, the place, and the power He imparts to us.

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

(TO BE CONTINUED)

This article and the one that preceded it in this series will be published as a separate pamphlet this fall.

JOHN WOODYEAR

Brother John Woodyear of the Bronx, New York, was put to repose on April 30, 1963, in his eighty-first year. His health had been gradually failing during the past few years; nevertheless his death came as a great shock, after only a few days' illness. He was born in Trinidad, West Indies, June 9, 1882. In the days of his youth, he became associated with the I.B.S.A., from which he obtained his basic training in the Bible, becoming an ardent student of the Scriptures. In 1925, in the providence of God, he became interested in Concordant teaching, from which he learned about God's eonian purpose in Christ. This teaching became the passion of his life.

Having met a group of brethren in New York City, known as the Concordant Scripture Students, he associated himself with them, became an able teacher and preacher of the Word of God, and was much appreciated in the ecclesia. He had an unusual grasp of the truth for today and of the eventual outcome in the purpose of God for all mankind, in which knowledge he reveled, and which, with great delight, he shared with others.

Brother Woodyear was a meek and mild person; he was very out-going to others; easy to approach. His was a ready smile, his greeting cordial, when meeting those whom he knew.

Sincere sympathy and love in the Lord are extended to his wife, Flora, two brothers, one sister and a number of cousins, nieces and nephews. A host of friends and fellow-associates in the evangel mourn his absence from the body.

The funeral service was held at the Benta Funeral Home, New York City, May 3, 1963. It was conducted by Brother Arthur Benta, overseer of Bible Truth Church of God, assisted by Rev. B. A. Hughes and Rev. E. C. Kling, who gave the address. Also assisting was Brother J. W. Bailey, of the Concordant Tabernacle, Brooklyn, which he represented. Sisters Thelma Harris and Lilian Hughes from Bible Truth Church were the soloists. Interment was made May 4, 1963 in the Ferncliff Cemetery, Hartsdale, New York, officiated by Brother Arthur Benta and Rev. B. A. Hughes. On Sunday, May 5, 1963, a memorial service, honoring the memory of the deceased brother, was held at the Bible Truth Church of God.

Reposing, he will be greatly missed by all who knew and loved him in the Lord. However, there is the happy expectation of being re-united in that glad day of Christ's appearing. Until then, we say, "Good night, beloved brother!" E. C. KLING

MEETINGS IN SAN FRANCISCO BAY AREA

Bro. Charles J. Peart, who uses slides to illustrate his messages, conducts a meeting held on the first Sunday of each month at the home of Sister Minnie Ryder, 974 Tulare Ave., Berkeley 7, Calif. Telephone LA 6-2055. This is the group which is sponsoring the placing of a Concordant Version in the library of every city in California. All visitors or residents of the area are cordially invited to attend. E.O.K.

FAMILY DEVOTIONS
DO YOU HAVE THEM IN YOUR HOME?

"...and that from a babe you are acquainted with the sacred scriptures which are able to make you wise for salvation through faith in Christ Jesus." (2 Tim. 3:15)

This may seem like an unnecessary question. But we live in a fast-moving age. The believer's home *feels* this quickened pace, especially if there are school-age children. Appointments must be met, extra-curricular activities attended to, homework completed—today's youngster has a busy routine to follow. Today's parent, too, seems called upon to put more into 24 hours than his grandparents ever thought possible.

So, in the busy "push" of today, time for devotions will not fall into place without *effort*. Satan, our enemy, will attempt to stop us—or at least keep us inconsistent—concerning these prayer times. If one time of day proves inconvenient, why not try another time for our worship, trusting God to help us find a solution? In many homes, the best time for devotions seems to be at mealtime, when every member of the family can be present. Other families prefer to set aside a time in the evening.

"SHARE" THE TRUTH

Home worship which includes children should be kept within their understanding—simple enough so that they can participate. (Our own personal study on deeper truths can be taken up at another hour of the day). Children who take an active part in worship at home, are not only becoming acquainted with the Word of God;

they are being trained to take their places as mature believers, in the ecclesia of tomorrow.

VARY THE DEVOTIONS

As we share Truth with our children, it may be found wise to vary the pattern of our devotions. It must not become commonplace! Some families like to sing, as part of their worship. Parents may want to read a portion of scripture, and invite comment from every member of the family. Children enjoy reading verses of scripture by "turns"; older ones may wish to choose a passage, and then give their thoughts about it. In this way, they will not feel that they are merely "sitting in" on an adult service, but rather that they are a *part* of that service. By doing it this way, their interest can be maintained, and they will look forward to taking their part every day.

Prayer may also be varied. If time is limited, then just one may pray—rather than all praying. On days when there is enough time, children should be encouraged to pray their own short prayers, so that they will feel free to express whatever is on their heart.

THANKSGIVING

Worship together should always be a joyous occasion—a happy time of fellowship and faith and love. Thanksgiving should be encouraged always. It is helpful to notice that, with almost every prayer, the apostle Paul includes the *giving of thanks*—the appreciation of God and His overflowing goodness and grace. May our homes become strongholds of truth in these busy, apostate days!

F.S.

DON'T FORGET THE FELLOWSHIP!

Final preparations are now being made for the annual two week Fellowship to be held in Baldwin, Michigan from July 28 through August 11, 1963. All are invited to attend. Write to Miss Dorothy Johnson, Route 1, Box 470, Baldwin, Michigan, so that she can arrange accommodations for you. We hope to publish a report of the Baldwin Fellowship and also the Fellowship held at Saugus July 5, 6, and 7, in the September magazine.

FOCUS

"What is life all about?" "Why am I here?"

Philosophers and wise men of all eras have tried to find a satisfactory answer to such questions, for, without an answer, there is no correct *focus* to our lives—no real "meaning." Human reasonings lead only into paths of confusion; the reply to all the "ways" can be found only in God. The scriptures—inspired by God to reveal Himself and His purposes—these answer our questions. The wonderful truths of God's Word satisfy the heart as well as the mind.

Many men of learning still ignore the scriptures. Therefore, it is gratifying when a man of influence dares to point men Godward. In Austria, a well-known therapist has recently made a fresh contribution to the field of medicine, by advocating a *spiritual* approach to the needs of mankind. He strongly urges people to find "meaning" for their existence, and he is not ashamed to mention God in his teachings. *So strong* is man's need for "meaning" in everyday life, he claims, that an individual will suffer willingly—provided there is meaning in the suffering.

The new school of thinking should surely prove helpful, for patients thus treated will indeed find a measure of rest and spiritual enlightenment as they focus their lives Godward.

Modern cameramen often use filters and lenses which "point up" the central figure in a scene. In such scenes, all background becomes dim and almost indistin-

guishable, leaving the central figure in sharp focus, beautifully clear, and with fine detail of features.

As believers, let us never be guilty of asking "why" concerning life's hardships. Rather, may we let those hardships "point up" the *loveliness* of Christ. Enthralled with His beauty and glory, we learn to look *away from* distresses and distractions. As we daily focus our thinking—yea, *our very being*—toward the One Who loves us, we will find that *all* of life has direction and meaning. *F.S.*

HE NEEDS *ALL* OF US

It takes *all* the individuals in our country's armed services to make and to keep our country free from invasion. They are inter-dependent.

It takes *all* the musicians in a symphony orchestra to produce beautiful music. Each violin is needed for tone quality and cannot be omitted. Every instrument is needed for full expression of beauty.

The Commander-in-Chief is at all times in touch with every phase of defense, especially in times of danger. And the maestro, with raised baton, knows the entire composition before him. He knows what *each* musician will contribute to the musical number, and *when.*

Leaders such as these give us a faint picture of our God "operating all in accord with the counsel of His will" (Eph. 1:11.) How small we are! But how great God is! Let us remember to revel in His wisdom of leadership! We may relax because all is in His hands, whether it be a political or national problem, a spiritual or personal need. He knows what each of us will contribute to His will and *when.* How comforting to know that *each one of us* is important to Him! F.S.

ACTS OF THE APOSTLES

Part I

Besides his account of the life of the Lord Jesus, Doctor Luke wrote another book which we call the "Acts of the Apostles." (The *apostles* were men chosen by the Lord Jesus to spread His message of salvation among the people). Acts is an exciting book of *true stories* which you will enjoy reading, for every chapter brings new happenings.

A strange Greek name appears in the first verse, which you will also find in the third verse of the first chapter of Luke. Can you find it? Perhaps "The-oph-i-lus" was a friend of Luke—we do not know. It seems that Luke wrote these accounts to him so that he would know all about Jesus and His message.

What happened to our Lord Jesus in the first chapter? Yes, He returned to heaven! How wonderful to read that He will be coming to earth again! (Read verses 9 through 11.)

Among those who saw Jesus return to heaven, there was one man who was the leader of the group. Can you name him? Look at chapter 1, verse 15 and chapter 2, verses 14 and 38. His name is P _____.

Many wonderful things happened, as God's holy spirit led these men. Some of the Jews, however, were not very happy about these events. Chapter 6 tells of a man who was just a "helper," and yet God used him in many wonderful ways. Finally, he was brought before an angry Jewish court, and when he had finished speaking to them (chapter 7), they picked up stones and threw

them at him. This was the way they punished people in those days. As he was dying, he prayed for his enemies—that God would forgive them (verse 60.) His name was S_____.

Do you know the story about the Ethiopian man who heard about Jesus as he rode along in his chariot? Read this interesting story in chapter 8, verses 26 to 40. The man who told him about Jesus was P_____ _____.F.S.

(To be continued)

MEDITATION

...For what is being observed is temporary, yet what is not being observed is eonian.

It is a fact that many a person afflicted with physical blindness has developed spiritual insight and understanding. None of us desire such an affliction, of course. But, just for a moment, close your eyes. What would your interests be? What would you miss seeing the most?

Remember, anything you can see with your eyes is TEMPORARY! All the glory of man's achievements will one day disappear like a soap bubble bursting in air. The glories of Christ that await us, as well as the "earnest" of these glories that we enjoy *now*—these are invisible to our physical gaze. These are the REAL glories, the lasting, eonian glory that cannot be changed, hindered, nor destroyed.

Let us develop our *inner* eyes, in order to see clearly that which is eonian..."the eyes of your heart having been enlightened, for you to perceive what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment among the saints..." Eph. 1:18, 19. F.S.

UNSEARCHABLE RICHES FOR SEPTEMBER, 1963
BEING THE FIFTH NUMBER OF VOLUME FIFTY-FOUR

EDITORIAL

"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." —Ephesians 6:18, 19

WE WOULD EARNESTLY ECHO the entreaty of our beloved apostle in these days when the flame of a faithful witness to his message seems so feeble and so faint.

While no literal chain fetters our freedom of movement, there are invisible spiritual forces at work, which hamper our progress and hinder the spread of the truth.

Our own frailties would be more than enough to bring us to a stand-still, were it not that the truth of Paul's testimony that "whenever I may be weak, then I am powerful" keeps ringing in our ears. "Now we have this treasure in earthen vessels, that the transcendence of the power may be of God and not of us." (2 Cor. 4:7).

PAUL NEEDED PRAYER—SO DO WE

It has been said that God's work only goes forward "on its knees." It delights our God and Father to hearken to our requests, when they are made in line with His will. Therefore it should delight us to engage in what may well be the most "profitable" activity of the saints. If prayer were not necessary or needful, certainly Paul would not have begged the believers to *persevere* in it.

In these times of testing we must not make the mistake of falling back upon our own human "resources." It takes more than natural talent or ability to do the Lord's work. It takes the confidence which comes alone from knowing that we are "working in His will."

We have often asked for your prayers. Have you taken our requests seriously, or have you thought that, if this be God's work, He will look after it whether you pray or not?

THE JOB AHEAD

Humanly speaking, the job ahead seems impossible. We must trust God in everything, in all departments. The same hands which type the letters and tie the packages and tend the bookkeeping, must now also take on the job of editing the magazine, and checking the copy of the new edition of the version. In Los Angeles, those who attend to A.E.K.'s physical needs must also take care of the spiritual needs of several growing study classes, besides having the awesome responsibility for collating, correcting, and compiling all of the alterations and changes and adjustments in the copy of the new edition of the Concordant Greek Scriptures. And in addition, there is the editing of the early articles from Unsearchable Riches in order to prepare them for inclusion in current issues.

The song book project, so long on the shelf, awaits the time when the linotyper and shop man is able to stop long enough from his magazine typesetting duties, responsibilities for the Bible classes in Saugus, and work on the type for the new version, to make the difficult decisions as to which songs to put in, and which songs to leave out, in a book which, for technical reasons, must be limited to 96 pages.

These words are not intended as a complaint. They are not a plea for additional helpers. Their purpose is to motivate all of our friends to undergird us, persevering in prayer for our work.

UNDERSTANDING THE PLACE OF PRAYER

Do you perceive the place of prayer in God's present plan and program? Have you read the two excellent articles on "Praise and Prayer in Paul's Epistles" which appeared in the May and July issues of Unsearchable Riches, under the heading "Check your Panoply"? We have combined them, and published the whole as a sixteen page, ten-cent pamphlet, which you can order for yourself and your friends.

SPECIFIC PRAYER REQUESTS

Will you join us before the throne of grace in these few specific prayer requests?

First, that we, like our pattern and apostle, might be granted *expression* to make known the secret of the evangel, that we may be enabled to write and speak with clarity and simplicity, in boldness and confidence.

Second, that every member of the staff continue in the *consciousness* of the presence of Christ in his life, that all his efforts be as unto his living Lord, and not unto men. *Spiritual stamina* is needed even more than physical strength.

Third, that all our friends may be constrained to *broaden the extent of our fellowship,* so that many more will come to share with us in the joys of not merely knowing the consummation of God's plan, but realizing the overwhelming richness of His love, as it is demonstrated daily in His kindness to us.

And let us not forget God's faithful ones in far-off lands, the missionaries, especially those who, at any cost, are remaining true to the Word of God. Their needs, as ours, remain great, and are increasing.

Prayer is paramount in God's present program. Let us be alert to the Adversary's attempts to rob us of the refreshment and release that can be ours, if we neglect not the privilege of constant communion with our attentive heavenly Father. D.E.K.

WEST COAST CONFERENCE

We were encouraged by the large number of friends who came, some from great distances, to attend our three-day conference at Saugus over the fourth-of-July week-end. There was a crowd of more than one hundred for dinner and the Saturday night meeting, and no less than sixty-five at any of the gatherings. Registration showed that 147 persons attended at least one meeting.

The program was varied and well-received by those present. A special child-care program was provided for those with little ones. On Friday night slides of the Holy Land and especially the area around Jerusalem were shown and ably narrated by Kenneth Stickle, who, with his wife Thelma, had taken the pictures on a recent tour of the Near East.

Albert Knoch gave an evangelistic message on Saturday morning, which was well received. Pastor William K. Hoag served as song leader and moderator. In the afternoon a sixteen millimeter sound motion picture, "Dust or Destiny," was screened, through the courtesy of J. Maury Chapman, projectionist. Mr. Chapman also showed some personal films which he had taken himself in some of the more colorful areas of the western United States.

Saturday evening, Dr. F. Neil Pohorlak spoke on the believer's attitude toward evolution, and also made a number of suggestion for developing good Bible study habits. A question and answer period followed.

After a brief introductory message by David Knoch, Joseph E. Kirk gave the final message of the fellowship on Sunday morning. After relating some of his personal experiences in learning the truth of the salvation of all, Bro. Kirk spoke on Romans six, stressing the practical aspects of the believer's life of faith.

All of the messages given at the Conference were tape recorded and copies will be available through the Concordant Tape Library, announced elsewhere in this issue.

UNTENABLE TEXTS

WE DESIRE, at this point, to express our gracious sympathy for all who have followed our study thus far, for we know that we have been teaching doctrines quite out of line with some texts in the accepted versions. Before proceeding with the main theme of resurrection, we pause to ponder some of these passages. The sixteenth of Luke, concerning the rich man and Lazarus, we will leave for our next chapter.

THE "AUTHORIZED" VERSION

It is evident that the translators of the popular versions, especially the Authorized (or "King James" Version) held and taught that sudden death, for the believer, was sudden glory. And, when they found texts which, it seemed to them, *ought* to teach this, they did not stop at perverting such passages so that they *did* teach it. It is not surprising, then, that the reader of their version unconsciously imbibes the spirit of their words and looks askance at aught which differs from the translation which, to him, is the Word of God.

The only way to avoid the disadvantages of even the best of versions is to deal with God's Word directly, in the original languages. With this in mind, wherever the evidence is important, we shall give the Greek itself as nearly as possible to the original autographs, which were written in capitals without word division or punctuation.

NOTE: This article is part of a series which began in Volume 53, Number 1 (January, 1962). All of these back numbers are available.

Under this we place a literal, word-for-word interlinear translation, strictly consistent.* Following this, we give a concordant version of the text.**

"TO DEPART AND BE WITH CHRIST"

sunechomai de ek tōn duo tên epithumian echōn
I-AM-BEING-PRESSED YET OUT OF-THE TWO THE ON-FEELING HAVING
eis to analusai kai sun christō einai pollō gar
INTO THE TO-UP-LOOSE AND TOGETHER TO-ANOINTED TO-BE MUCH FOR
mallon kreisson
RATHER BETTER

Yet I am being pressed out of the two, having a yearning for the solution, and to be together with Christ, for it, rather, is much better.

Perhaps no passage presents greater difficulties than where the apostle is supposed to be in "a strait betwixt two, having a desire to depart, and to be with Christ . . . " (Phil. 1:23, A.V.). And perhaps no passage presents the translators in a greater strait than this one. A glance at the Greek or the accompanying sublinear will show that the word which they rendered "betwixt" is really OUT. The evidence for this is overwhelming, for these very translators have made it so one hundred and sixty-five times. Besides this, they render it *of* with this significance three hundred and sixty-eight times, and *from* one hundred and eighty-one times. Only once are they driven to use *betwixt.* It is easy to see how they would be compelled, because of English idiom, to vary *out* to *from* or *of*, for these all have the same meaning and differ merely in usage. But if a thing is *betwixt* two others that is quite the opposite of being *out* of them. To show this difference more clearly, let us render a passage or two with "betwixt" and see what we get. We have already spoken of the resurrection *out from among*

*** The Concordant Greek Text, containing the entire Greek Scriptures ("New Testament") is available from the publishers in two bindings, stiff boards and leather.**

**** The Concordant Version of the Greek Scriptures, as well as Genesis and Isaiah of the Hebrew Scriptures, is available at moderate prices from the publishers.**

the dead and shall have occasion to enlarge upon this in the future. How silly this would sound if we render it "the resurrection *betwixt* the dead"! How dangerous it would be if Colossians 1:13 read, "Who hath delivered us *betwixt* the power of darkness"! How could we be "absent *betwixt* the body"? (2 Cor. 5:8). We may rest assured, then, that the apostle is not *betwixt* two things but out of them. The word rendered "I am in a strait" means to *press together*, and could be rendered oppress when used of sickness (See Matt. 4:24; Luke 4:38; Acts 28:8). It is graphically used when the multitudes "thronged" Jesus (Luke 8:45). The word *strait*, having the idea of *confine* does not seem to give us the proper thought when He speaks of His ministry being *straitened* (Luke 12:50). Rather He was pressed together, constrained. Just so Paul was constrained by the love of Christ (2 Cor. 5:14). The love that pressed upon the apostle Paul *broadened*, rather than straitened or narrowed him.

From this we see that in Philippians Paul was in no strait at all. He was being *pressed* out of the two (either living or dying) by a *third* thing—the glorious expectation of the return of his beloved Lord. That the translators knew nothing of this blessed hope seems almost incredible, yet such was the case. It was nothing short of heresy. They knew of nothing *very* far better than living or dying. They could not see how death was *very* far better than life, so they simply left the word out altogether. Actually, the rendering "very" is still not ideal, for the thought of the Greek is not simply one of degree but of preference. We can say that Paul would much *rather* have the coming of Christ than either life or death, but we cannot say, in English at least, that it is "much *rather* better." The idiom of our language forces us to compromise and render, "for (it), rather, (is) much better." The sublinear, being consistent and unhampered by English idiom, will give us the true

thought. There was really not much choice between life and death for one like the apostle, for whatever either might hold for Christ, they were both totally eclipsed by the expectation of serving Him in His very presence. For Paul to live was *Christ*. For him to die would also be gain—for *Christ*. That this gain was to be for Christ rather than himself is also implied by what he had just written: "as always, now also, *Christ shall be magnified* in my body, whether through life *or through death* (vs. 20). His death as a martyr would further the effect his imprisonment had had; it would glorify Christ and encourage the saints. But such service cannot be compared with the service which we shall be able to render when we are in His ineffable presence. Not life for us—nor death—but the "solution," the presence of Christ! This is what "pressed" him out of the two—life or death. This is indeed "rather much better"!

The word here translated "depart" by the A.V., is, in its only other verbal occurrence, rendered by "return" (Luke 12:36). Is there any reason for such opposites? Or, is it rather that the translators had not seen the real import of the word? When we turn to the only occurrence of the noun (2 Tim. 4:6), we find it is also rendered "departure," but this is hardly satisfactory, for it must explain the idea of being "ready to be offered." Let us take a closer look at this word and its family to find its literal basis; then we will evaluate this meaning, to see if it agrees with the usage of the word.

The word is a compound of the prefix *ana-*, UP or *back,* and *luō,* LOOSE. We recognize this compound in our word *analysis.* English uses it in its literal sense, to loose a compound back into its elements. By looking up the usages of the simple uncompounded form, luō, we will find much evidence which will establish the sense of the compound; for example:

Matt. 21:2 *loosen* the colt	**Acts 27:41 *break up* ship's stern**
John 2:19 *raze* the temple	**2 Pet. 3:10 *dissolve* elements**

All these have the broad sense of disintegration, and this is the literal idea in the words *analuō* and *analusis,* which we are considering. The effect of the added prefix *ana-* does not alter the basic sense, but rather gives a preciseness to luō.

When we combine these details, we conclude that Luke 12:36 speaks precisely of "*breaking loose* from the wedding festivities." It is not the "return," for this is covered by the next part of the verse. Paul uses this thought at 2 Timothy 4:6, for he is concerned with his imminent "dissolution," that is, his disintegration into the elemental parts of the human makeup; this he compares to what he was already—a libation.

We may now return to Philippians 1:23. Employing this understanding, we are able to correct the A.V. rendering "depart," and in its place put something which is in full agreement with all the occurrences. Paul was pressed out of the two—living or dying—and he yearned for the "solution" to his position, for only *that* would cause him to be together with Christ. Thus, Paul hoped to be called to meet his Lord in the air. This was his yearning.

The connection between the words "solution" and "dissolution" can be perceived when we reflect that we *dissolve* an element or substance, yet we *solve* a problem, and this was what Paul needed when he wrote from the Roman prison to the Philippians.

That this is the meaning intended, we are further assured by the next statement: "to be with Christ." How shall we be with Him? In death? No! When He comes and calls us to Himself in clouds, *then* (and not till then) we read "and *so* shall we ever be with the Lord." (1 Thess. 4:17).

"TODAY SHALT THOU BE WITH ME IN PARADISE"

In approaching this passage we will step aside for a moment to point out that this was not spoken to a dying *thief.* Two *malefactors* were led *with* Him to be put to

death (Luke 23:32). After the soldiers had crucified Him and parted His garments and watched Him and set the accusation over His head, *then* there were two *robbers,* beside the malefactors, crucified with Him. Both robbers afterwards reviled Him (Matt. 27:35-38, 44). When one of the malefactors blasphemed Him, then it was that the other one rebuked him and confessed his own guilt and the innocence of the One Who hung at his side. That he knew and believed the Scriptures and had heard of the Christ is evident from his request: "Lord, remember me when Thou comest into Thy kingdom." Of that kingdom the prophets had foretold and he believed that the Man at his side was the King. That kingdom will not come until the kingdoms of this world are destroyed and give place to the Kingdom of our Lord and of His Christ (Rev. 11:15). Among the glorious promises of that day the malefactor had doubtless often heard Isaiah's consolation read from the Septuagint, the Greek translation of the old Hebrew writings:

> **And I will be comforting you, O Zion,**
> **And I comfort all her deserts,**
> **And I will place her deserts as paradise**
> **And her wilderness as the Lord's paradise.**
> **They shall find gladness and exultation in her,**
> **Confession and the voice of praise.**
> **(Isaiah 51:3, SEPTUAGINT)**

To him the Kingdom was familiarly known as the "paradise" or park, the garden of Ieue, Eden of old. It was to be a place of gladness and exultation. What a contrast with his present plight! Our Lord seizes this aspect of the coming Kingdom and holds it up against the dark background of that day's doings: "Verily to you am I saying today, with Me shall you be in paradise." At such a time, on such a day, what a comfort for the malefactor to look forward to the delights of the coming Kingdom!

THE IMPORTANCE OF PROPER PUNCTUATION

It is possible to strain this passage so as to punctuate as the A.V., "Verily I say unto thee, today shalt thou be

with Me in paradise." The original, with a consistent sublinear, is as follows (Luke 23:43):

kai eipen autō o iêsous legō sêmeron
AND HE-SAID to-him THE JESUS AMEN to-YOU I-AM-SAYING TODAY
met emou esê en tō paradeisō
WITH ME YOU-WILL-BE IN THE PARK

And Jesus said to him, "Verily to you am I saying today, with Me shall you be in paradise."

It will be noted that "today" follows immediately after "I am saying" and is separated from "you will be" by two words. Unless especially emphatic, the adverb (today) usually follows its verb (I-am-saying) as here. The most natural and unforced reading is to leave "today" with "saying" as it is in the Greek. The absence of the word oti, *that*, in the Greek, has been given as evidence to this effect, but such passages as Hebrews 3:7, 15; James 4:13, where "that" is lacking, as in this passage, show how little dependence can be placed upon this argument. It proves nothing.

The Word of God knows of no paradise to which the malefactor and his Lord could go on that day. Both knew well that the Kingdom, of which they spoke, was a paradise. Hence our Lord tells this suffering companion that they both will be in *the* paradise. Not simply *a* paradise of which they had not heard, but *the* paradise of the Kingdom of which the prophets had written.

The phrase "to you I am saying *today*" may sound strange to our English ears, but no expression in the Scriptures may be judged by such a test. On many occasions it was used when the day referred to was especially notable. (See Deut. 30:15, 16, 18, 19,). Yet which of these could be compared to the day when Jesus spoke these words? For it was a day of days, unpeered, unparalleled—the very opposite of paradise.

ALL LIVE UNTO HIM

"God," we are told, "is not a God of the dead, but of the living: for all live unto Him." This is supposed to

prove that the dead are not really dead; hence they need no resurrection. But our Lord uses it to prove the opposite. "*Now that the dead are raised,* even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. *For* He is not a God of the dead, but of the living: *for* all live unto Him." (Luke 20:37, 38).

This is the reply which He gave to the Sadducees, who deny that there is any resurrection (Luke 20:27). The mere fact that this passage could even be supposed to prove that the dead are alive shows how far the present attitude towards these things differs from their standpoint.

The point which the Lord proves is not life *in* death, but resurrection *from* death. Abraham and Isaac and Jacob died (Gen. 25:8; 35:20 49:33). Should the dead not be raised, then God would be the God of the dead. But as there is no life apart from resurrection, they must be raised. If there is a life apart from resurrection; if the dead are already alive, what need is there for resurrection? If Abraham is now alive why could not God be his God without resurrection?

The Sadducees were silenced and the scribes were so impressed that they dared not ask Him any more questions.

"ABSENT FROM THE BODY—PRESENT WITH THE LORD"

This quotation is not from the Scriptures, but rather a popular mis-quotation of 2 Corinthians 5:8. The contention is that "absent from the body" can be true only in a disembodied state before the resurrection. This looks very plausible and demands consideration. The statement that "absent from the body" can only be realized in resurrection has been held up to ridicule on the ground that, in resurrection, we are *not* "absent from the body."

A careful canvas of the context will show, however, that the reference is not merely to *a* body, but to this burdensome body which we lay aside, and not to our glorious bodies of the resurrection.

First of all, let us consider the statement of 2 Corinthians 5:6, last clause:

"whilst we are at home in the body, we are absent from the Lord" (AUTHORIZED VERSION).

"being at home in the body, we are away from home from the Lord" (CONCORDANT VERSION).

All will agree that the body here referred to can only be *this* body, not the spiritual body which we get in resurrection, for we will *not* be away from the Lord when we are at home in our heavenly habitation. The sense absolutely demands that we restrict the word "body" to the present burdensome tent or tabernacle.

Consider also, a few lines later; 2 Corinthians 5:10:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (AUTHORIZED VERSION).

"For all of us must be manifested in front of the dais of Christ, that each should be requited for that which he puts into practice through the body, whether good or bad." (CONCORDANT VERSION).

Here, too, at the *bema* or dais of Christ, we are compelled to limit the application to the deeds done in *this* body, not in the one we shall then wear.

In both of these passages the definite article (the) is depended on in the Greek to point out that not simply *a* body is intended but *the* body of which Paul has been speaking. It will appear from this that an English version would be justified in treating the article as a demonstrative pronoun, which it really is in some passages. We might render it "this" without even going as far as the Authorized has done in inserting "this" in the first verse of the chapter.

But to the Scripture in point: It occurs midway between the two passages which have been quoted. It contains exactly the same words and in exactly the same grammatical construction as the one last quoted. It is this (2 Cor. 5:8):

"rather to be away from home out of the body and to be at home with the Lord." (CONCORDANT VERSION).

We now have, in a continuous connection, these three occurrences of the word "body":

Verse 6, *tō sōmati* to the body.
Verse 8, *tou sōmatos* of the body.
Verse 10, *tou sōmatos* of the body.

In the first and last the sense is limited to *this* body. Why not in the other?

Consider, also, the context, especially the first four verses of the chapter. The apostle had no desire to be "unclothed." Why should he change his mind so suddenly and now "much prefer" the unclothed condition?

The form which this text usually takes—"absent from the body: present with the Lord," is unscriptural and comes under the condemnation of 2 Timothy 1:13. When this text is read in the light of its context (always the best way), we cannot at all see how it can be forced to teach that "sudden death" is "sudden glory." This thought arises and is fostered by the omission of the words which are (unconsciously, perhaps) repudiated—*and to be.* The very fact that these words are almost universally discarded by those who use this text in opposition to the truth shows that they are an incumbrance to their understanding of the meaning of the passage. A true appreciation of the message conveyed absolutely demands that we retain them. It does not make them "of none effect."

It is well, then, to attune our hearts and heads to the spirit of the passage, which is not to contrast *a* body with the Lord's presence, but this temporary, burdened tent with the eonian weight of glory which awaits us. In *this* we groan, earnestly longing, *not* for the naked state of death, but the clothed eonian condition. Thus this Scripture agrees with the general tenor of God's Word, which teaches that those whom we reckon as dead have only been put to sleep (1 Thess. 4:14).

"THEM WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM"

The silence of Scripture as to the state between death

and resurrection is most marked. Men are foolish enough to say that no one has ever returned from the realm of the dead, so that we might inquire as to what they saw and how they felt. Did not Lazarus come back after a sojourn of four days? What had he to say? *Nothing.* But the apostle Paul, when seeking to relieve the feelings of the distressed Thessalonians speaks right to the point. *I would not have you to be ignorant, brethren, concerning them which are asleep ...* " Surely *now* we will have some light on the vexed question! Our ignorance is to be taken away. We are to know! But not a word is given concerning the present state of those who are sleeping (except the fact that they *are* asleep). We are pointed forward to resurrection. Not a present harp but a future hope. And this is further emphasized by the statement that we who are alive and remain to the presence of the Lord shall not *precede them!* If they are already in His presence these words are worse than nonsense. They have not preceded us nor will we precede them in that glorious day, but together shall enter the Presence Ineffable.

Once more we are compelled to call attention to the defective translation which has been the cause of the difficulty in this passage. The following is the Greek and a consistent sublinear of 1 Thessalonians 4:14, 15, followed by the Concordant Version rendering:

ei gar pisteuomen oti iêsous apethanen kai anestê
IF FOR WE-ARE-BELIEVING THAT JESUS DIED AND UP-STOOD
outōs kai o theos tous koimêthentas dia tou iêsou
THUS AND THE GOD THE (ones)-BEING-REPOSED THRU THE JESUS
axei sun autō touto gar umin legomen
WILL-BE-LEADING TOGETHER TO-HIM THIS FOR TO-YOU WE-ARE-SAYING
en logō kuriou oti êmeis oi zōntes oi perileipomenoi
IN SAYING OF-MASTER THAT WE THE LIVING THE (ones)-SURVIVING
eis tên parousian tou kuriou ou mê phtha-
INTO THE BESIDE-BEING OF-THE MASTER NOT NO SHOULD-BE-OUT-
sōmen tous koimêthentas
STRIPPING THE (ones)-REPOSING

For, if we are believing that Jesus died and rose, thus also, those who are put to repose, will God, through Jesus, lead forth together with Him. For this we are saying to you by the word of the Lord, that we, the living, who are surviving to the presence of the Lord, should by no means outstrip those who are put to repose...

The death and resurrection of the Lord Jesus is the great example for all His saints. Just as God raised Him, so He will raise us through Him (2 Cor. 4:14). It is a great pity that we should even be asked to look upon such a phrase as "sleep *in* Jesus" or even the revisers marginal correction "sleep *through* Jesus," for He is not and will not be the Author of death, but of life. It is a most incongruous idea to give Him the work of the Adversary (who has the jurisdiction of death, Heb. 2:14), and have God working counter to Him and without Him in resurrection. No, indeed. We believe that God has raised Him and, since we are one with Him, how can it be otherwise than that God will bring us from the dead *with* Him and *through* Him?

So that, when He comes to call His waiting people unto Himself, He does not bring the dead with Him to earth, but brings them with Him from death.

Let us, for the moment, suppose that the dead had already been with Him in the heavens. How then shall we reconcile this with the very next statement? We who survive, says the apostle, shall not *precede* (outstrip) those who are asleep. How foolish this would sound if the *dead* had already preceded *us*, some of them for nearly two thousand years! We shall not get ahead of them, even if they are asleep, for we are assured that *both-together*—those who have fallen asleep and we who survive—we shall unite to meet Him in the air. And *thus*—in resurrection—shall we always be together with the Lord! Not disembodied, but with glorious bodies. That glad day is not satisfied with introducing the living alone to their Lord, but the dead too, shall accompany them to our gathering together unto Him. Then we shall be like Him. Then we shall be for Him. And *He* shall

be satisfied with us, for His beauty will be seen in us. His glory shall shine through us; His love will illumine us. But, best of all, God will gain the goal of His heart's desire when death and distance are defeated and life and love have brought His creatures back into His bosom.

These are the principal texts which are adduced to prove an intermediate state. The closer they are read, the more apparent it becomes that they are *per*versions. They reflect the theology of the translators, instead of the inspired Word of God. Whom shall we believe—God or man? As for us, let it be ours to know and to appreciate Him through His Word, and to tear aside every veil that bars our raptured gaze. A.E.K.

(To be continued)

RADIO PROGRAMS

Tapes of Bro. Joseph E. Kirk's radio program, which is currently aired over KLIX, Twin Falls, Idaho, (1310 on the dial) at 7:00 a.m. Sunday mornings, are available, to be used in other localities. This program is one half hour in length. Write us if you can arrange to have it broadcast in your locality. It is called "Bible Exposition."

Also on the air is a lively fifteen minute program called "Pastor Bill," presided over by Pastor William K. Hoag every Sunday morning at 9:15 a.m. over XEMO near San Diego, California (860 on your radio dial).

Be sure to listen to these programs if within range, and pray that they may be used of the Lord to help many toward a fuller understanding of God's plan and purpose for His creation.

E.O.K.

UNITED MEETING AT BLACKHEATH

It was good to fellowship on July 14, 1963, with about 100 in praise and meditation, and to sit and listen to the ministry of the Word of God. Brother E. G. Jones of Mansfield occupied our minds during the morning session upon the subject of 1 Corinthians 1:18 to 3:23 in the light of "The Word of the Cross," while in the afternoon we were thankful to see Brother G. Shawyer well enough to speak from his heart upon "The Will of God," truly a personal witness from one whose life has been enriched by God's grace and love.

Finally we all rejoiced to see Brother T. Harris from Tamworth able to minister in his own inimitable way on the subject related to our Lord in "The Glory that Was." We treasure these days for the fellowship they give and the blessings we derive through the ministry we receive. E.G.J.

F. H. ALDENHOVEN

The sudden death of our dear brother at his home at Loughton, Essex, on Sunday, January 19, 1963, at the age of 76, was a shock to his many friends. By nature a shy man, he found public speaking difficult, but many have cause for thanksgiving for his personal help in understanding the Scriptures and for his encouragement in the study of them. He introduced many to the Concordant Version and Unsearchable Riches.

He had a remarkable facility for making friends amongst boys. This lead to work in boys' organizations. One of these was the Crusaders Union of which he was at one time a Union Leader. His friends among the boys grew up and settled in widely scattered places. Through correspondence and personal visits he kept all in touch with one another. Though a bachelor he had, in effect, a very large "family." He was always kind, considerate, and generous; his advice ever valuable. His generosity found expression in ways unseen by the world. It is difficult to realize that he is no longer with us but we look forward to the future when we shall meet again at His presence.

S.E.A.

DR. ALBERT E. HILLER

Suffering a heart attack early in April of this year, our Bro. Hiller of Fort Worth, Texas, had recovered somewhat, when a setback occurred and he slipped away on August 14th.

For many years he had studied the Scriptures diligently, and had been the means of helping many towards a fuller understanding of some of the precious truths they contain.

He will be missed by those who remain, but we will meet him in the morning! E.O.K.

MRS. A. ARMSTRONG

July 13th marked the death of Sister Armstrong of Edmonton, Alberta, Canada. She had long been vitally interested in Scripture study and had attended the meetings as long as she was able. She suffered much during the last few months, and was looking for her Lord at any moment. Her husband had preceded her in death. She was a regular contributor to the work of the Concern.

When we are privileged to meet this dear sister, she will not be in her body of weakness and pain, but with a glorious resurrection body like unto that of her blessed Lord Whom she loved so much. May it be soon! E.O.K.

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CHRIST ALONE IN OUR HEARTS

THE WORDING "every prayer and petition," in Ephesians 6:18, led us to observe Paul's prayer habits closely. Such a study would be incomplete without pondering over those words of prayer which are, at the same time, the very climax of the Ephesian epistle (Eph. 3:14-21).

After the presentation of the three aspects of the Ephesian secret, Paul refers to the Lord, "in Whom you, also, are being built together for God's dwelling place, in spirit" (Eph. 2:22). The emphasis here is on the word *you,* which is plural (*lit.*: IN WHOM AND YE, YE ARE BEING BUILT TOGETHER). Paul is addressing us, believers from all the nations, as he has done before (Eph. 1:13; 2:1, 11, 13, 19). The situation at the time of his writing is aptly described in volume 22, page 140, of this magazine, from which we quote the following three paragraphs.

WE HAVE THE SAME SPIRIT AS THE ELECT IN ISRAEL

"God is a Spirit. Those who are joined to Him are one spirit. He is the Father of spirits. His family is a spiritual one. When Israel rejected His spirit and the nations attended to His words, did they receive a different or lower spirit than the elect in Israel? They received the same spirit. This brought them into the same spiritual relationship to God as they. Physical hindrances hindered the acknowledgment of this great truth

NOTE: This article is part of a series which began in Volume 51, Number 1 (January, 1960). All of these back numbers are available.

hitherto. Now that physical distinctions are gone, it shines out in all its effulgence. God is our Father just as really as He is theirs!

"Now that there is no longer a temple at Jerusalem, God dwells in His believers, both individually and as a class. Hence the question arises, in this figurative temple, have we as close a place as the Circumcision, or are they the temple building and we the outside court? The answer is found in the phrases 'connected together' and 'built together' (Eph. 2:21, 22).

"The word *together*, in these two phrases, is the same as the word *joint*, or *fellow*, in the statement of the Ephesian secret. They are elaborations of its third item, that we are *joint partakers*. They refer particularly to the fact that we rank equally with the election out of Israel who believe during this present secret administration. The place accorded them in this temple is ours, just as the allotment described in the first twelve verses of chapter one, though primarily theirs, is ours. The reason is the same. We have received the same spirit."

ON THIS BEHALF

On this behalf (Eph. 3:1) Paul is about to pray for us, his readers, that we may be given power to grasp the love of Christ which is transcending our knowledge. But before going on with his prayer, he gives us a summary of present truth. These twelve verses of the third chapter of Ephesians (from the second to the thirteenth inclusive) are the true key to the correct understanding of God's activities during the present secret administration of His grace. (See charts on pages 132 and 138 in volume 53. Unfortunately they were misplaced; the half-page chart on page 132 should be on page 138, and the full-page chart on 138 belongs on page 132).

On this behalf (Eph. 3:14); with these same words Paul resumes his prayer after the parenthetic interlude

(3:2-13). Since the identical expression used in verse 1 is repeated in verse 14, the connection is the same here as there, i.e. because *you,* the readers, *are being built together for God's dwelling place, in spirit* (Eph. 2:22). Since this divine statement applies to all of us who are believing, just as does the parenthetic interlude of 3:2-13, what else can Paul request for us to widen our knowledge?

The answer seems to be that, since no other portion of the Scriptures has so much vital value to believers today, we should give it the place in our hearts and thoughts which it deserves, no longer "surging hither and thither, and being carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematizing of the deception" (Eph. 4:14).

SUBJECTION TO GOD'S WILL

The verb *bow* (bend together, as the *knee*) occurs only in Paul's writings, and in the Septuagint from which he quotes. In Romans 14:11 (shall bow every knee), we have a quotation from Isaiah 45:23 (Septuagint); in Romans 11:4 (not bow the knee) from 1 Kings 19:18 (not Septuagint). The phrase (bowing the knee) occurs in 1 Chronicles 29:20, and Philippians 2:10 (every knee should be bowing). Hence the usage of the phrase in Philippians 2:10 and Romans 14:11 should shed some light on its meaning in Ephesians 3:14.

We will not, at this juncture, comment on Paul's *posture* in prayer, since this was done at the beginning of this series on the panoply (volume 51, pages 33-37). The inmost *attitude* of our heart should always be as if we were bowing our knees to the Father of our Lord Jesus Christ; for this is the only attitude befitting us in the presence of the great *Subjector,* when we are asking for blessing or thanking Him for it. The Hebrew *brk* means both to *kneel* and to *bless,* for these two belong together. If we cannot emulate Paul's posture in prayer, we can very well imitate his spiritual attitude.

The supreme requirement for today is that the Father be adored *in spirit and truth,* and He is seeking true worshipers who qualify for both (John 4:21-24). The day will come when all intelligent beings in the heavens and on the earth will combine with Him to make one harmonious family.

GOD'S GLORY IS THE UNIVERSAL GOAL

In A.E.K.'s comments on this prayer (vol. 22) we read, "God's goal is not gained until He receives the heart-felt adoration of all His creatures. Great as are His efforts on our behalf, they are but the means to make Him known. Ephesians does not find its climax in the secret itself, but in this prayer for its appreciation. A mere knowledge of the secret is not sufficient or satisfactory to God unless it includes a heart-hungry occupation and enjoyment of the surpassing love of Christ. Even before this secret was made known, the apostle could say, "If I... should be perceiving all secrets... yet have no love, I am nothing" (1 Cor. 13:2). *Nothing has any vital value unless it leads to love.* It is the glory of God's wisdom that all things in the universe, including sin and hate, shall be lured into the livery of love. All that is in Him, should find a response in His creatures. There should be such mutual reciprocation in every relationship of life as will be most delightful to both. As Creator we should take our place as His creatures. As Father we should be His beloved sons: He the Reconciler, we the reconciled; He the Deliverer, we the delivered. But, more than this, we are accorded a place with Christ in His work of revealing Him to the celestial hosts. It is only as we ourselves are filled with *His* affection that it can overflow to others.

IN ACCORD WITH THE RICHES OF HIS GLORY

"No epistle in the Scriptures is so full of harmonies as Ephesians. There is a continual assurance that each phase of our blessing is in accord with all the rest. Our

sonship suits the delight of His will (1:5). The forgiveness of our offenses is raised on the scale to harmonize with the riches of His grace (1:7). The secret of His will is consonant with His delight (1:9). Our predestination is in union with His purpose (1:11). Paul's dispensation agrees with God's grace which, in its turn is attuned to His powerful operation (3:7). The insight of the celestials is in line with the purpose of the eons (3:11). So, now, power is desired such as will harmonize with His glorious riches (3:16). Paul prays for a power which will accord with the wealth of glory which has become ours through this new revelation."

TRANSCENDENCE OF GOD'S POWER FOR THE INWARD MAN

With reference to the "illumination of the knowledge of the *glory of God* in the face of Jesus Christ," Paul writes to the Corinthians, "Now we have this treasure in earthen vessels, that the *transcendence of the power* may be of *God* and not of us. In everything, being afflicted, but not distressed, perplexed, but not despairing, persecuted, but not forsaken, cast down, but not perishing... that the grace should be superabounding in thanksgiving to the *glory of God.* Wherefore we are not despondent, but even if our outward man is decaying, nevertheless that within us is being renewed day by day" (2 Cor. 4:6-9, 15, 16).

We are reminded of this transcendent power of God for the constant renewing of the believer's mind (Rom. 12:2), when we read Paul's prayer, "to be made staunch with power, through His spirit, in the man within." The unbeliever's mind, though it may be brilliant in other fields of knowledge, is functioning along the lines taught by human wisdom, and cannot perceive the additional powerful function in the renewed mind of the believer who has obtained the spirit which is of God. That is why we can think and speak with words taught by the spirit, thus understandingly matching spiritual

blessings with spiritual words (1 Corinthians 2:12, 13).

In this way God's power (or spirit) rejuvenates the spirit of the believer's mind (Eph. 4:23) in a day-to-day process, while he is fostering it with the words of faith and Paul's ideal teaching (1 Tim. 4:6). Even though we can do nothing out of ourselves, we are, nevertheless, supposed to cooperate and to heed Paul's entreaties, "*Watch!* Stand firm in the faith! Be manly! Be *staunch!* Let all your actions occur in *love*!" (1 Cor. 16:13, 14).

ABODE, HOME AND DWELLING PLACE

We recall the Lord's words to His disciples, "If anyone should be loving Me, he will be keeping My word, and My Father will be loving him, and we shall be coming to him and making an *abode* with him" (John 14:23). Paul repeats this truth with similar words in Romans 8:9, 10, "God's spirit is making its *home* in you ... Christ is in you," while we read in Ephesians 3:16, 17, "... staunch with power, through His spirit ... Christ to *dwell* in your hearts through faith."

When Paul said, "We have the mind of Christ" (1 Cor. 2:16), and "Living in me is Christ" (Gal. 2:20), he wanted to emphasize the truth that spiritual interests in the believer's mind serve to prove that there is a vital union with Christ. But wherever Christ is, there is the spirit of God, making its home in the believer's mind. Thus God's spirit (or the transcendence of His power) gives us power over our dead bodies, while Christ's spirit gives us communion with Him.

God's spirit is distinct and separate from the human spirit of the believer in whom it resides. Even though God makes His home in those who are His own, this fact does not make them one with God as they are with Christ. It is Christ's spirit which is indissolubly united to the believers' spirit, hence they become one spiritual organism together with Him, for we all are one in Christ Jesus (Gal. 3:28).

GOD'S TEMPLE

In our relationship to God, we are seen as His temple, both individually (as in 1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16), and collectively (as in Eph. 2:21, where all believers of the past, present and future, apart from their peculiar blessings or eonian privileges and destiny, form one family and are built on the foundation of the prophets of old and the apostles of our Lord). As God's temple is holy, so are we. Since the believer's body is a temple of His holy spirit, Paul admonishes every one of his readers, "By all means glorify God in your body!" (1 Cor. 6:20).

CHRIST'S MEMBERS

In our relationship with Christ, we are seen as members of His spiritual body. He has placed us in this spiritual organism as it pleases Him. Since He is the Head, it is our duty and privilege first of all to acknowledge His headship and, in doing this, we must also recognize every fellow member in the spiritual body. Being one in Him, "in love we should be making all grow into Him, Who is the Head—Christ" (Eph. 4:15). From this we gather that growth and subjection are the thoughts connected with Christ's headship over the body.

OUR HEAD, MY LORD

Christ is *our Head,* but not the Head of the individual believer (except in the figure of the ideal relationship between Christ and the male part of humanity, and that between husband and wife). Christ's headship is corporate, and includes all believers in the present administration of grace.

Christ is *my Lord,* and as such He entreats me personally to walk worthily of the calling with which I was called, and to fulfill my service which I accepted in the Lord (Col. 4:17). He is the Lord of each one of us, but He is never called the Lord of the body. We are to obey Him as our Lord, each one of us personally, in order to walk as a child of light.

Jointly, we are to hold on to Him as the Head of all in order to grow, through every assimilation of the spiritual truths, as supplied in God's Word and dispensed by our teachers. Thus the "growing in the growth of God" (Col. 2:19), the upbuilding of the spiritual body of Christ is to be performed in *love* (Eph. 4:15, 16).

THE SON OF HIS LOVE

Christ is not only our Head and my Lord; first of all He is the Son of God's love, the Image of the invisible God, Who is love. And as such, He reflects God's love toward us in such a way that we can grasp various aspects of the "knowledge transcending love of Christ," while He dwells in our hearts (Eph. 3:17, 19). Hence Paul asks for spiritual power for all of us, that we may respond to the truth revealed in this epistle; power to appreciate the supreme display of God's grace and wisdom; power to apprehend the love from which all this springs, and for which all this operates. Surely it is essential that we understand God's grace in Christ Jesus before we can experience fully the force of His vast love; and this we can best realize as we see it displayed in the activities of the Son of His love.

THE TWO EPHESIAN PRAYERS

Both in Ephesians 1:15-19 and 3:14-21, Paul is praying for something more than that which all believers already possess. The first prayer was for spiritual qualities (spiritual wisdom, revelation in the realization of God) to enable us to perceive the three aspects of the Ephesian secret, even the transcendent greatness of God's resurrection power for us who are believing.

The second prayer is for spiritual power in order that we may grasp the knowledge transcending love which is behind this secret. Here Paul asks for "Christ to *dwell* in your *hearts* through faith." The reason is that all believers have Christ in their *spirit,* since they

have *His* spirit, and He is *in* them; but not all believers have Christ in their *heart* which is the seat of affection and love. As members of Christ's spiritual body, all of us entertain a spiritual union with Him; but some of us do not entertain Him in our hearts all the time.

AN ADDITIONAL PRAYER

The verb used in Ephesians 3:17 (DOWN-HOME) is a stronger one than that used in Romans 8:11 (IN-HOME), and serves to convey the idea of permanent and full occupancy (*dwell*), as against merely being *in* a *home*, either temporarily, or sharing it with other guests.

Since the heart is not only the seat of affection and love, but also of desire and thought, there might be ample room there for occasional or even permanent residence of cravings and ideas foreign to the spirit of His Son which God delegates into our hearts (Gal. 4:6). Under these circumstances, a believer has Christ in the spirit of his mind, and has God's spirit making its home in him, but Christ does not dwell yet in his *heart*. Because of the presence of other guests in the heart, Christ cannot yet occupy all of it permanently, and really *dwell* in it. He has to share it with those transient guests. They cannot change our status in Christ, but they will influence our thoughts and activities by giving a foreign impetus to our motives which is not in line with Christ's spirit.

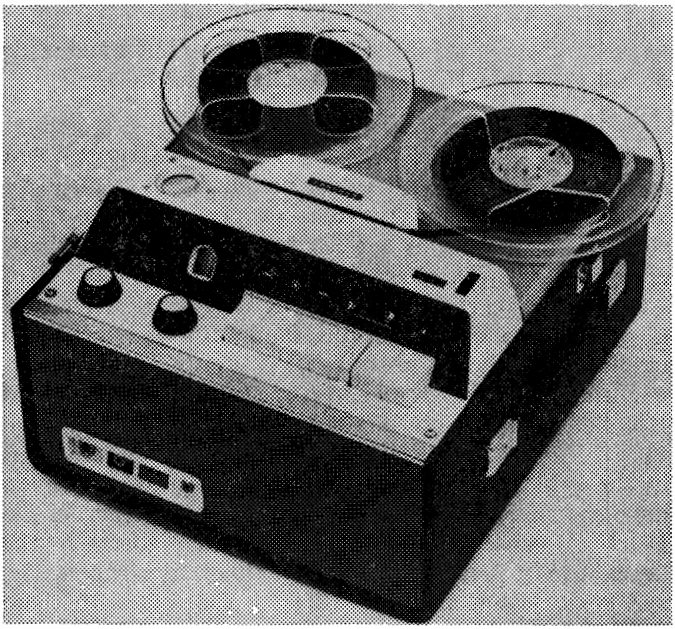
There is no nobler motive for our functions and desires, than the love of Christ which is pressing or constraining us (2 Cor. 5:14). In order to displace and supersede other motives, let us pray both for ourselves and for the ecclesia, that Christ, and *Christ alone*, may dwell in our hearts through faith, for the laud of the glory of God! H.H.R.

(*To be continued*)

PRAISE AND PRAYER IN PAUL'S EPISTLES

This 16 page pamphlet combines the last two articles in the Panoply series (May and July issues); copies are ten cents each.

CONCORD TAPE RECORDERS NOW AVAILABLE



CONCORD MODEL 220 TAPE RECORDER

Elsewhere in this issue (page 230) is an announcement of the new *Concordant Tape Ministry*. In connection with this those who do not now have a good tape recorder may want to write to the Concern office in Saugus to obtain full particulars about the *Concord* Tape Recorder line, which is now being handled by us. This line of recorders is well-made, and has exceptionally clear tone. The model illustrated (Model 220) plays all three popular speeds of recordings, and is extremely easy to operate. Write for full particulars as well as the surprisingly low prices, considering the quality of the machines.

We are also carrying a line of blank recording tape in stock, for the convenience of those who cannot obtain a line of *good quality* tape at "discount" prices.

If you are interested in purchasing a tape recorder or *blank* recording tape, write to the Concern business office in Saugus. If you have a recorder and want to borrow or buy *pre-recorded* tapes with messages on them, write direct to Brother Rogers in Arlington (See announcement on page 230 of this issue).

THE SONG OF JUDAH
PART ONE
(ISAIAH 26)

IN THE KINGDOM a song will be sung, and also a response will be made, prompted by Ieue's thoughts. The song will begin in Judah, and is especially concerned with Jerusalem, the city of the righteous nation. This is appropriate, for this tribe, Judah, had clung to the house of David, and the temple worship, whilst the ten tribes had had to be banished from the land, and from direct dealings with Ieue Alueim, long before Judah was deported. There is no special song from the ten tribes, but the response to the coveted vineyard will be taken up by all, in that day.

From the standpoint of the individual, the song may well be viewed as the sequel of the feast of the prior chapter (25:6-12), and can be regarded as a devotional meditation upon the ways of Ieue with Judah. In a sense, it begins with the city, develops to the wider national aspect, which includes the whole nation, and concludes in chapter 27 where the name for the whole nation, Israel, is reached, and Ieue tells the delights of His vineyard, to incite a response from all the nation.

SALVATION OF THE RIGHTEOUS

In that day this song shall be sung in the land of Judah:
"Behold! A strong city is ours!
And our salvation shall He set for walls and a rampart.
2 Open the gates, and the righteous nation shall enter, keeping truths.

NOTE: This article is part of a series which began in Volume 51, Number 1 (January, 1960). All of these back numbers are available.

3 It is formed to support the preservation of welfare,
Welfare that trusts in Thee.
4 Trust in Ieue for the futures of the future.
For in Ie, Ieue is a Rock for the eons.

The song which comes to be sung in the land of Judah opens with the personal aspect of the salvation of the righteous. They affirm that their city is strong. Each one sees his own salvation as set by Ieue in the walls and rampart of the city. Neither can be assailed. The city is worthy to behold and its prospects are most encouraging to the righteous, for they see it as the city of Alueim, and call for its gates to be opened. Like the psalmist, the righteous see in the gates of Zion, the same glory as does their Ieue (Psa. 87:1-3).

The righteous nation to which they belong will enter the open gates. The prime reason for this city is related to the keeping of truths, truths which represent the welfare which results from trust in Ieue. The righteous nation is formed with the objective of preserving His welfare, in that land and on the earth. From this we discern the high honor and standing of Ieue's nation. Its people trust in Him with a trust which extends into the futures of the future, that is, the futures which hold glory, for He is a Rock for the eons. With these thoughts is associated that portion of the divine name, *Ie,* meaning *will be,* and so there is full emphasis upon the *character* of these futures. This is the theme of the song which is heard in Judah.

THE WICKED BROUGHT DOWN

5 For He prostrates the dwellers of the height.
The impregnable town, He shall lay it low.
He is laying it low, unto the earth;
It is attaining unto the soil.
6 The foot shall tramp on it, the feet of the humble,
The footfalls of the poor.

The song examines the fate of the "impregnable" town. This is Babylon, both past and future, in all its vanity and pomp and opposition to Ieue. It becomes again prostrate, laid low, so that it will be trampled

under foot, especially by the feet of the humble and the poor. Such is the dishonor which is still to overtake the enemies of Ieue's people.

THE WAY OF THE RIGHTEOUS

7 The path for the righteous will be straightened.
The upright round of the righteous wilt Thou balance.
8 Indeed, in the path of Thy judgments, Ieue, we expect Thee.
To Thy name and to Thy law is the yearning of our soul.
9 With my soul I yearn for Thee in the night.
Indeed, with my spirit within me I will seek Thee early.
For as a light are Thy judgments to the earth,
The dwellers of the habitance learn righteousness.

The contemplation of the song passes on to consider the way of the righteous which will then become possible. It is described as straightened, freed from the rough and devious features, yet still good and wise for them. Ieue will make it a balanced path, for it will keep their Alueim in perspective before them. His people will expect Him in His judgments, knowing well how excellent and beneficial they are to them. In fact, the yearning of their soul is for His law. Spirit and soul will then work in harmony, and with constancy. In the light of Ieue's judgments, the dwellers of the habitance, those outside Israel's patrimony, will learn righteousness. To sing these words, in anticipation of what is then still future, indicates the people's increased sense of Ieue's righteousness. The law will then have been written on the hearts of His people.

THE WICKED DEVOURED

10 If grace is shown to the wicked, he will fail to learn righteousness,
In a land of correctness, he will commit iniquity,
And will fail to see the pride of Ieue.
11 Ieue, Thy exalted hand they will fail to perceive.
Yet they shall perceive and be shamed by the zeal of the disciplined people.
Indeed, the fire of Thy foes will devour them.

The song will be sung beyond the judgment scenes which inaugurate the kingdom in Israel's land. Their severity is obviously in the mind of those who sing.

They reflect upon such wicked ones, and what their course would be in God's kingdom. The omission of judgment, that is, the showing of grace to the wicked, this will not teach righteousness to them. Iniquity makes one blind to the glory of correctness. Neither Ieue's power and excellence, nor threatened action against them can deter the wicked, so obdurate are they. Yet, strangely and notably, their perception of the zeal of disciplined people, *does* bring them to shame. How strange that they do not respond further. They require extreme measures, even to being regarded as foes of Ieue. They have to be devoured by fire prepared for His foes. This will teach them. Nothing is beyond the ability of our God to bring His foes to regard His glory, and, subsequently, to welcome His grace.

THE ALUEIM OF THE RIGHTEOUS

12 Ieue, our Alueim, Thou art the Setter of welfare on the hearthstones for us,
For, moreover, all our doings Thou dost contrive for us.
13 Ieue, our Alueim, lords possessed us besides Thee;
Only in Thee are we mentioning Thy name.

How worthy is their Alueim! The song of the righteous will exult very distinctly concerning Him. They have contemplated, with fullest satisfaction, the city and its correspondence with their salvation, and also the blessedness of the path their Alueim prepares before them. They will come to mention that He sets welfare right before them, on the hearthstones, in fact. Nay, more, He contrives all their doings. Thus does Ieue, their Alueim, ensure all to the righteous, and they delight in this, and acknowledge it with zest. These things they see against the background of their past, when lords other than Ieue possessed them. They will not compare such times, and only Ieue's name will they mention. Israel will have learned righteousness. This will be true holiness in Israel—mentioning only *His* name.

THE WICKED HEALERS EXTERMINATED

14 The death-doomed will fail to live, And healers will fail to rise.
Wherefore Thou wilt check over and exterminate them,
And destroy every remembrance of them.

Due to the confidence in their Alueim which the righteous gain from their experiences with Him, their song comes to speak of the finality of the doom which rests upon the other lords who have possessed them. These rank amongst the wicked, and are, in fact, the foes of Ieue, as well as Israel. They have been most ambitious and refractory, and would, indeed, in their arrogance and vanity, aspire to displace, not only their king, but to take the place of Ieue, their Alueim and their Healer. Ieue will check over for these healers, and He will exterminate them, for the kingdom will not entertain any such element in it.

DETAILS IN THE VERSION

We wish to speak of our version of this verse, particularly in connection with the two words "dead" and "deceased" in the Authorized Version. For these we use death-doomed and healers, respectively. The word "dead" is the plural participle of *mth,* DYING. It is always used of those who are living, and hence tells that they are death-doomed, and so, in this sense, will really fail to live. The particular Hebrew negative, fail, indicates the limit of their healing powers. They cannot escape the death-doom. Resurrection is not in the verse, and, moreover, resurrection lies only in the power of God, whereas these words refer to the inability to avert the death-doom.

The word "deceased" is the plural of *rpha,* HEAL. It is variously rendered in the Authorized Version; as a name, it is Rephaim, also giants, as well as dead and deceased. So much variety conveys no distinct idea. The verb is, notably, almost everywhere rendered heal, and even the rendering "physician," is distinctly re-

lated to heal. In its usage, it is applied to the *illness* of a person, the *impurity* of water, the *repair* of the altar. Those deported in Babylon (Jer. 51:9) say of that city at its fall, *we* would have healed it, but it is not healed, and they will return to their country.

THE TRUE HEALER

Another usage is found in Isaiah 53:5; with His stripes we are healed. In this case, the healing is needed because of griefs and sorrows and iniquity. Many times is Ieue spoken of as the Healer of His people, but in their follies they did not hearken to Him, being rather attracted to other healers.

FALSE HEALERS

In the literal sense, good king Asa, in his ailment, did not inquire of Ieue, but of the healers; hence he was not cured (2 Chron. 16:12). In those days, no one could keep the law fully, so they all died, but in the kingdom, the law will be written in their hearts, and the nation of Israel as a whole will keep it. There will be such health as they never had before. For disease and death to be in Israel in that day would be a sure sign of apostasy.

DEATH-DOOMED HEALERS

From these details, it should be apparent that the words "death-doomed" and "healers" refer to those who have led Israel and Judah astray, operating in competition with Him, both religiously and politically. In their arts and their methods and their outlook, they opposed and sought to frustrate Al, and because of this they are classed amongst the wicked, and so, in the skeleton of the chapter, this verse (14) corresponds with verses 5 and 6 and 10 and 11, which also deal with the wicked. Isaiah 14:9 parallels the "healers" with the "kings of nations" and amongst them is the king of Babylon and his sons.

In this song, the righteous of Judah are rejoicing that the death-doom pronounced against Babylon's king has

ensued, and it has freed them. They are established in their land under Ieue, their Alueim. Not again will healers rise over them.

THE NATIONAL VIEW IN THE SONG

The previous part of the song has dealt with Judah's individual position, but the portion in verses 15 to 21 turns to the national outlook. Like the former, it deals with both the righteous and the wicked.

RIGHTEOUS INCREASE TO THE NATION

15 Thou wilt add to the nation, Ieue; Thou wilt add to the nation.
Glorified art Thou. Far dost Thou extend all the ends of the land.
16 Ieue, in distress they note Thee.
Distress, as a whisper, is Thy discipline for them.
17 As the pregnant is coming near to bear, she will travail.
She will cry out in her cramps.
So have we become in view of Thee.
18 Because of fear of Thee, Ieue, are we pregnant.
We travail, as though we generate wind.
We are failing to execute Thy salvation on the earth,
And the dwellers of the habitance are failing to fall.
19 Live shall your death-doomed!
Their carcasses shall rise!
Awake and jubilate, tabernaclers of the soil!
For a night mist of lights is your night mist.

The national view now comes to be expressed by means of its own distinctive outlook. It begins with the summary note that Ieue will add to the nation. Undoubtedly He will bring all the tribes together and the borders of the land will be extended, in fact, afar; to the limits of the original promise, equalled only in the days of Solomon (2 Chron. 9:26).

The song would now appear to look at the first days of the kingdom, ere the ground is cleared, and matters, as to outward appearance, are stabilized. Nevertheless, there is realization that, in distress, Ieue for once is being remembered. In fact, His distress for them is but as a whisper and it disciplines. They are like the pregnant who travail and are in cramps (17), but they

generate wind (18). They are failing to execute Ieue's salvation on earth, and dwellers of the habitance fail to fall, as though there was a reluctance abroad to recognize Israel's ascendency in the earth.

On behalf of Ieue, the prophet speaks (19) to give assurance. The words which are judgment to others are reversed for Israel. Their one-time death-doomed shall live and their carcasses shall rise. Resurrection will be to the nation in that day. The word comes to those who tabernacle in the soil; Awake and jubilate! To those who hear, the night mist will have been a mist amidst which there has been light, an apt figure to intimate that resurrection will terminate for them the darkness of death.

It may well be that this portion applies to the seventy-five days which will intervene between Christ's epiphany and the former resurrection. This would link it to the vision of Unveiling 20:1-6 in the opening days of the kingdom.

WICKED HEALERS FALL

And the land is causing the healers to fall.

This completing line of verse 19 adds a most vital point to round out Ieue's words, through the prophet, concerning resurrection. Israel's resurrected ones will not be raised to live under the possibility of any dominance exercised by any of earth's healers. Their rousing will be to enjoy the allotment of the promises amidst the glory of their Alueim, and in accord with the words of the righteous of Judah (vs. 14) the healers will be exterminated and every remembrance of them destroyed. The land will cause the healers to fall. Ieue's land will no longer tolerate foes who intrude to direct allegiance away from Ieue, to themselves. Ieue will no longer be under reproach.

THE RIGHTEOUS PRESERVED

20 Go, my people! Come into your chambers, and close your doors about you.
Hide for a little moment, till the menace shall pass.

Amidst judgment Ieue is able to preserve the righteous, for these are His own. His words have just been given through the prophet to encourage the people in their expressions concerning their nation. As though to add further value to them and show the reality of His words, the vision moves backward to the season of judging immediately preceding the time when Messiah's feet will touch Olivet to bring in the righteousness of the eons. Ieue warns: Go, My people. He directs them to retreat into the safety of their chamber and hide for a little moment, for His menace is to come upon the earth. They are to await the outcome. Jerusalem is to cease to be trodden by the foes of Ieue who are also the foes of His people. The situation is reminiscent of the days of Noah, when that eon was to end with the deluge and Noah and his family were to be preserved. God knows full well how to rescue the devout out of trial.

THE WICKED DESTROYED

21 For, behold Ieue faring forth from His holy place
To visit the depravity of the earth's dweller upon it.
And its blood is exposed by the earth,
And no longer shall it cover over its killed."

Here is a distinct mark of time. It is in the day of Ieue, but preceding the coming of Christ and the kingdom. The trumpets have been sounded and Ieue is to pour out the bowls of wrath, in order to make the final clearance of the ground for His kingdom in Israel. The seals have been broken by the Lambkin, Who is also the Lion out of the tribe of Judah, and this action precedes the trumpets and bowls. We note that Ieue fares forth from His holy place, for this brings to mind the opening of the temple at the sounding of the seventh trumpet, the signal that the climax of the judgment is being reached and also the zenith of its intensity.

The earth's special depravity is the shed blood of the prophets and saints. This is to be exposed and settled for, ere His kingdom is set up. Those of God's saints who have been killed, due to their faith and their

allegiance to God, in accord with His word, shall no longer be covered over as though they were really disreputable. Apostates were back in the days of the prophets, and so too in the days of the Unveiling when these predictions have their fullest application. Often have God's saints seemed at a disadvantage in their faith. This will become especially apparent in the end time, but God will faithfully bring to fruition all the expectations His Word has given to the saints. E.H.C.

(To be continued)

CONCORDANT TAPE RECORDING MINISTRY

Would you enjoy *hearing* Brother A. E. Knoch expound on the teachings of the apostle Paul? Do you think you could interest others in coming to listen to interesting instruction in the Word of God, given by the late Brother Martin, of Minneapolis, Albert and David Knoch, and many others? It is with great joy that we announce the commencement of the *Concordant Tape Ministry*, which will offer tape recordings both on loan and for sale, to all who have facilities to play them. Whether you seek instruction for yourself, for your family, or to stimulate a Bible study class, we would encourage you to write for further particulars. These tapes would also provide a great blessing, we believe, if played to shut-ins or those with failing eyesight.

Pastor Arthur H. Rogers, P. O. Box 7456, Arlington, California, 92503, has volunteered both his time and his services to both make the duplicate tapes of the masters in our tape library (each duplicate must be made individually, and takes an hour or more to monitor), and to serve as "Tape Librarian" and record-keeper. Because of the pressure of his other duties in the Lord's service, we ask you to make his work as simple as possible, by making your requests clear and specific. If you need a tape for a meeting on a specific date, be sure to tell him this, and get your request in as far in advance as possible.

Those who wish to participate in this program who do not own a good quality tape recorder should read the announcement on page 220. These tapes cannot be played on small, battery-operated tape recorders. D.E.K.

ALL OR NOTHING

So uniquely exclusive are the claims of Christ that to us He is either All in all or nothing at all. The jealousy of divine love is here apparent—that it will not be satisfied with a mere percentage of our time, or our thoughts, or a portion of our selves. ALL it demands, and ALL it will ultimately possess. "Eventually, why not *now*?" —ALAN BURNS in *Unsearchable Riches* (Volume XII, page 41)

A SUMMARY OF THE PREVIOUS COMMISSIONS

THE VARIOUS commissions differ in character, in scope, in the benefits conveyed, in the means used to carry them out, in the effect upon those who received their message, and each had a distinct history.

THE FIRST KINGDOM COMMISSION

The First Kingdom Commission (Matt. 10:5) was characteristically Jewish. The twelve apostles were forbidden to carry it beyond the narrow pale of Israel. It brought temporal blessings, which were a sign of the nearness of the earthly kingdom. It was heralded by the King Himself as well as those whom He commissioned, having been made known by public heralding in the cities of Israel. He gathered out of the apostate nation a remnant in view of the coming kingdom. The heralding is divided into three periods. The Lord Himself began it and selected the twelve apostles as His heralds. When the message was rejected, its heralding was discontinued. During the interval which followed, He sought to occupy them with His sufferings and death. At Pentecost the heralding was renewed and continued throughout the period covered by the book of Acts.

Finally it is rejected again and once more discontinued, and, as before, the Lord seeks to occupy us with the deeper truths which flow from His death... this time through the apostle Paul. Before the kingdom comes on

NOTE: This article is part of a series which began in Volume 52, Number 1 (January, 1961). All of these back numbers are available.

the earth this message must be heralded again, followed by His glorious appearing.

The Second Kingdom Commission (Matt. 28:16-20) requires Israel to have received the First Kingdom Commission and, as a result, to have jurisdiction over the other nations. This commission is national, including all the nations except Israel, and assures them a righteous government if they obey the delegates of the great King. In that day the King will reward His suffering servants by giving them jurisdiction over the other nations. This commission brooks no opposition and will be enforced with power during the day of the Lord.

MARK'S CREATION COMMISSION

Mark's Creation Commission is based upon the resurrection and is directed to the recovery of the entire realm of creation. It is world wide in its scope, conveys only material or physical benefits, was heralded by the disciples in the entire creation which is under heaven, and thus has been fulfilled. It will find its fruition when creation is freed from the slavery of corruption when the sons of God are unveiled (Rom. 8:19-21).

LUKE'S COMMISSION FOR MANKIND

Luke's Commission for Mankind is based upon the sufferings of Christ. While it embraces the whole human family, it depended upon the authority of the Son of Mankind and His delegates for its exercise. It extended a probational pardon for sins upon the condition of repentance. The power to pardon was delegated to the apostles. Its history is recorded in the book of Acts.

Many who were pardoned drew back and fell aside. The authority to pardon ceased with the death of the apostles and won't be exercised again until the kingdom is once more the subject of heralding.

PAUL PREACHES JUSTIFICATION

Paul, in his early ministry, seems to have had part in these various commissions. But the time came when he

was severed from the others and given additional revelations. He first makes known justification to the Jews outside the land and also to the other nations. But, unlike pardon, this depended entirely upon grace and was received by faith apart from any works. Its history is quite the opposite of pardon, because it depends on God, rather than man. It forms the foundation upon which all further favor has been built. It is preparatory to reconciliation. It is the basis of the evangel for today. The revelation of the secret of the joint body (Eph. 3:3) only modified it so that it is now the equal portion of everyone who believes. This commission is exhaustively discussed in the earlier chapters of the epistle to the Romans and in the epistle to the Galatians.

THE CONCILIATION

The Conciliation is the commission for the present. It is unfolded in the fifth to the eighth chapters of Romans and in the second epistle to the Corinthians.

Thus we find that the apostle, during the greater part of his itinerant ministry, had been acknowledging the physical ties which link Christ to the nation of Israel. This is knowing Christ "according to flesh." But when this ministry was finished there was a radical change. *There is a new creation. Lo! there has come new!* (2 Cor. 5:16, 17).

It was a secret until that great crisis in Paul's ministry, to which he always alludes when setting it forth. To the Romans he writes that he had completed the evangel of the Christ (as Israel's Messiah) in the power of signs and miracles (Rom. 15:19). At this juncture he also writes to the Corinthians (2 Cor. 5:16):

So that *we*, from now on, are acquainted with no one according to flesh. Yet, even if we have known Christ according to flesh, nevertheless now we know Him so no longer. So that, if anyone is in Christ, there is a new creation: the primitive passed by. Lo! there has come new!

Yet all is of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, how that God was in Christ, conciliating the world to Himself,

not reckoning their offenses to them, and placing in us the word of the conciliation.

For Christ, then, are we ambassadors, as of God entreating through us. We are beseeching: "For Christ's sake be conciliated to God!" For the One not knowing sin, He makes to be a sin approach for our sakes that we may be becoming God's righteousness in Him.

Thus at one stroke the previous commissions are brushed aside. The physical distinctions which once were so prominent are no longer taken into account.

The secret of the evangel, as the Conciliation is called, is a separate secret from the present secret administration, though it was enriched and included in it. The Conciliation was made known in a letter *to* the Romans while the apostle was still at liberty. During his imprisonment *in* Rome he made known the truth of the secret administration in his three prison epistles. What, then, is the difference between the Conciliation before the present grace and now?

THE SECRET ADMINISTRATION

Israel's supremacy had two aspects: they were to be a royal nation and a priest nation. They were to rule the other nations for God and they were to bring the other nations to God. In the grand consummation both of these prerogatives will become obsolete. But they do not retire at the same time. Israel's priestly mediacy vanishes when this old earth is destroyed, for in the new earth God dwells with all mankind and no priest nation is needed to bring them near. But not so with government, for it continues till the very consummation. Israel continues to be the ruling nation on the earth.

Just as these two prerogatives will retire in the future, so it has been in the past. When the Conciliation between God and mankind was first made known, Israel's priestly ascendancy vanished, while they still held their prior place in government. But when the present secret administration was revealed, there came reconciliation not only with God but peace was made between the

believers, both Jews and nations as well (Eph. 2:15, 16). Rule among the celestials will not be dependent upon any physical prerogative, but is reserved for all who endure (2 Tim. 2:12).

Thus there were two distinct steps in ushering in the Conciliation. In view of Israel's apostasy, their priestly functions fail and God opens up the way into His presence by heralding peace to all the nations and access by faith apart from any intermediaries. And, when the secret is made known of Christ's *celestial* exaltation, the physical supremacy of Israel has no place. A new humanity is created without the jarring elements the old contains. Thus reconciliation erases the alienation between various sections of mankind as well as that between God and man.

And finally, we are taught, this grandest of blessings will embrace the entire universe. (Col. 1:20). A.E.K.

(To be continued)

BALDWIN, 1963

"Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psalm 133:1)

ALL THOSE WHO HAD the privilege of attending the 1963 BALDWIN FELLOWSHIP were also granted the opportunity to "behold" what the Psalmist spoke of: "brethren... dwelling together... in unity." And, as he said, it is "good" and "pleasant." As Paul puts it, "fill my joy full, that you may be *mutually* disposed..." (Phil. 2:2).

CHRIST, THE HEAD

"Now, being true, in love we should be making *all* grow into Him, Who is the Head—Christ..." (Eph. 4:15). The secret of unity is in giving Christ the central place, not this or that doctrine; making all grow into Him, not this or that man. And it was this growth into Christ which characterized the 1963 fellowship at Baldwin, Michigan. There was a balance between the posi-

tional and the practical, the doctrinal and that which relates to deportment. Thus we had a fruitful fellowship, filling individual needs, yet pointing all to Christ.

THE THEME

The sixth chapter of Ephesians was chosen for the theme this year. What a rich portion of God's Word! It was pondered each day during the morning discussion period which followed a short meditation on the "panoply of God" given by the pastor of the chapel, Dean Hough. These short meditations were very helpful and we hope to publish some of them in future issues of the magazine. The theme was also emphasized by many of the regular speakers, who dealt in detail with the "stratagems" of the Adversary and the defense provided by God.

TRUE UNITY

It cannot be claimed that the unity manifested at Baldwin this year was based upon "all saying the same thing." There were differences of opinion expressed on some rather major matters. But the unity of the spirit was kept in spite of the differences, and these differences in doctrine only served to make the unity and love more marvelous. And the new thoughts expressed put us all to prayerful study and investigation to "see if these things were so."

THE PRACTICAL SIDE

Some have felt that, broadly speaking, Concordant publications have not been balanced—that they neglect the practical side of our salvation in order to stress the doctrinal portions. The need for wise instruction with regard to the everyday problems we face as children of God is keenly felt at such conferences and this year that need was met more fully than ever before. We were shown that living for God is not something that just "happens," but rather requires that we seek His will in every matter. Paul puts it, "testing what is the will of God."

PRAYER MEETINGS

Also, for the first time, we had meetings specifically set apart for prayer. Each morning of the second week, before the regular meeting was to begin, some gathered to bow before God and give thanks for His bounties and blessings. We asked Him to grant us understanding in His Word and grace to live it out in our lives, just one day at a time. What blessings these times of prayer proved to be! And I believe that our God and Father was pleased and blessed too.

"NO BIBLE—NO BREAKFAST"

One dear brother has learned the importance of "eating" God's Word early in the morning. Thus he pointed us to Psalm 119:103, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" His motto was, "No Bible—No Breakfast." So we all began to read a portion of Scripture before coming to the table for the morning meal. This practice proved very profitable and I am sure that those who were there will always feel a pang of conscience if they neglect to look early into God's wonderful Word. Our minds need to be "renewed" often, especially in the morning when we may be dull and forgetful of the things of God. Our entire day will be affected.

REMEMBERING YOUR TEARS

With joy I remember the tears in the eyes of many as the time for parting came. The last meeting was held on Sunday night at Pastor Baker's church in Grand Rapids. The good-byes said, we headed for home, determined, by the grace of God, to be more and more conformed to God's Son, our Lord Jesus Christ. We certainly encourage all of you to make plans to attend the Baldwin Fellowship in 1964. It is always held during late July and early August. It would be very worthwhile for you (and your family) to come and partake of the blessings of this fellowship next year. A.P.K.

GOD'S FARM...ARE YOU

Summer is gone, and the beautiful autumn season has come. It is harvest time again! Along country roads, the shining ripened fruits and grains—varied according to the area where each one grew—are being gathered and stored for future use.

Contemplating the rich harvest of the fields, our thoughts turn to the spiritual realm. We think of God's provision for spiritual progress and maturity for His chosen ones, just as He has provided for nature. "God's farm... are you." (1 Cor. 3:9).

How much have we grown this past year? Are we ripening into maturity? The scriptures give us the only method for testing our growth, the only check-list whereby we may see progress or failure. It is unwise to compare ourselves with other believers; it is useless to look at ourselves. The only standard that we have is the divine standard. If we love *truth* we will be glad to look away from all human "righteousness" or failure, and rejoice in God's standard.

To check our progress, we might ask ourselves some questions similar to these:

1. What have I done with the truths of Paul's teachings, since God made them real to me? Am I "proud" of my knowledge? (1 Cor. 8:1 tells me that knowledge alone puffs up).

Or, am I letting the disposition of Christ be in me? (Phil. 2:5. Verses 2 through 4 describe our walk as being "with humility").

2. Am I impatient with those who do not believe as I do? (forgetting that "not for all is the faith", 2 Thess. 3:2).

Or, am I "gentle... apt to teach, bearing with evil, with meekness training those who are antagonizing" in the hope that some may later be led by God into the truth? (2 Tim. 2:24-26).

3. Am I forgetful of the great measure of grace given to me in Christ (Eph. 4:7)?

Or, am I so overwhelmed by God's graciousness to me that I am more kind and tender, "bearing with one another and dealing graciously" (Col. 3:13), as God has dealt with me?

4. Am I leaning upon persons or things, though I am aware that, at best, they are only temporary? (2 Cor. 4:18).

Or, am I finding more and more the "endurance and consolation of the scriptures" (Rom. 15:4) and the true strength and expectation to be found there?

In nature's realm, there is constant change and activity. There is life, there is productivity, usefulness, and a purpose to fulfill. May we look Godward in expectation of the spiritual purposes for which He chose us. May we give God opportunity to change us, to readjust our thinking, to mold us. Thus we will become mature, for it is God Who "makes it grow up!" (1 Cor. 3:6). F.S.

OBJECTIVES

What are your objectives, your *pursuits?* The apostle Paul mentions several. We should pursue:

Love (1 Cor. 14:1).

Peace and the *edification* of one another (Rom. 14:19).

Hospitality (Rom. 12:13).

Righteousness, devoutness, faith and *love* (1 Tim. 6:11).

Paul wrote, "Toward the goal am I pursuing for the *prize of God's calling above in Christ Jesus.*" (Phil. 3:14).

ACTS OF THE APOSTLES

Part II

In Jerusalem, there was a young man who was an enemy of the followers of Jesus. Not a "make-believe" enemy, this rough fellow took men and women and put them in jail. Read about him in chapter 8, verse 3. His name was S_____. He did not know that Jesus was God's Son, so he was trying to help God by getting rid of the people who loved Jesus.

One day as he hurried to find more believers to put in jail, the Lord spoke to him from heaven, and a great light shone—so bright that Saul was blinded. Read this wonderful story in chapter 9, verses 1-31.

God called Saul (who is also called P_____) to tell the good news about Jesus to the people outside of Palestine. In chapter 13, he began a missionary trip with B_____. From here to the end of Acts, many exciting things happen. Read how Paul was stoned and left to die, in chapter 14, verse 19. In chapter 16, you may read how he was put in jail, yet God brought him out! Would you enjoy a boat ride if you knew that you would be ship-wrecked? This happened in chapter 27.

We are glad that God kept the book of Acts for us to read today. Without it we would never know the many things that happened at that time when God sent His apostles out to tell others about Jesus. F.S.

WHEN YOU MOVE

When you move please send us your change of address at least thirty days in advance. If you wait until after you move, your magazine will probably be returned, and we must pay ten cents postage due. Remember to include your zip code number.

UNSEARCHABLE RICHES FOR NOVEMBER, 1963
BEING THE SIXTH NUMBER OF VOLUME FIFTY-FOUR

EDITORIAL

FOR THE SAKE OF HIS DELIGHT

> So that, my beloved, according as you always obey, not as in my presence only, but now much rather in my absence, with fear and trembling be carrying your own salvation into effect, for it is God Who is operating in you to will as well as to work *for the sake of His delight.* (Phil. 2:12, 13)

LOVE desires to delight its beloved. It seeks to be well-pleasing to the object of its affection. When we love another, the thought fills our hearts—"What can I do that will delight my darling?"

When love is lifted from a merely human level to the lofty heights of the divine, the incentive to delight the Deity ought to be the driving force of all we do. And it is just here that we feel our infirmity most; our failure stabs our hearts. Yet, blessed be God, He has graciously given us the desire to delight Him; surely He will be performing this good work which He has undertaken in us. Isn't it wonderful just to know that in "that day," at last, conformed completely to His beloved Son, we shall be a constant "fragrance of Christ to God"? May the quiet contemplation of such successful service, such a delightful disposition, encourage us even now, directing a sincere search to discover what should be done to anticipate that future perfection. We will be perfect: let us, like Paul, pursue it day by day (Phil. 3:12).

At least six times we read: "This is My Son, the Beloved, in Whom I *delight.*" And why did the Father

find such satisfaction in His Son? Was it not because the Son was ever sensitive to His Father's will? An obedient Son? One that sought, each waking moment, to do that which would honor and glorify His God? The Father's wish was His command, His very sustenance, His food: "My *food* is that I should be doing the will of Him Who sends Me, and should be perfecting His work." (John 4:34). All through the dreary days of His earthly sojourn the "Man of sorrows" found true bread in rejoicing the heart of His beloved Father. And, when the crucial test comes, and the cross looms up before Him, while all His being cries, "My Father, if it is possible, let this cup pass from Me," the Son surrenders all, saying "However, not as I will, but as Thou!"

Can we not see how the Son delights the Father? Is it not crystal clear? It is not great gifts we need, to do powerful deeds and make miraculous signs. Perfect knowledge, pleasing personality, worldly possessions, none of these are necessary. But the way is simple; it must be our food to do the Father's will. We will need to "hunger" in a new way. And does not love so prompt us? Does it not bid us lay aside all else and discover in His Word what delights our God? Indeed it does! And may love so lead us that we may have the incomparable privilege of hearing a quiet but assuring voice from within our spirit, saying, "This is *a* beloved son, in whom I delight." Such an assuring will fill the dreariest day with beams of joy; the solid satisfaction that His spirit has had its way with us.

Blessed Father, let me long to present myself to Thee, that, free and unhindered sway may be Thine in all I do and say—for I do wish, with all my heart, to thus delight Thee, my God. A.P.K.

ABOUT OUR EDITORIAL

The Editorial in this issue may sound familiar to some of you. It first appeared as the devotional in our December, 1962 *Concordant Newsletter*. We reprint it here for the benefit of the wider readership of the magazine. We trust that the motive behind all that we say and do will more and more prove to be, "For the sake of *His* delight."

May the following meditation (also from one of our *Newsletters*) prove a timely reminder of the realm which belongs to us above. This is our good expectation in grace.

OUR REALM

"For our realm is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord Jesus Christ, Who will *transfigure* the body of our humiliation, to *conform* it to the body of His glory..." This is our EXPECTATION! Not simply a "hope," not some uncertain fancy, but a sure and certain "*expectation.*" A great CHANGE is going to take place, in an instant, in the twinkle of an eye. The body of our humiliation is to be transfigured and conformed to His body of glory. We can see what this means when we meditate upon the great contrasts which distinguish the one from the other. This body, in which we now groan, is sown in corruption, yet it will be roused in *incorruption.* Dishonor is now our lot, yet then *glory!* Infirmity presently encompasses us, yet in that day—*power!* We dwell in a soulish body, yet then a *spiritual.* Now we wear the image of the soilish, Adam; yet we will one day wear the image of *Christ,* the *Celestial.* Corruption, incorruption; dishonor, glory; infirmity, power; soulish, spiritual; soilish, celestial—such are the divine distinctions for our delectation. THIS is OUR expectation! And this is our power for present persistence in the Lord. "So that, my brethren, beloved and longed for, my joy and wreath, *be standing firm thus in the Lord,* my beloved." (Phil.4:1).

A NEW SERIES

This issue contains the final installment of Brother Herman Rocke's series, "*Check your Panoply!*" Brother Rocke will begin a new series in the January, 1964 number, which will be called "*Imitators of Paul and of the Lord.*" In these articles he will stress deportment which is pleasing to our God, made possible through the Lord's vitalizing spiritual resurrection power which is available to every believer. Paul is our model. We are to emulate him, as he imitated the risen Christ. The series will follow Paul through the book of Acts and on into his epistles, to help us gain a better understanding of his deportment in the various circumstances known to us.

RENEWAL TIME

When you subscribe to Unsearchable Riches in the middle of the year, we automatically adjust your subscription (free of charge) to run until the end of the following calendar year. This means that practically everyone's subscription will be expiring with this issue, unless they subscribed for the first time since March of this year, or they have already mailed in their renewal for 1964. But a renewal envelope is included with this issue, *even if your subscription is not expiring.* The fact that you find an envelope for your renewal does not necessarily mean that your subscription is due. It is simpler for us to send an envelope out with *every* magazine, than to try and sort them all out. If you have already renewed, then just use the envelope for your next regular letter or order to us.

These renewal envelopes were printed before the new postal zip code plan for the United States was announced. So there is no special place on these envelopes for your zip code. Kindly add it after your address. If this is the first time you have sent in your zip code to us, would you kindly *circle* it? Thank you!

LET US COUNT THE TOKENS OF HIS LOVE!

"Having been rooted and grounded in love, you should be strong to grasp, together with all the saints, what is its breadth and length and depth and height—to know, besides, the knowledge transcending love of Christ" (Eph. 3:17-19).

"DIMENSIONS"—this is the keyword to the second half of the second Ephesian prayer. The dimensions of the Ephesian secret are in accord with the dimensions of God's love which is reflected by His Image, Christ Jesus. Our salvation, our justification, our reconciliation, our glorification are all tokens of God's love; our spiritual blessings as well as our material blessings, though only the first are promised to us (Eph. 1:3).

Taking account of these tokens of His love coincides, in a way, with checking on the various parts of the panoply of God. Conscientious accounting will help us to get a grasp of transcendent love; conscious checking will allow us to enjoy our celestial status even now, in this body of our humiliation. Neither can be done without praying on every occasion, as Paul did.

The climax of God's Word is found in Ephesians; the climax of Ephesians is in its second prayer. More than thirty years ago (Unsearchable Riches, volume 22, beginning with page 302) A.E.K. commented on verses 17 through 21 as follows:

GROUNDED IN LOVE

"Our vitality and stability depend upon the apprehension of God's love. As a plant seeks its sustenance and strength in the soil, so we should search for our sustenta-

tion and support in the subsoil of *all* of God's activities, the fact of His affection. We can flourish in no other ground. Here alone can our roots find nurture and our trunk find strength. Both of these are necessary for fruit. How many of us have failed to fasten firmly on the love transcendent? Only in this can we stand and bring forth fruit for God's delectation. Nothing else will delight Him. No substitute should satisfy us. Hence, let us pray this prayer for ourselves. *Let us make it a petition for all believers.* Only thus can we grasp these immeasurable measurements.

THE DIMENSIONS OF THE EPHESIAN SECRET

"The transcendent love of Christ and the dimensions of this secret are usually merged into one, according to the rendering of the Authorized Version. Let us remember that the apostle has interrupted his prayer to explain the *secret,* and this is the subject on his heart as he proceeds. He expatiates on the vastness of its scope in order to make this a stepping-stone to that which lies beyond. No one can grasp the love of Christ without an amazed wonder at the moral breadth and length and depth and height involved in this, God's latest and highest revelation.

ITS BREADTH

"A characteristic feature of the tabernacle in the wilderness was the width of the gate which led into the court. It indicated something of the breadth of the evangel in the era which it typified. Though Israelites could enter, yet all aliens were shut out. So with the proclamation in the early part of Acts. They spoke to the Jews only. Gentiles could not enter without becoming proselytes of Judaism. *Now,* the evangel is for *all.* In effect, the gate of the tabernacle is only a hindrance, for the whole wall surrounding the tabernacle is now taken down. Access to God is unhindered. The evangel could be no broader. Corresponding to this, the central wall of the temple has been abolished (Eph. 2:14). In

this aspect the present grace is unlimited in breadth.

"Not only is the present secret administration all-inclusive, but our future service will be all-embracing. Israel will broaden out to evangelize the whole earth in the day of her glory. When we enter our proper allotment, we will reach out to the utmost bounds of the universe. Our parish will include all of the celestial hosts. Tell me the breadth of the universe, and I will give you one of the dimensions of the Ephesian secret. The physical measure is an index of its moral extent. It is an indication of the vastness of Christ's love.

ITS LENGTH

"In space, we can hardly make a distinction between its length and breadth, for both are beyond our grasp. Perhaps we should think of time, when meditating on its length. It goes back before the eons, long before the entrance of sin. In God's purpose it preceded the disruption. It is the earliest intimation of God's love for His creatures. We were not an after-thought with God. Let us revel in the realization that He thought of us long before He took up His earthly people Israel. His care for us is not due to the rebound arising from Israel's rejection of His favor. We are His first love, the earliest to call forth His affection.

ITS DEPTH

"The secret not only has the greatest sweep of any of God's administrations, but it digs down into the very dregs of human depravity and soars to the highest heavens. Israel had promises and privileges which raised them above the balance of mankind. The gentiles were below them, far from God, sunk in sin, ignorant and alienated, deserving only death. The grace of God reaches down into the deepest depths of degradation for the trophies of its triumph.

"Never in the story of this somber scene, had come a time so dark and dismal as the days that followed Paul's

final visit to Jerusalem and his imprisonment in Rome. The Jews will not have Messiah. Neither will they allow the other nations any place. Paul is a prisoner. Every avenue of blessing seems effectually choked. Everything is ripe for judgment. So it seemed. Then, with a spiritual convulsion as great as the material cataclysm which ends the Lord's day, a place is prepared for a new creation. God creates a new, a spiritual sphere, unheard of and unknown. He reveals this present secret administration, which fills the hosts of heaven with admiring wonder and the hearts of His hallowed with impassioned praise.

ITS HEIGHT

"Israel will have the highest place on earth. We will have the supreme position in the heavens. What can be higher than that? No celestial creature will be above us. All will be beneath. Had we been raised to a place of blessing under Israel, as will be the portion of the nations in the coming eon, that would have been an undeserved and undreamed exaltation. Had we been put upon a par with them, that would have been an almost unthinkable elevation. To be the humblest in heaven, how far beyond our highest hopes! To be equal to celestials would seem the limit of human anticipation. Truly, it never has entered into the human heart what God has for those who love Him! Highest of the high, we shall be above all the heavenly host.

TRANSCENDENT LOVE

"All of these dimensions are love tokens. Each adds to our assurance and appreciation of His affection. Each is a step which raises us to the temple of Christ's love. We cannot now measure these dimensions. We have no means to calculate their immensity. They are beyond our powers. So is the love to which they lead. It is like the universe itself, which seems to expand as it is explored. The most powerful telescope, with photographic plates that picture millions of stars that human

eyes have never seen, cannot find the boundary of God's material world. Its transcendent size is a parable of the immensity of the love that conceived it, which is embodied in His Christ, and which has been revealed in the moral dimensions of the Ephesian secret.

THE EON OF THE EONS

"The coming eon is particularly concerned with God's glory in Israel. It includes the day of the Lord. The succeeding eon is the day of God and approximates the present secret administration. Then God's glory will be publicly displayed in accord with the present spiritual manifestation. Israel's spiritual supremacy will be past in that concluding eon. Now it is only eclipsed temporarily. Then God will tabernacle with mankind, as such. No temple, no priesthood will bar their approach to Him. It is serenely satisfactory to see that the only occurrence of this phrase, 'the eon of the eons,' is found in Ephesians 3:21, for this epistle sets forth spiritual blessings for the nations which parallel those of the day of God. It is true that the Son still rules, and the Jewish saints still reign on earth, but their authority will be near its vanishing point for lack of opposition. Those who are near God need few restraints.

"But the last eon will not only witness the nearness of the nations on the earth: It will be the scene of celestial splendors among the star-strewn empyrean. God will be glorified on earth beyond all previous administrations. But His greatest glory will shine forth through the celestial saints, the ecclesia which is Christ's body. Having learned the lesson of Christ's transcendent love, it will be our lot to publish it abroad among the heavenly hosts. Then we shall have the greatest privilege which can be accorded to any person. We shall bring glory to God and good to His creatures. Vessels of grace are we, not only to have and to hold, but to give and to gratify. Our bliss will not be based on ourselves, but in blessing God and benefiting His handiwork.

"This is the key note, on which our happiness began. Our salvation, our justification, our reconciliation, our glorification are merely the means of glorifying God. This thought, once it enters into our heart, will give us rest and relief from ourselves, and serene surcease from dread of the future. Our personal destiny is so pitifully unimportant in this great universe, when viewed by itself. But when it is seen to be a part of God's own glory, it ceases to be insignificant. It is no longer inconsequent. It must be safe and sure. It cannot fail or fall. It is not the reward of our merits, for we have none. It is reared on our demerits, of which we have no lack. Let us but see that we are the instruments for revealing God's grace, and essential to His goal, and we have the best basis of eonian bliss which man has ever imagined.

"At the end of the second Ephesian prayer (3:21), we have a series of superlatives seeking to set God's glory on the summit of the eonian times. God's greatest glory will be displayed in our Lord under the contrastive title, Christ Jesus; Jesus, the symbol of His humiliation; Christ, the title which combines all of His official dignities. Of all the elect, the members of Christ's body are the most exalted, though once the most debased. Of all the eons, the last will bear the rich fruitage of the rest. In the most blessed time, in the most blessed class, and in the most exalted Personage, will God garner the glory which is His as the Administrator of the Mystery."

THE SECOND EPHESIAN PRAYER

This prayer is not for a small power, but rather for one in accord with the riches of His glory (3:16). This is not a petition for power in order to perform something spectacular, or to edify ourselves or the ecclesia, but rather to glorify God, the Father of our Lord Jesus Christ, by means of jointly grasping the dimensions of the Ephesian secret and knowing the knowledge transcending love of Christ.

It should be noted at this juncture that, in quoting from volume 22 in this matter, we differ, in a way, from most expositors who take it for granted that the dimensions of *love* are in view in Ephesians 3:18. Some of them claim that the love in which we are to be rooted, is not God's or Christ's, but that it means that *our* love should be deep and sincere. Others see here the love which the spirit produces and pours into the believer's heart. This inner spiritual condition of the heart, they say, enables him to do two things; to grasp love's dimensions (so as to get a comprehensive idea of it), and furthermore to get to know love transcendent (while experiencing it in daily life).

In our opinion, Westcott (in the nineteenth century*) came closer to the meaning of the passage under consideration. With reference to the breadth and length and depth and height, he wrote: "The four words express one thought, the whole range of the sphere in which the Divine wisdom and love find exercise. First we come to apprehend the dimensions, so to speak, of the sphere in which the Divine counsel finds its fulfillment and then we come to know the love which occupies it."

GOD'S LOVE

We need to be rooted and grounded in *God's* love, so as to be sure of the fact that nothing shall ever separate us from His love for us. Just think of the most precious divine declaration in Romans (5:8, 9): "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." In all this, "God is commending His love to us." And we may be persuaded,

*In the Explanatory Introduction to the International Edition of the Concordant Version of the "New Testament," page 327, Westcott is mentioned among the greatest Greek scholars who have engaged in collating "New Testament" readings. What he calls "sphere" in the above quotation, is actually the Ephesian secret.

together with Paul, "that neither death nor life, nor [celestial] messengers, nor [celestial] sovereignties, nor the present, nor what is impending, nor powers nor [of the] height, nor [of the] depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord" (Rom. 8:38, 39).

OUR CELESTIAL STATUS: UP OVER EVERY POWER

When even our *basic* faith in God's love, as shown in justification and conciliation, is in danger of being subdued by events around us and powers beyond our perception, how much more antagonistic will be the attitude of certain celestial powers toward us in view of our celestial status? For, in spirit, we are already seated together among the celestials in Christ Jesus; there is our allotment; we may enjoy it now if we hold it by faith. We shall enter on its tenancy in fact when the Lord will call us above where *He* is seated at God's right hand, *up over every power* (Eph. 1:20, 21; 2:6).

The hostile attitude of the spiritual forces of *wickedness* among the celestials is due to these facts. Vigilance is also necessary because of the stratagems of the Adversary who knows that the God of peace will crush him under our feet swiftly (Rom. 16:20). But while we are still in this body of our humiliation, the wicked powers of the height and of the depth are alert, never ceasing in their efforts to drag us down from the realization of our celestial status.

PURSUE RIGHTEOUSNESS, FAITH, LOVE, PEACE!

In order to stand on our celestial allotment now, in spirit, we must know the truth; we must present ourselves as slaves to Righteousness for holiness (Rom. 6:19); as ambassadors for Christ, we must be sandaled with the readiness of the evangel of peace; in all of this, we must exercise faith, and *then* will we enjoy a present salvation from the assaults of the powers of darkness.

TOKENS OF GOD'S LOVE

God never asks from us what He does not first give. In Christ Jesus, He gives us His own righteousness, and only then does He expect us to no longer be slaves of Sin.

It was God Who came after us and gave us faith, as an approach offering (Eph. 2:9) so that we could hear and believe the Word of Truth, the evangel of our salvation. And only then did He ask us to nourish ourselves daily with the words of faith (often recorded as prayers) and with the words of the ideal teaching (both by Paul). Have we *fully* followed his teaching (1 Tim. 4:6; 2 Tim. 3:10)?

It is not *before* we have *received* God's gift of reconciliation and enjoy permanent peace with Him, that He expects us to anticipate the fruits of His reconciliation with our fellow men and adopt an attitude of permanent peace toward them—sinners and saints alike.

We should not cease praising the God and Father of our Lord Jesus Christ, that we have been saved from our sins, and are being saved from the lordship of Sin, and that He provides us with a present salvation in the celestial spheres, as well. And only then does He bid us stand on our celestial allotment, in spirit.

In the oncoming eons, we will actually set foot on our celestial allotment; but right now, in this wicked day, we can do so only in spirit, and only as long as we are invigorated in the Lord and in the might of His strength (Eph. 6:10). Our full cooperation is expected by putting on the *pan*oply (*every* implement, Lexical Concordance, page 166 and 106) of *God* in order to withstand now, and to stand in the celestial conflict. In other words, we are supposed to appropriate *all* the truth which *God* has in store for us. This is why, during the past four years, we have, in this series, covered all the main items of Paul's teaching, as they are symbolized by each piece of armor mentioned in Ephesians 6:14-17.

For attacking and fighting enemy forces on the battlefield, Roman soldiers were equipped with heavier weapons than were the Prætorian guards who had charge of the chained apostle during his military imprisonment in Rome. For this kind of guard duty, the light armor, as described in Ephesians six, was sufficient. In a similar way, the believer is not supposed to *attack* the forces of darkness. Rather it is his duty to be "vigilant" (Eph. 6:18) in spirit, to stand on his celestial allotment, and to withstand any efforts of the enemy which interfere with the enjoyment of his celestial status.

The picture of the Ephesian warrior, clad in light *armor* for *defensive* warfare, is different from the figure used in 2 Corinthians 10:4 where Paul is announcing *offensive* warfare in a campaign directed against the bulwarks of arrogant argumentation; against false brethren and their reasonings. Here Paul speaks of powerful *weapons* (though our standard is IMPLEMENT in both cases).

In the picture presented in Ephesians six, we are not on combat duty, but rather on guard duty. But even then (using the figure of Romans 8:37) "we are more than conquering through Him Who loves us" and having a "triumph in Christ" (2 Cor. 2:14), as long as we adhere closely to the rules laid down for us in Ephesians 6:10-20.

THE REVELATION OF THE POWER OF HIS LOVE

In the celestial realm, Christ's position is up over every sovereignty and authority and power and lordship, and every name that is named; He is higher than any of these spiritual forces, even those of wickedness. Since God subjects all of them under His feet and gives Him as Head over all to the ecclesia which is His body (Eph. 1:21-23), it is evident that we as the members will never be subordinated to any of these celestial potentates. We will rather see to it that they too—all of them—accept Christ as their Head.

This will be achieved by the display of God's grace to the whole universe, and we will be His display material. Then our hearts will be *God*-centered and totally absorbed with His grace and glory; fully engaged, not only in worshiping Him, but in His great plan of bringing every knee to bow in adoration. This will be revealed to the celestial realm not merely by words which we speak (when each of us will tell his own story of grace), but rather by that which we *were* and what we have *become*. Utterly unworthy of our high station in ourselves, we will be the prize exhibition of God's grace, the revelation of the power of His love.

ENJOYING OUR CELESTIAL STATUS NOW, IN SPIRIT

Putting on all our armor, that is, appropriating every Pauline truth, will enable us, to a certain extent, to see earthly things more objectively, more as *God* would judge them. From this celestial vantage point, we can view things in the right perspective because we are far above the fleshly and soulish spheres. Thus we can enjoy our celestial allotment right now whenever we are *aware* of our being seated together in the celestial realm, in spirit, in Christ Jesus.

As long as we are in this body of our humiliation, however, the powers of darkness will do their utmost to dim our spiritual *awareness,* to thrust us off of our celestial allotment, and to drag us down to the *earthly* sphere where the spirit of the Adversary is now operating in the sons of stubbornness (Eph. 2:2). Whenever we lose our celestial status, even temporarily, we will see things from the *earthly* viewpoint and with limited perspective. Thus earthly events loom large, and we are often overwhelmed by their seeming importance, because our eyes are then diverted from the spiritual truths about our celestial status, downward to the lower planes of soulish sensations and earthly events. Such a shifting of the emphasis is sure to interrupt, to a

greater or lesser extent, the supply of vitalizing spiritual energy which flows out of the transcendent greatness of *God's power for us* who are believing (Eph. 1:19).

ROOTED IN GOD'S LOVE

Formerly, we might have thought that God was well able to carry out His plans of love for the universe, and that He Himself will take care of everything and everyone, so that we need not concern ourselves. But now it is *our* deepest concern, too, that the outcome be perfect. His universal program of love has become increasingly significant to us, since we learned about our part in it as members of Christ's body. The realization of God's will, in all wisdom and spiritual understanding, now makes our desires coincide more and more with His, and causes our prayers to originate from His Word. A continuous study of the prayerful words of faith and of Paul's ideal teaching will help us to adjust our prayers more and more to the divine vocabulary.

DURING EVERY PRAYER AND PETITION

This article rounds out our survey on Pauline prayer guides, and, at the same time, on the panoply of God. The multifarious wisdom of God has seen to it that these prayers serve a manifold purpose: They contribute to the laud of His glory; they enable us to count the tokens of His love so that we will walk as children of light and serve as slaves of Christ Jesus; they also rejuvenate the spirit of the mind toward a regular checking of our panoply and a fuller understanding and enjoyment of our celestial status, because of His vast love with which He loves us.

"Now to Him Who is able to do superexcessively above all that we are requesting or apprehending, according to the power that is operating in us, to Him be glory in the ecclesia and in Christ Jesus for all the generations of the eon of the eons! Amen!" (Eph. 3:20, 21).

H.H.R.

THE SONG OF JUDAH
PART II— ISAIAH 27

DRAGON AND MONSTER

1 **In that day Ieue will check over with His sword,**
Holy and great and steadfast,
On the dragon, the fugitive serpent,
And on the dragon, the tortuous serpent,
And He will kill the monster which is in the sea.

EVER SINCE that great spirit being, the Adversary of Christ, entered the *serpent* in Eden, in order to alienate humanity from the Deity, he has been spoken of under this or a similar figure of speech. This single verse, together with the last two verses of chapter 26, gives us a very brief account of that crisis in the end time dealt with in the twelfth through the twentieth chapters of the Unveiling of Jesus Christ (Revelation). In it he makes a special point of persecuting the woman who represents faithful Israel, for she includes that select company in the land (variously figured as conquerors, or the one hundred and forty-four thousand, or the male son of the firstfruit to the Lambkin), and the innumerable throng of the dispersion, as well as the martyrs who succumb in the persecution of that season, notably under the fifth seal. These are matters which were viewed afar off in this prediction of Isaiah.

Despite the brevity of this verse, it makes a statement, in figure, concerning the powers of evil amongst the nations, which has much importance. Opposition to Ieue by leading nations seems to be summed up in the words "monster" (*thnin*, Ezek. 29:3, 32:2), "dragon" (*luithn*, Isa. 27:1), "audacious" (*reb*, Isa. 51:9). These figura-

tive terms imply that the nations are the instruments of the Adversary, whose behests they carry out, yet, due to the satisfying of their pride, they have regarded matters as though they were their own policy. On the other hand, Ieue lays on the nations His own requirements, and a nation (unwittingly) assumes them as its own ideas, but comes to color them to conform to its own pattern, and thus falls at cross-purposes to the ways of Ieue. In reality, the nations will fill the deception of the Adversary, while satisfying their own ambitions, and so fall under the judgment of Ieue, since, *in effect,* they are declining to bear the load He placed for them. These terms become the figures used in the Unveiling and they focus together on the fact that the Adversary is leading the nations into that seven-headed, ten-horned confederacy against which the day of Ieue will open up (Rev. 12:3).

The complexity of these prophetic matters builds up from that which, at first, was quite simple. The several world-kingdoms into which Ieue sifted the nations, these, by His prophets, He predicted as the means whereby Israel would be disciplined to be subject to their Alueim.

In the times of these world-kingdoms, the nations fill the ruling position, that which Ieue really intends to be for Israel. The world-kingdoms execute Ieue's will, the Adversary's will, and their own will. In the two latter senses, they exceed Ieue's will, as it relates to the disciplining of Israel, for the Adversary will yet lead the nations to develop a political organization, of which the Scriptures speak, under the figure of a wild beast. It is characterized by being termed by the same name as the Adversary himself, for it will worship the Dragon. Herein is the reason for the dual application of the name, dragon. By this political organizing of the nations, Israel, as the glory of Ieue, would be effaced and with it the name of Ieue would be removed from the earth, yet faithless Israel will rule from Babylon!

ISRAEL WILL RESPOND

Israel is often figured as a vineyard, because it is intended to gladden the heart of Ieue. It will, eventually, beginning when Christ comes in His kingdom. The vine is a distinct aspect of Israel's relationship to Him, and should not be confused with the fig tree, the national side, or the olive, picturing them as His light bearer to the nations.

We recall the vineyard of chapter five of which it states that Ieue sang to His darling. But it was not esteemed and He took away its hedge and its stone dike. In their coveting, others entered it, for their own advantage, and not to delight Ieue to Whom it really belonged. It will have passed through many experiences, and those for whom Ieue intended it will have had much discipline in order to make plain to them Ieue's affection for the vineyard and for them. In that day, He will bring back the vineyard to Himself and call to Israel, His people, for a response to His coveted vineyard, telling them of His care for it.

REASONS FOR RESPONSE

2 In that day there will be a coveted vineyard of turbid wine.
Respond to it.
3 I, Ieue, will preserve it. Momentarily will I irrigate it,
Lest anyone is checking over it.
4 Night and day will I preserve it. Fury have I none.
Will anyone set against Me buckthorns and spines for a fight?
Will I transgress in it? And ravage it altogether?
5 Or will he hold fast in My strength, making repayment to Me?
Will he make repayment to Me?
6 Those coming to take root, will be Jacob,
And those blossoming and budding, will be Israel,
And they fill the face of the habitance with produce.

Ieue would encourage response and He gives worthy reasons for it. His thoughts are reversed and His hand is no longer stretched out against them. He will preserve and irrigate the vineyard, night and day. He has no fury against His people. The picture of the safety and peace around His vineyard is a very full denial

of the idea that anyone would fight against Ieue. Nor will Ieue transgress in it, or ravage it. Those conscious of His strength will not think of repayment to Him.

To confirm to them all the details concerning the vineyard, Ieue affirms that it is for His people alone. Those who take root in it will be Jacob, and those who blossom and bud will be the sons of Israel. And the produce, the fruit of the vineyard will be for the entire habitance. Here is the overflow of blessings from Israel's table to the nations. They channel Ieue's blessings to the earth, and Israel itself must first be established under Messiah before this can be.

WORSHIP IN ACKNOWLEDGMENT

7 According to the smiting of their smiter will He smite them?
Should He, according to the killing of their killers, kill?

Israel's future worship will review and approve Ieue's past treatment of them. Their esteem of Ieue is evoked by a question which speaks of Ieue in the third person, allowing Israel to express their satisfaction as to the severity of the afflictions which have fallen on them. They will realize that Ieue has restrained the smiting and the killing which was intended by their enemies. Otherwise, Israel would not have been left to enjoy the blessings of their Alueim. The smiting has been His, and He has tempered it with wisdom and mercy in order that it would, indeed, be remedial and bring them to the promises of Ieue.

RESTORATION INTENDED

8 In moderation Thou didst contend with her, when sending her away.
He coos with His stiff wind in the day of the east wind.
9 Wherefore, in this will be a propitiatory shelter
For the depravity of the house of Jacob,
And this is My propitiatory shelter, to take away his sin.
When he makes all the stones of the altar as chalk stones shattered,
The fetishes of happiness and warmed horn altars will not rise.

Ieue is here addressed "Thou." Israel speaks to Him

of His sending her away, and, though He did contend with her, still it was in moderation. This thought flows naturally from the question of the previous verse regarding enemy behavior. The vigor of the east wind has been opposed by the coo of His stiff wind. A propitiatory shelter for the depravity of Jacob was in this tempering. These features are intimations that their restoration was in view from the very first movement against His people. Moreover, the propitiatory shelter was that of Ieue, indicated by the word "My." The people of Israel take His words to themselves and use them to worship their Alueim.

It may well be that in this, there is an acknowledgment of the great boon which came to Israel via their conqueror, Nebuchadnezzar. His destruction shattered the altar stones of the forbidden idols as though they were chalk stones. It was this action which deterred the Israelites from idolatry, for after the exile the fetishes of happiness were never replaced.

ENEMIES USED TO THE FULL

10 For the defended city will be solitary;
The homestead will be let go and forsaken as a wilderness.
There the calf will graze, And there it will recline,
11 And will finish its forked branches when its grass is dry.
Women shall look forward, coming to enlighten it,
For it is not a people of understanding.
Therefore no compassion is its Maker showing to it,
And its Former will not be gracious to it.

The desolation in the land brought by their enemies was intended to wean Israel from idolatry. The deportation left the defended city solitary and the homestead became as forsaken as the wilderness. The calf grazed there, and when the grass was gone, it finished the forked branches. In figure, the ruin of the trees pictured Israel, for the understanding of the people was at such a low level, that women looked forward to enlightening them. Matters went to the full extent necessary to bring about the glorious recovery to Ieue. All these things are

approved by the people of Israel in their response. The chastisement of their Alueim will have been effective to achieve His glory and their subjection to Him.

RESTORATION IN PROGRESS

12 And it comes, in that day, Ieue will beat gleanings
From the trail of the stream unto the watercourse of Egypt.
And you, you shall be gleaned one by one, sons of Israel.
13 And it comes, in that day, blown shall be a great trumpet,
And those perishing in the land of Assyria will come,
And those expelled in the land of Egypt,
And worship Ieue in the holy mount in Jerusalem.

We now pass from the viewpoint of restoration as an intended goal, to a consideration of the process whereby it becomes an achievement. The beatings of trees in gleaning is used to figure Israel's gathering. It is described as being "one by one," as individuals, so thorough and so careful will this recall be. It will extend from "the stream," that is, the Euphrates, unto the watercourse of Egypt. Those perishing in Assyria and the expelled in Egypt will be brought back to the land. Undoubtedly the later dispersion enlarges this view, for such an outlook was envisaged by the words of Moses (Deut. 30:1-3). The figure of gleaning is augmented by the blowing of a great trumpet. This likens the occasion to the inauguration of a feast, possibly the feast of ingathering (Lev. 23:24), so long neglected, from the days of Joshua until the return from Babylon (Neh. 8:16, 17). In the future, this will really be fulfilled in the gathering of the innumerable throng. At least this detail lies within the implication required by the antitype. The climax of this for Israel will be that they will worship Ieue in His holy mount, Jerusalem. They will be restored to their patrimony, freed from all alien influence and domination, yet subject to their Messiah, in accord with the new covenant which He has achieved.

FOURTH SECTION CONCLUDED

The conclusion of this section on the Loads of the

Nations and Israel's Blessings, leads us to the close of humanity's day, and into the opening of the day of Ieue. He deals with both Israel and the nations in judgment, in order to prepare the earth for Messiah's righteous rule. It is the turning point in human history. Man has had ample opportunity to show his impotence to bring about righteousness and peace, even under the leadership of mighty spirit forces. E.H.C.

TAPE RECORDING MINISTRY

We have been quite encouraged by the response to our initial announcement about the tape recording ministry. We are continuing to add new tapes by various speakers to the library, and we hope before long to have a good variety to choose from. During the past week we have transferred to tape several more of the old wire recordings made back in 1949 when A. E. Knoch was still speaking at the Studio Hall Ecclesia in Los Angeles. These new duplicates are more lifelike than some of the earlier ones, made before we had the Concord tape recording equipment.

We have learned that it is possible for us to ship you a new Concord tape recorder by Greyhound bus quite quickly and economically, if you should decide to purchase your own recorder. We now have several of the Model 220 recorders in stock for immediate shipment. The manufacturers have supplied us with complete descriptive literature about the machine, so why not write for full particulars and our special price?

Inquiries about the recorders should be mailed to our office in Saugus. Inquiries about buying or borrowing tapes with messages on them should be mailed to Pastor Arthur H. Rogers, P. O. Box 7456, Arlington, California, 92503. Tapes can be supplied with recordings made at the 7 1/2, 3 3/4, or 1 7/8 speed. Brother Rogers has recently made up a list of the recordings now available, so write him for it.

CONCILIATION ADMINISTERED

For the love of Christ is constraining us, judging this, that, if One died for the sake of all, consequently all died. And He died for the sake of all that those who are living should by no means still be living to themselves, but to the One dying and being roused for their sakes.

So that we, from now on, are acquainted with no one according to flesh. Yet, even if we have known Christ according to flesh, nevertheless now we know Him so no longer. So that, if anyone is in Christ, there is a new creation: the primitive passed by. Lo! there has come new!

Yet all is of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, how that God was in Christ, conciliating the world to Himself, not reckoning their offenses to them, and placing in us the word of the conciliation.

For Christ, then, are we ambassadors, as of God entreating through us. We are beseeching: "For Christ's sake be conciliated to God!" For the One not knowing sin, He makes to be a sin approach [offering] for our sakes that we may be becoming God's righteousness in Him.

Now, working together, we are also entreating you not to receive the grace of God for naught. For He is saying

> "In a season acceptable I reply to you,
> And in a day of salvation I help you."

Lo! Now is a most acceptable era! Lo! Now is a day of salvation! We are giving no one cause to stumble in anything, lest flaws be found with the service, but in everything we are commending ourselves as servants of God, in much endurance, in afflictions, in necessities, in distresses, in blows, in jails, in turbulences, in toil, in vigils, in fasts, in pureness, in knowledge, in patience, in kindness, in holy spirit, in love unfeigned, in the word of truth, in the power of God, through the implements of righteousness of the right hand and of the left, through glory and dishonor, through defamation and renown, as deceivers and true, as unknown and recognized, as dying, and lo! we are living, as disciplined and not put to death, as sorrowing, yet ever rejoicing, as poor, yet enriching many, as having nothing, and retaining all.

Our mouth is open toward you, Corinthians: Has your heart broadened? You are not distressed in us, yet you are distressed in your compassions. Now, as a recompense in kind (as to children am I saying this), you also be broadened! (2 Cor. 5:14-6:13)

THE ADMINISTRATION OF THE CONCILIATION
PART I

GOD IS CONCILIATED! God is at peace! This is the key to the proclamation that pleases Him. How seldom is this wonderful fact fully acknowledged! Men are told to make their peace with God, disregarding the fact that He has already made it for them. They are constantly exhorted to pray to Him, entreating Him to hear their pleas, in utter disregard of His unparalleled condescension in beseeching them. *God does the entreating now,* so far as the unbeliever is concerned.

THE CONCILIATION AND THE NEW CREATION

God is conciliated in this administration, but He certainly will not be during the period of indignation which follows the present era of grace, nor during the thousand year kingdom on this earth, blessed as that time will be. In the kingdom the "gentiles" will not be permitted to approach God except through His priest nation, Israel. It is not until the new earth that God will be tabernacling with all mankind. Then He will make all new (Rev. 21:5).

A new creation—such is the portion of the believer, *even now* (2 Cor. 5:17).

Earth's tardy eons have never yet presented us with a picture of the present grace. Even the grand millennium, the brightest bloom that this old earth will bear, cannot outline its transcendent glories. Not until the ashes of the present earth are displaced by an entirely new creation can the eye rest upon a scene which will

properly portray the spiritual blessings which are ours in Christ Jesus.

CREATION VS. BIRTH

Let us not confuse creation with birth. Adam was never born. He did not attain to manhood through the gates of infancy and youth. He sprang full-grown, perfectly matured, fully ripened, from the hand of the Creator. How different from his progeny! Instead of coming fresh from the hand of God, with all the perfection which that implies, we are ushered into the world as helpless babes, and, by a tedious growth, hardly approximate what Adam was the very moment of his creation. Creation implies perfection; birth, a renewal through the avenues of infancy and youth.

REGENERATION VS. NEW CREATION

Birth is the thought called forth when God counsels to give this earth a fresh start and terms it the "Renascence" (Regeneration) (Matt. 19:28); and, when that has failed, He destroys the whole by fire and makes an entirely *new creation* (Isa. 65:17; 2 Pet. 3:13; Rev. 21:1). These also are the thoughts which come before us in the spiritual counterparts of these two. The Renascence figures God's evangel as set forth by the apostle Paul, *up to the crisis* when the epistles to the Corinthians were written. As in the future glorious day of the Lord (Ieue), the nations approached God through the mediacy of Paul, acting as a priest (Rom. 15:16). The physical relationship of the nation of Israel to the Messiah gave them an ascendency over the other nations which Paul had acknowledged hitherto. But, from that time on, the Renascence (Regeneration) ceased to picture the attitude of God towards mankind.

In spirit, the words of the book of Revelation (the Unveiling of Jesus Christ) become true: "Lo! the tabernacle of God is with mankind, and He will be tabernacling with them, and they will be His peoples,

and God Himself will be with them." (Rev. 21:3). In spirit, also, "the primitive passed by." (Compare 2 Cor. 5:17 with Rev. 21:4). Then He will say: "Lo! New am I making all." And so it is now: "Lo! there has come new!"

CHRIST DIED FOR ALL

Just as in that day the death of Christ will be the basis of blessing for all the nations (as well as for Israel), so it is even now. A narrow-minded Jew, as the apostle Paul once was, would naturally deny blessing to the nations. But the love of Christ constrained him to think differently now. And even if blessing should leak out for the other nations, such a Jew would think it but in meager measure, in stinted style. But Christ's love contradicts that as well.

He died for all, not Israel alone. And since it was necessary that He descend into death to rescue men, it follows that all are subject to that dark domain. But those who are alive through Him, for whom He was roused, whose hearts have responded to the love which led Him to die on their behalf—are they still to be shut out, kept at a distance, as aliens ever were? Not so! Their lives henceforth have a new object. Once they had their own happiness in view. Now they have Christ's fame at heart. They live to Him. Not merely as a distant foreigner, but as those close knit to Him by ties of love which He Himself has made. Not in the sense common nowadays of working for Him to pay off the debt they owe. Far from it! Living is not working. True life is the enjoyment of His favor.

THOSE WHO ARE LIVING

But since *all* those who are really alive, live to Him, what becomes of the distinctions till now maintained between Israel and the other nations? The Jews were His kin, and, in that primitive creation, must ever stand between Him and the rest of mankind.

All through Paul's ministry until this crisis, he had

not only gone to the Jew first, but had given them the prior place in blessing. As he had been proclaiming their kingdom, this was fitting and proper.

But now that ministry is fulfilled. From that point onward fleshly ties are no longer recognized.

THE PRIMITIVE PASSED BY

It is traditional to speak of the "old" things which have passed away as those which characterized our conduct before we believed. But Paul is not dealing here with the individual experience of each one, but the dispensational change which had just taken place. The "old" or *primitive* is that which was associated with Judaism and the physical supremacy of Israel. There are several words usually translated "old." The word here used is a form of the word generally translated "beginning." It is *archaion* which is almost identical with our "archaic" and indeed has practically the same meaning. It speaks of the first, the primary, the primitive things, such as are referred to in the sixth of Hebrews, as the "*rudiments* of Christ." (Heb. 6:1).

No such crisis as this can be discovered in the career of the apostles of the Circumcision.

Paul called the ministry to which he was severed at Antioch "my" evangel, to distinguish it from the ministry of the twelve. But the Conciliation is even further removed from their preaching and teaching.

THE APOSTLES OF THE CIRCUMCISION

Peter and James and John, as leading apostles of the Circumcision, continue to recognize physical distinctions to the very end, as is witnessed by their letters, written after this time. A careful investigation of their writings will show that they ignore the Conciliation altogether, and their words apply to God's future resumption of His dealings with Israel. Their epistles do not apply to this day of favor for the nations.

James recognizes the physical distinctness of Israel

by addressing his letter to the twelve tribes in the dispersion (Jas. 1:1). He speaks not only to the faithful among them, but also to the sinners and friends of the world (Jas. 4:4, 8). The coming of the Lord is proclaimed, not, however, as He will come for us, as a Saviour, but as a Judge (Jas. 5:7-9).

Peter also writes to this dispersion. Instead of telling them of *peace,* he tells them that *judgment* must begin from the house of God (1 Pet. 4:17). He not only recognized them as a "nation" (1 Pet. 2:9), but exhorts them as to their behavior among the other nations (1 Pet. 2:12).

John's epistle concerns that "which we have heard, which we have seen with our eyes, at which we gaze and our hands handle" (1 John 1:1). Messiah's flesh is the great point insisted upon in connection with His coming. "Every spirit which is avowing Jesus Christ having come in flesh, is of God, and every spirit which is not avowing Jesus the Lord having come in flesh is not of God" (1 John 4:2, 3). It is written with reference to the presence of the antichrist (2:18) and deals with the spiritual side of the Renascence (Regeneration), being begotten of God (3:9, 10). In that day there will be blessing for all the nations through the seed of Abraham. So we read: "And He is the propitiatory shelter concerned with *our* sins, yet not concerned with *ours* only, but concerned with the whole world also" (1 John 2:2). Being fulfilled in the day of Ieue, which partially typifies Paul's early ministry, it has much in common with it.

Jude, the warning cloud which precedes the storm of coming judgments, is far removed from peace.

PAUL ALONE

These brief hints might be expanded, but enough has been brought forward to show that *the Conciliation is not to be found outside Paul's letters,* and that *his pur-*

pose to ignore the privileges connected with a blood relationship with Christ was not shared by the twelve apostles and those of the Circumcision who were reached by their ministry.

They knew nothing of any new creation except that which follows the day of the Lord (Ieue).

It behooves us, then, in our endeavor to discern what God would have proclaimed in this present period, to confine ourselves to Paul's writings, and particularly those letters which were written at this crisis and afterwards.

PRESENT DAY PREACHING

The effect of such a course would revolutionize present day preaching, even among those who seem comparatively enlightened. The Conciliation leaves no place for the preaching of judgment and the "new birth," common topics with the more faithful preachers. Baptism and all other ceremonies and "means of grace" have no part in this ministry at all. And the constant exhortation to the sinner to pray for salvation, becomes a fearful stumbling block, *because it practically denies that God is conciliated. God is doing the entreating now!*

What, then, is the message we are to herald?

First of all, to be fitted to make it known, we must know its power in our own heart. We must not only rejoice in justification by faith, but have entered into peace with God and the enjoyment of the sunshine of His unclouded favor. It is impossible to carry this grand good news to others without its joyous strength. It is those who have received the Conciliation, who *have* been allotted its administration. A.E.K.

(*To be continued*)

ANNOUNCEMENT

The fourth great grandchild of A. E. Knoch, Kenneth Frederick Hansen, was born at 9:30 p.m., Monday, October 21, 1963. Both the mother, Gwendolyn, and the baby, who weighed in at six pounds twelve ounces, are doing fine.

THE RICH MAN AND LAZARUS

IN THE REVOLT against the traditions concerning the so-called "intermediate state" there has been a return to the teaching of the Scriptures. A careful consideration of "the Law, the Prophets, and the Literature"—as the sacred Hebrew writings were called by our Lord—and especially the book of Ecclesiastes, is proof positive that "the dead know not anything." (Ecc. 9:5). This is further confirmed by a close study of the later Greek Scriptures. In spite of the attempts on the part of the translators to conform their versions to the accepted tradition, enough of the truth was left to show that, apart from resurrection, even those who have fallen asleep in Christ have perished (1 Cor. 15:18).

But there is one passage which seems to teach the very opposite. It seems to run counter to the entire tenor of Scripture. As a result, there have been many attempts to explain it away. Many who see the truth clearly still feel that the features in which the story of the Rich Man and Lazarus is presented create a very real difficulty (Luke 16:19-31). This thought also tends to linger because the passage is not contemplated as part of a larger discourse which extends from Luke 15:1 to 17:10. In this section the Lord deals with the situation which has arisen through His ministry; that is, the fact that it has divided the people into two classes: (a) those who wished to hear more, and (b) those who resent and reject His teaching, as well as despising the class of people who do receive Him. Of the former class (a) were the tribute-collectors and sinners (15:1), while the

latter (b) was comprised of the Pharisees, scribes and law teachers (15:2).

THE AUTHORIZED VERSION OF LUKE 16:19-31

The translation of this passage, as it is found in the "Authorized" version, is not far from the mark, though it might be more accurate in a few places. It may be well to point out that the story was not given out as an actual incident. This is the thought conveyed by the word rendered "certain." It really signifies "*un*certain." It is a very indefinite term, usually rendered "any" and is often used to introduce ideal or typical characters. There is no evidence to support the assertion that "there *was* a rich man." Our Lord asserts the contrary when He inserts the word *tis* (ANY), making it an ideal rather than a real case. The "sumptuous fare" of the rich man has no particular reference to food, and cannot be taken in the derogatory sense which is usually attached to feasting. It is an element necessary to the parable and was but the exuberant gladness which even saints are exhorted to entertain, strengthened by the addition of the word "splendidly" (Acts 2:26; Rom. 15:10; 2 Cor. 2:2; Gal. 4:27; Rev. 11:10, 12:12, 18:20). The CONCORDANT VERSION renders this "make merry" or "be glad." The "great gulf" or yawning chasm evidently was a waterway, for Abraham tells the rich man, "Neither may they *ferry* from thence to us." (vs. 26). This word is used only when speaking of crossing water. And there must have been water for Lazarus to dip his finger into.

ABRAHAM'S TEACHING?

The gist of the teaching in this tale is summed up by Abraham when He says to the rich man, "You got your good things in your life, and Lazarus likewise evil things. Yet now here he is being consoled, yet you are in pain." (16:25). This is not teaching from God's Word. It is contrary to all revelation to base happiness in the next life on poverty in the present one. This point alone

should be sufficient to show that we have a parable before us. The doctrine is that of the Pharisees and its untruth is being turned back upon them. The Lord is borrowing from the traditions current among the Pharisees, and into them He places the two classes of His hearers. The Pharisees are placed in a position completely contrary to that which they think they will be accorded. This is a very important point in the parable and really prepares for the concluding words which are placed in the mouth of Abraham (16:31).

WAS THE RICH MAN WICKED?

We are not at liberty to add to this scripture and to imagine that the rich man was wicked as well as wealthy. We are not told so, and his "faring" sumptously was not necessarily any worse than the joy of heaven over the advent of the Kingdom and the authority of the Christ, for the same term is used of both (Rev. 12:12). He daily "made merry splendidly," regarding himself as under the favor of heaven, symbolized by the cambric and purple dress. Lazarus, who had been cast at the rich man's gate, yearned to be satisfied. Yet he was given no special attention by the rich man, even though he possessed the means to supply all his needs. These are the distinctions positively implied and the parable is specially concerned with them, for these teachers should have supplied Ieue's truth to those of Israel figured by Lazarus. This class was now giving heed to the teaching of the Lord.

OBEDIENCE AND BLESSING

While it is true, in this administration, that God is selecting the base things (1 Cor. 1:26-29), it is not so, necessarily, under the law. Obedience to the law brought temporal blessing; suffering was generally the law's penalty for disobedience. Those who hearkened diligently to Ieue's voice were to be blessed in every way (Deut. 28:1-14), like the rich man. Upon those who

would not hearken, came the curses which afflicted Lazarus (Deut. 28:15, 16). He had the "botch" or boils of Egypt (Deut. 28:27), the sore botch which cannot be healed (vs. 35). Lazarus had the sure tokens of Ieue's displeasure; the rich man had every sign of His favor. This position (from the law's viewpoint) should be noted, and put alongside other distinctions in the parable. Considered thus, it is again confirmed that it is not the teaching of the law which is being considered, but rather the major theme of the whole discourse; that Messiah was being rejected, yet the despised were giving heed to Him.

"LIES" IN THE BIBLE

With these details clearly before us, we are led to inquire as to the reason for the elements which are brought into the parable: Abraham's bosom, the great chasm, and the impossibility of crossing it. Why are these particular things used to illustrate it? Before we go further, it is essential that we realize that much that is in the Bible is *not* true. Satan's first statement, "Ye shall not surely die" (Gen. 3:4) was not true, even if it has been incorporated into the creeds. And the woman's first utterance contains an element of falsehood, for God did not say "neither shall ye *touch* it" (Gen. 3:3). The greater part of the book of Job is composed of man's false philosophy. Many a text has been taken from it because the preacher did not distinguish between the unsullied word or expression of God Himself and His *inspired record* of the false views and utterances of others. But we cannot put the details of the story of the Rich Man and Lazarus into this category, for it fell from the lips of our Lord Himself. We must see that He is using the teaching of others in order to show its falseness.

FIGURES AND FACTS

The fact is that it is an impressive figure of speech. Figures are not, and indeed, cannot be, true as to fact,

but are true to feeling. We never think of accusing Jesus with falsehood when He said "This is My body," or when He speaks of that same body as "the temple," so that He was misunderstood. Nor is it true that His disciples were "salt," or that the other Lazarus was literally "asleep" in the corrupting tomb. So that, when we suggest that our Lord told a story which was not true as to fact, but most impressive in the finer realm of feeling, we are simply expressing in words what is acknowledged by all, in various degrees. And we are simply applying a recognized principle to the case in hand. If anyone wishes to know where the denial of this plain principle leads, let him follow the controversy between the learned Luther and Zwingli. Luther's contention that the bread *is* the Lord's body was unwarranted by the facts. Faith is the acknowledgment of a *truth* which our senses are unable to test, not the acceptance of a *lie* which our senses deny.

If, then, this is a figure of speech, what figure is it? It is the figure we call Admission. By it, one side of this parable is admitted as though true, in order to deny it in the other side which corresponds and explains it. Although the verses are not directly termed a parable, it is apparent that the basic details were well known, and this is an essential element in a parable. The story must be familiar and commonplace. A picture is presented to the eye as one side of a parallelism, alongside of which we are supposed to put the hidden meaning. Though ideal, it may well be true as to fact; it is the interpretation which is true in a different realm.

ABRAHAM'S BOSOM

That the scene is a figurative one is evident, for the literal bosom of Abraham is not sufficiently capacious to hold the blessed dead. Yet he is made to figure felicity, since he was given the original blessing. In accord with this, Abraham is also made the principal speaker. It is essential that we take the terms and

elements of the parable as the Lord's listeners would take them. They were accustomed to use Abraham's bosom as a figure of the highest blessedness. Their vivid oriental imaginations clothed the abstract idea of blessing with appropriate concrete forms. This presents no difficulty to their eastern minds. Many stories almost identical in their figures, were common in their traditions.

THE "GOSPEL OF NICODEMUS"

Later on these crude errors were repeated in the apocryphal "Gospel of Nicodemus," sometimes styled "The Acts of Pontius Pilate." The writer of this, adding to the record of the resurrection which occurred after the Lord was crucified (Matt. 27:53), tells how Charinus and Lenthius, sons of Simeon (Luke 2:25) were raised, but could not talk until they had made the sign of the cross with their fingers on their tongues. Then they asked for a piece of paper on which each writes the forbidden account of what they saw in hell. Charinus gave what he wrote into the hands of Annas and Caiaphas and Gamaliel. Lenthius gave his to Nicodemus and Joseph. Then they vanished. What they wrote was compared and found to agree. Not even one letter was different, in the entire chronicle.

This narrative of what was seen in hell should be read by all who wish evidence (?) for the orthodox position on the "intermediate state." All was dark at first, but suddenly a "substantial purple-colored light" enlightens the place. Isaiah cried out that this was the fulfillment of his prophecy! (Isa. 9:1, Luke 2:29). John the Baptist appears in his part as the forerunner, reminding Adam of what Michael had told Seth at the gates of Paradise, when Adam had a headache. Michael had said to Seth, "Do not pray to God in tears and entreat Him for the oil of the tree of mercy wherewith to anoint thy father Adam for his headache, because thou canst not by any means obtain it till the last day and times, namely, till five thousand five hundred years be passed."

Then comes Satan, boasting of his defeat of Christ in death, but he is soon followed by Christ Himself, Who makes the sign of the cross on Adam and upon all His saints, and leads them all, including David (in contradiction to Acts 2:34), into the heavenly paradise! There they met Enoch and Elijah. The "thief," too, had preceded them, having been given the sign of the cross so that the angel who is the guard of paradise will admit him! Lest anyone should take this as the Rich Man and Lazarus story is generally taken—as a narrative of facts—I beg to explain that I repeat these fables only that they may afford a contrast with the real source of truth on this question and to show that orthodoxy is following fables instead of the pure presentations of holy writ.

JEWS SIGNS ARE SEEKING

It was natural for the Jews to seek for a sign. They preferred to have someone rise from the dead rather than listen to Ieue's words as recorded by Moses and the prophets. But, when another Lazarus, the brother of Mary and Martha, did come forth from the tomb, having been in the unseen four days, what did they do? They sought to kill him! (John 12:9-11). And what did he report as to the realms of the dead? *Not one word!* Why? Because there was nothing for him to tell! Had he some tale like this, which would uphold their traditions and give the lie to Moses and the prophets, he would have been the petted idol of the day. This is the truth taught here: *Faith.* "They have Moses and the prophets. *Let them hear them!*" Nothing else will persuade them, not even the return of Lazarus from the dead. *The great object of the story is to drive the faithless Pharisees back to the Scriptures.* The whip He uses is one of their own traditions.

THE TABLES TURNED

The Lord shows the powerlessness and absurdity of their departures from the written law by forcing these

to their legitimate conclusion. They did not hesitate to put their doctrines into the mouth of Abraham, but the Lord used Abraham, the great example of faith, to turn them from their puerile deceptions back to the Scriptures which they had deserted. Thus, while, for the moment, He allows a portion of the position they hold, He does so in order to show them where they stand in respect to His own ministry, for Lazarus, representing those whom the Pharisees despised, is in the happy position which the Pharisees had appropriated for themselves, though they rejected Messiah.

"EPITROPE" OR ADMISSION

As we have mentioned, the real name of the figure of speech used here is "Admission" or *Epitrope**. That which is false is seemingly granted or admitted for the time. It is closely allied to irony, which states the opposite of what is really intended. Figures such as these depend upon the occasion, upon the attending circumstances, to make them understood. They may be used only in the most serious discourse, when the climax is being attained. It must, of course, be clear to all what the speaker *really believes.* What he states must, in its first count, be that which his *listeners teach.* Then there is no possibility of mistaking the speaker's real meaning. For instance, when Micaiah told the king of Israel, "Go, and prosper, and Ieue deliver it with the hand of the king," *we* would naturally think, unless we had entered into very close sympathy with the state of affairs, that the king ought to be pleased. But he knew what was in his own heart and that it was not in line with Ieue, so he sees the meaning hidden behind the prophet's words. Ieue was encouraging him to his own destruction (1 Kings 22:15).

Thus we see that Ieue, by his prophets, actually used

* See "Figures of Speech Used in the Bible," by E. W. Bullinger, D.D., page 972.

words *which were not true* as to literal fact, yet full of truth and force for the king in his rebellion.

Like this is the advice of the Assembler (A.V., the "Preacher", Heb., *Qeith*). "Rejoice, O young man, in thy youth: and let thy heart cheer thee in the days of thy youth, and walk in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment." We do not take this advice as it stands. In fact it arouses the opposite desire, to *avoid* the ways of one's own heart and *distrust* one's own eyes, for, as he goes on to say, "childhood and youth are vanity." (Ecc. 11:9, 10).

Another example is in the prophecy of Amos.

> "Come to Beth-El and transgress!
> At Gilgal increase the transgression!
> And bring, for the morning, your sacrifices,
> For three days your tithes!
> And fume incense from leaven as acclamation,
> And proclaim the voluntary vows.
> Announce that so you love it, sons of Israel."
> Averring is my Lord Ieue.
>
> —Amos 4:4, 5. C.V.

This, indeed, pleased *them,* but who imagines that it pleased *Him,* even if He had not said plainly, "seek *not* to Beth-El"?

In line with this was the advice given by our Lord to the scribes and Pharisees. After denouncing the murderous crew, He adds, "And you! Fill full the measure of your fathers!" (Matt. 23:32). This they did in crucifying Him, but even they would hardly claim that it was done at His instigation.

THE LORD BORROWS THEIR TRADITION

Details for the story of the rich man and Lazarus are taken from the Pharisaic traditions of the day. As our Lord uses these traditions, He is careful to phrase His speech with their peculiar terms, such as "Abraham's bosom," "carried by 'angels'" (or messengers), etc., all of which He borrowed from the so-called "oral law,"

which He had denounced, and none of which has the least likeness to that written law which He hid in His heart. They knew full well that He was giving them their own and not His doctrine. In fact, matters had come to such a crisis that they would no longer listen to *His* teaching, so He uses some of their own, yet alters it to form a rebuke to their opposition to His ministry.

Seeing that this was the case, we have just the right material for the figure of Admission. Feeling gets the better of mere fact.

THE SETTING

The parable occurs at just such a juncture. The Lord had been speaking of another rich man and his unjust steward or administrator. He made friends for himself with his master's money. His master commends him for his prudence. Our Lord comments to His disciples, "And am *I* saying to you, Make for yourselves friends with the mammon of injustice, that whenever it may be defaulting, they should be receiving you into the eonian tabernacles? He who is faithful in the least, is faithful in much also, and he who is unjust in the least, is unjust in much also. If, then, you did not come to be faithful in the unjust mammon, who will be entrusting to you the true? And if you did not come to be faithful in that which is an outsider's, who will be giving you that which is yours? No domestic can slave for two lords, for either he will be hating the one and loving the other, or he will be upholding one and despising the other. You cannot slave for God and mammon." And the Pharisees also, inherently *fond of money,* heard all these things, *and they scouted Him.* (Luke 16:9-14). The Lord's disciples were to become the new stewards because Israel rejected Him (Luke 17:1-10).

The Pharisees scouted the Lord. But He does not leave them. He touches their weak point and holds them by it until He can enforce the lesson they so much needed. To go on correcting and denouncing them was

useless, for they "stuck up their noses" in disdain and would not listen. The object before Him is to enforce His dictum, "It is easier for heaven and earth to pass by than for one serif of the law to fall." And, since they would not listen to plain truth, He gives it to them in their own terms. Though, in the rich man, the Pharisee would fain see the Sadducee, yet by the realistic portrayal of his own conception of *hades* or the unseen (A.V., "hell"), both are brought within the scope of the Lord's words. This is made doubly clear, for the rich man had five brethren who would not hearken to Moses and the prophets, either.

The skillful introduction of Abraham by means of their own pet phrase "Abraham's bosom" gives Him the opportunity of impressing all with the real sentiment of the "father of the *faithful.*" They claimed Abraham for their father while they were doing the work of the Adversary. And all because they did not follow in the faith which Abraham exemplified. How impressive, then, when their ears were closed to the Lord's teaching, to hear Abraham's voice from the dead, as it were, warning them of their apostasy! *"They have Moses and the prophets. Let them hear them!" "If Moses and the prophets they are not hearing, neither will they be persuaded if someone should be rising from among the dead."* (16:29, 31).

LET US BELIEVE ALL THE WORD

And may we press home this very exhortation? May we suggest that our Lord always believed and taught what had been revealed on the subject of death, and that not even the Pharisees themselves were deceived into thinking that He had abandoned the Scriptures and had instead embraced their notions as to the state of the dead?

It is to *faith* that we appeal. On another occasion, when our Lord was dealing with an unfaithful slave, He

admitted that He was a harsh man (Luke 19:22). Shall we take this as our authority for denying all the grace and love which illumines almost every page of the sacred text? He admitted that He was a harsh man—but *is He?* And just so He admitted the traditions of His enemies, the Pharisees—but shall we follow them or take His own words *when dealing with His disciples on this very subject and heed His advice to believe all that God has spoken?* We will not place our expectation in Abraham or in any traditional intermediate state, but in Christ, not as—what shall we say? Scripture has no name for Him in connection with the intermediate state, so we will not invent one—but in CHRIST as THE RESURRECTION and THE LIFE. A.E.K.

(To be continued)

UNITED MEETING AT BEESTON, ENGLAND

It was good to join with about one hundred friends at the gathering in Beeston, September 15, 1963 when the day opened with an address by Brother J. Essex on the subject, "Let God be True" (Rom. 3:4).

Because Brother F. Orton was in the hospital, Brother Davis spoke on "Created in Christ Jesus" (Eph. 2:10) at the afternoon study. There was some discussion upon this important subject, while at the same time all good wishes were expressed for Brother Orton's recovery.

In the evening Brother T. Harris spoke upon the subject, "The Grace of our Lord Jesus Christ."

These gatherings have an increasing value for the saints in England and we give thanks for so many blessings that we receive. We enjoyed having Brother and Sister Pollitt with us at this gathering, visiting from Bethlehem, Pennsylvania. U.S.A.

E.G.J.

WINTER TWO DAY FELLOWSHIP

There will be a Winter Fellowship again this year in Almont, Michigan (about fifty miles north of Detroit). It will commence at noon on December 26 and continue until noon, December 28. Pastor B. A. Baker of Grand Rapids will be one of the teachers. The theme for the meetings will be "Paul's Apostleship," and the daily scripture readings will be from the book of Galatians. Food and lodging will be provided. For reservations contact Howard Hough, Hough Road, Almont, Michigan.

"HOME"

"HOME for the holidays!" This expression is repeated over and over as students, servicemen, even whole families, as well as a host of others, plan a visit with relatives. Transportation business booms as people embark in as many directions as there are points on a compass. Enthusiasm and anticipation run high; everyone is happy.

HOME is one of the most beautiful words in the English language. Its beauty is not in its four letters; it would require many words to describe "home"—what it really means to every human. Songs are composed, poems set down, and stories written to show mankind's love and appreciation for home.

Yet, if you listen closely to individuals as they refer to "home," the question will come to mind, "Where *is* home?" To some families, "home" is where they lived a few years ago rather than where they now live.

Many people unconsciously refer to the place where they grew up as *home.* On vacation to this home of their childhood, however, they may be heard to say, "I must be *back home* in time to go to work Monday." Home is so often somewhere else!

It is not unusual for a person, though surrounded by his family and apparently happy in his present environment, to suddenly decide to "go home," perhaps because illness has come to him. The expression "going home to die" happens in real life as well as in stories.

Mankind's instinct for home is God-given. However,

the majority do not realize that the *real* home for which they are seeking is GOD. They have not the slightest inkling of the great, overwhelming love that awaits them at the consummation, when God will become their *All.* Mankind is *incurably homesick* for the God Who loves and waits for the great Home-coming Day.

Fellow believer, *we are on our way home!* Knowing this, we can let the anticipation and joy of reaching our destination be a great incentive. Let's enjoy our journey home! Let's "rejoice in expectation! (Rom. 12:12). Our God is called the God of expectation (Rom. 15:13). "We may be glorying in expectation of the glory of God." (Rom. 5:2). Are you "...anticipating that happy expectation, even the advent of the glory of the great God and our Saviour, Jesus Christ"? (Titus 2:13). F.S.

WHAT IS GRACE?

The Greek word for "grace" is *charis,* and it is kindred to the word *chara,* joy. G. Campbell Morgan said, "Grace is that which gives joy. By the Greeks, *charis* was used (1) of art, music, the beautiful, anything that gives joy; (2) of the desire to give joy to others. The word meant this before Christianity touched it. (3) Then it was used of both these things together, and (4) it is the activity that carries out the desire and actually gives joy. Predicate these mounting ideas of God. Grace is the desire in the heart of the blessed God to communicate His own joy to the hearts of others. Grace gladdens God. Grace is the passion of God to bless. Grace is the love of God seizing every opportunity to gladden the sinful and needful and graceless. Grace explains the mystery of the cross, for there grace took hold of sin and conquered and cancelled it."

—*Unsearchable Riches,* Volume XVI, page 28.

ROMANS

"How I would like to visit the Christian believers at Rome!" This was the wish of the apostle Paul. He had traveled to many cities, telling people about the Lord Jesus Christ, but had never yet been able to visit Rome.

You see, Christ had given Paul a *special* knowledge of God's plans and His great love. These special teachings brought joy to people who heard them, so Paul wanted to share this joy with everyone who would listen. Since he could not go, Paul finally asked Tertius to help him prepare a letter to send to Rome. How glad we are that he had to write this letter, for it is the same one we have in God's Word today!

Many teachings in Romans you will understand better when you are older. However, some verses are easy to understand. Read Romans 3:23, and find that "*all* sinned and are wanting of the glory of God." We all are sinners. No one—man or woman, boy or girl—can be good in himself. But Paul goes on to say in Romans 5:8, "God is commending this love of His to us, seeing that while we are still sinners, Christ died for our sakes." If we belong to Christ, then we are not called sinners, but *sons* of God. "For whoever are being led by God's spirit, these are sons of God." (Rom. 8:14). Isn't it wonderful to belong to the Lord Jesus Christ?

At the end of chapter eight, Paul tells us more about God's love for His children. "What shall be separating us from the love of God in Christ Jesus?", he asks (Rom. 8:35). Read these verses for yourself and see if you can think of *anything* that can stop God from loving us.

F.S.

ESTHER S. WIESNER

This dear Sister slipped away early in September, at her home in East Hartford, where she had lived for the past fifty years. Born in Sweden, she is survived by two brothers and two sisters, all living there, as well as three sons and five daughters living in this country. She had been privileged to visit her relatives in Sweden several times, always contacting, too, the friends there who were interested in the study of the Scriptures by the Concordant method.

Our records show that she first subscribed to Unsearchable Riches in 1927. She had been a faithful witness for the truths she loved ever since, as well as acting, in recent years since the death of Sister Lundborg in Sweden, as a sort of go-between for the friends there who felt incompetent to write us in English.

She will be missed by the group in Hartford, where she was a faithful attendant. Yet we cannot but feel that it will be only a short while before we shall all be united once again, at His appearing. Good night, dear sister, until that blessed day!

E.O.K.

"CONTRIBUTING TO THE NEEDS OF THE SAINTS" (Romans 12:13)

We continue to get interesting reports from our missionaries at regular intervals, and are glad that the Lord has laid it on the hearts of many of our friends to pray *regularly* for these witnesses to the truth and also to participate in providing the material needs of their missionary "partners." Costs are rising in every part of the world, and this means that some additional ones should consider assuming a little of the burden, so that those who are now doing as much as they can, need not be overburdened.

In these days when administration costs absorb such a high percentage of the donation dollar, it should encourage you to know that the Concern does not deduct anything from the money which is donated for the missions, but forwards the full amount received and, in addition, supplies the printed literature, such as Paul's Inspired Letter to the Romans, free of charge to the missionaries. (Our own expenses for this portion of the ministry are taken from the donations made to the Concern's own general fund).

All of our readers can "afford" to pray regularly, and some will also wish to give. Let us encourage the few faithful missionaries who are willing to make a stand for the truth at all costs. They have given up much to be true to the evangel. Will we take a little of their burden on ourselves? (Gal. 6:2). To participate with them in this venture should be our *joy!*

Place orders early if intended as holiday gifts. Gold stamping of the recipient's name on a version is available ($1 extra), but an extra week must be allowed for this service.

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