Unsearchable Riches

A Bi-monthly Magazine
For God and His
Word

VOLUME LV

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UNWORTHY

Just unworthy—quite unfit
E'en to do the smallest bit
For the One of goodness great,
Who for fitness does not wait,

But into His creatures frail
Puts the pow'r which will prevail—
Gives them what He wants to *get!*
Why, then, strive and strain and fret—

Why not serve him calmly, still,
So that He can work *His* will?
Not one worthy at the test;
Those who know this, please Him best.

—L. Cock

UNSEARCHABLE RICHES FOR JANUARY, 1964
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EDITORIAL

ALL IS OF GOD. Our faith in this fact is the rock which will steady our hands and calm our hearts in the midst of a generation, crooked and perverse — a generation claiming to be highly "civilized," and yet a generation which can spawn the murder of a nation's leader in the streets, followed by the murder of the alleged assassin less than forty-eight hours later within the very citadel of the city's law enforcement agency.

While the nation and the world looks on in stunned disbelief, the course of history takes a turn which no mortal could have predicted but a day before. What do these things mean, and what will happen next? Suddenly all have become, for the moment, more reflective, more sober, more quiet, more aware of their own mortality.

Yet "all is of God." "God is operating all." He sees each sparrow fall. He has numbered all the hairs on every head. He may, as the Psalmist suggests, keep all our tears in a bottle (Psa. 56:8). How foolish are the sons of men who place their trust in mere mortals, or in the contrivances of their hands, in chariots or horses or their modern counterparts.

Some stop to ask, "Why does God permit these things to happen, if He is truly in control?" Yet they, by their question, reveal the shallowness of their thinking and the fallibility of their memories.

God could, theoretically, have stopped Adam from ever eating of the tree of the knowledge of good and

evil. He could have put a fence around the tree. He even could have planted the tree in some other spot entirely outside of the luxurious garden.

And every manifestation of evil on the sons of men since that time could also have been side-stepped, had God seen fit to judiciously rearrange the circumstances. It is a hard lesson, but a vital one if we are to place ourselves with confidence in the hand of our heavenly Father, that we accept what should be quite obvious: God is not put at His "wit's end" by the existence of evil. He foresaw its entrance and has planned its exit. It serves His purpose or He would not tolerate it.

MAN'S PLANS AND GOD'S

While even man's best laid plans, such as those made to safeguard the life of our late president, may ofttimes go awry, God's plans proceed in accord with His established purpose. While man hastily heaps his highest honors on his fallen heroes, there is a hollowness about it all, for man stands helpless, hopeless and humiliated in the presence of his eonian enemy, Death. Though they fire the cannon, doff their hats, and say their solemn words, they cannot, by their pomp or pageantry, bring their departed president back into the land of the living for even the briefest moment. He is gone, and each mere mortal must face up to it. He is gone, and though each nation sends its highest chiefs, they all stand before his coffin powerless to do one single thing.

To take a life is simple, and almost anyone can do it. But to give it back—this power God has reserved unto Himself. It is His gift, and man's place is to acknowledge it.

ANOTHER FUNERAL PROCESSION

The millions who witnessed by means of television, how a nation paid tribute to its fallen leader might have pondered, as they watched, the striking contrast between this solemn pageant, and the procession to the tomb of another stricken Head of State, two thousand years ago.

For, both by faultless genealogy and by miraculous birth, the Son of David was Royalty, a Champion of His people, a born Leader, with a vitality and a voice vibrant with authority, the like of which the world had never known.

This Champion also died. A different death indeed, and crueler still—it was His subjects' wish, yea, frenzied, delirious *demand* that brought Him the most despised of deaths.

No muffled drums, no honor guard accompanied His body as it was borne away. No chiefs of state. No quiet, respectful crowds. No caisson through the somber streets. No tolling bells. No kind words were spoken in His behalf before He was entombed. No flame was lit to honor Him. Only a handful mourned His passing.

This was God's Son. Yet no one took it to heart. He came to His own, and they received Him not. They delighted in His death. They showed no sympathy toward His suffering. Yet He died not for Himself. The penalty for Adam's offense could make no claim on Him. His life was His own, and only He could give it up. He died not for Himself. He died for all humanity. He died for those who *cursed* Him. He died for those who *spat* into His face. He died for those who *mocked* His regal claims.

And God was there. So great was God's love for all His enemies that we are told it *pleased* Him to crush and bruise His beloved Son. So great was God's love for the unlovely—for me and for you!

And though the world took little note of where they laid Him, God was there. Though even the disciples were overwhelmed with doubt and disbelief, God had taken careful note of the spot. He would not leave His benign One to be acquainted with decay. And by God's mighty hand, death's tenacious grip was suddenly loosed. Glad day! *God* honored His Son, rousing Him up the Firstfruit of them that are reposing.

What a contrast to anything man can do! Man can beat the muffled drums and fire the twenty-one gun salutes. But God can raise the dead! And Paul tells us, wonder of wonders, that this same power that raised Christ up victoriously is now resident in the saints, operative in them and freeing them for service to their Risen Lord. D.E.K.

JOSEPH W. WILLIAMS

Our brother in the Lord, Joseph Wilson Williams, died on October 20, 1963, in Tacoma, Washington, at the age of 89 years. He is survived by ten children, thirty-two grandchildren, and five great-grandchildren.

Brother Williams spent the major portion of his long life in the service of his Lord and Saviour, Whom he loved with a fervor seldom seen. His spirit was gentle, yet his influence was great. Most of his active years as a minister were spent in the central part of the United States. Early in his ministry he had discovered in the Scriptures, the great truths of Justification by Faith, Salvation by Grace, the Sovereignty of God, and the ultimate Reconcilation of all mankind. He was a strong advocate of these truths throughout his ministry.

An occasional contributor to Unsearchable Riches, he had long been sympathetic to its ministry, and very generous in his praise of its editor. In the early part of the previous decade, he had visited extensively with A. E. Knoch at his home in Los Angeles, where he not only discussed the Scriptures with him, but also made himself useful in the office and warehouse.

After his retirement in Tacoma, Washington, even though he became blind, he still wrote quite extensively on Scriptural topics.

The funeral was held on Thursday, October 24, 1963, at 1:00 p.m. at Piper Funeral Home in Tacoma, with Brother Abraham Heidal in charge. Burial was in New Tacoma Cemetary.

Good night, dear brother, until we meet in the morning! Your tasks for your Lord Whom you served so long and faithfully, must have been completed, here on earth. Your further service will be unhampered by blindness and physical weaknesses. Your preparation for this future service has been unusually thorough. Your task will undoubtedly be an important one! E.O.K.

Let us *face facts* in the light of Scripture—facts that are real and lasting. It will then be easier for us to *refuse to follow our feelings.*

MISSIONARY REPORT

We receive frequent encouraging letters from our missionaries, and we urge our readers to keep them in mind, for they are "Standing in the Need of Prayer," as the old song says.

Many hundreds of copies of "Romans" with notes have been distributed in India by Brother T. D. Iype. He reports some response and appreciation on the part of pastors, priests, and educationalists to whom he has given copies.

Brother Heidal reports, in part, as follows: "We are very happy for the Taipei Mission, and the work that the people there are able to do. It is, as far as I know, the only mission in Formosa that stands for the reconciliation of all to God, and we consider it a great privilege to be so... The natives do not oppose this truth, but rather favorably take to it."

In addition to the work in Formosa, Brother Heidal conducts a Chinese Boat Mission in Tacoma, Washington. He says of this work, "We have made some good contacts and some of these men are now in touch with the Taipei work. Some have accepted of the grace and goodness of God and are rejoicing in what has become their portion of God's salvation. Last Saturday we had a United Chinese Christian Fellowship here in Tacoma. This meeting is made up of Chinese students who are here in the United States studying in the universities and colleges of the northwest. I was able to get a suitable hall for the occasion... I was asked to speak to them and take charge of the service." Brother Heidal, as most of our readers know, was for many years a missionary in that portion of China which is now behind the bamboo curtain, and speaks Chinese fluently.

Brother Carino in the northern Philippines writes of another visit to the jail in Manila, and says of some of the inmates: "We were happy to see them getting more knowledge on the reconciliation of all things. They told us that the tracts that we had given them are being read by the other occupants of their cell. I gave them Bibles and other reading matter. They requested us to visit them more often, which I promised to do as the Father provides."

Brother Rodriguez writes from the southern Philippines: "I am very glad to get this good typewriter machine. I thank God for it. May God bless the lovely brethren who contributed for this machine for God's work in the Philippines... Now I am ready for the publishing work. Pray for me to help me in the translating work, that I may place the truths in our verna-

cular dialect for the common people." Most of our readers will remember that the typewriter we sent to Brother Rodriguez some years ago, was taken from him at gun point shortly after he had hiked a long distance into town to get it.

In addition to these two works in the Philippines, there is also a group in Oriental Negros, conducted by Pastor E. Cadiz. This is a new locality, and we do not have a full report at this time, but hope to have one for our next missionary newsletter in this magazine.

Brother Fred Johnson of the Independent Hopi Indian Mission of Oraibi, Arizona, writes, "I myself receive no salary from my congregation... so I have to work hard each summer, to raise some kind of a crop... that I may serve the Lord. My Indians know that I work just like the rest of them, and preach to them. Therefore, they listen to my teaching of the Scriptures. ... Pray with us, for all this Indian work in Arizona."

Tennessee Mountains Rural Missionaries, Rev. and Mrs. N. L. Chase, report, among other things, that "we had the joy last Saturday of traveling by car with a dear brother in the Lord to Manchester, Tennessee, about 100 miles each way, to speak to about 80 ministers of the evangel of God, using the Concordant Version. You may get some orders for the Concordant Version from some of these ministers." In another letter, he writes, "We had a real good meeting last Sunday, 50 in our adult Bible class and 87 at the preaching service at Red Bank. .... Sunday night we spoke at a Baptist church in Sale Creek Mountain—about 40 people out. So you can see we are real busy for the Lord."

The missionary work in the public schools in the state of Michigan continues as before. Sister Dorothy Johnson writes in a recent letter, "So far I've had no difficulty or opposition at my schools, so I am planning to continue, feeling that God has kept the doors open. Praise His name!" Of course this door could be closed at any time, so please pray for this work now, while she is free to conduct the work among the school children.

The time may well be very short, before we hear the trumpet call, and all go to be with our blessed Lord. Let us use wisely the time that remains. Let us stand by these missionaries who are giving their all that His name and His glorious plan and purpose may be made known far and wide, in prayer and practical ways. We gladly act as a relay station for your gifts, and such are deductible from your income tax. Let us not hesitate to share the bountiful provision which the Lord has seen fit to provide for many of us, with others who may not have heard of Him at all, through these missionaries who are standing firm for truths which often are opposed by former friends and colleagues. We have set up a Concordant Mission Fund for this purpose. Do not direct your gift to an individual, but rather to the general mission fund, or to an area, in order to comply with regulations of the U. S. Internal Revenue Service.

E.O.K.

EPHRAIM—THE DECAYING BLOSSOM
(ISAIAH 28:1-6)

PROPHECY ought not to be divorced from its historical background; this is its starting point and it will keep the prophecy in perspective as to the problems which call forth these messages from Ieue. In commencing a fresh section of Isaiah, the fifth of the skeleton (See Vol. LI, p. 60), it is necessary to remind ourselves of this, for we have before us but other facets of the earlier questions.

PROBLEMS FOR PROPHECY

Idolatry has been the great problem within Ieue's people, yet there are two ranking questions which have arisen amidst the history of His people, and prophecy will show how they are to be resolved: (1) To change Israel's king from the human to the divine, (2) To break the folly of the ten tribes which has produced the divided kingdom. These two matters are not simply interrelated, they are really one, and enfolded in them is the elimination of idolatry from Israel's midst.

DISHONOR TO KINGS

There still remained a royal background for Isaiah's ministry at its beginning, yet his ministry came into being at a time when the king was no longer accorded the honor due to Ieue's anointed. Judah's three kings preceding Uzziah had each been slain by those who did not honor Ieue's anointed as did David (1 Sam. 26:9-11).

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

In every sense, this indicated the great lack of spiritual understanding, for Ieue's king ruled for Him, and should uphold His glory, and promote His worship in the hands of the priest. Failure amongst the kings of Judah in these matters called forth much in Isaiah's first sections in regard to the first question, that of changing to a divine king, and now the complementary item, the division of the kingdom, is added for solution. The woe on Ephraim will effect this.

POLITICAL AND RELIGIOUS DEFECTION

The seceding from the house of David of the ten tribes was actual apostasy, not only politically, but also religiously, for it took these tribes into definite idolatry. First there were the golden calves at Bethel and Dan, and later, Baal worship at Samaria. Jeroboam, the son of Nebat, made Israel to sin, and this Ahab, son of Omri, doubly confirmed by seeking Jezebel, the daughter of the king of Zidon, for his wife. The situation thus created, called forth the special ministries of Elijah and Elisha. Ieue's mercy was evident in these ministries, yet only a degree of restraint resulted, which prolonged the existence of the northern kingdom.

WOE ON EPHRAIM

The woe upon Ephraim, pronounced by Isaiah, is given as a necessary detail to complete the outline of matters concerning the whole nation, yet also to provide the occasion in which to speak clearly and deliberately to Judah: it is the *remnant* of His people by which Ieue will move forward to the glorious issue of His ways. With Ephraim sent away out of the land, there is given much emphasis to the few survivors who are still reserved in order to insure the continuance of Ieue's people.

In his word concerning Ephraim, Isaiah does not enlarge upon the pronouncement of woe coming to the ten tribes; there is little need to do so, for brief references to

this have been made earlier by him. To Ahaz, king of Judah, the end of this people was promised within the period of sixty-five years (Isa. 7:8). Isaiah was not the direct prophet to the northern kingdom; Hosea spoke more directly to them, and he was much supported by Micah and Amos; in fact, the priest Amaziah ordered Amos away from Bethel, telling him to go into the land of Judah and prophesy there, for the land of the house of Israel (the ten tribes) was not able to bear his words (see Amos 7:10-17). Yet the words through Hosea were a sufficient confirmation of that which was to come on Samaria and her king; they were to become *Lo-Ammi* (not My people).

JUDAH'S RESPITE

In contrast to Ephraim, Judah is to witness and experience Ieue's mercy and protection, and this is the subject which is taken up in chapter 29. There is to be respite for Judah ere they come to the position when their king is to be deposed. There will be a still further interlude in order to reach and definitely establish the situation for Ieue's Just King. Isaiah has prophesied His birth to the house of David, but it is Jeremiah who begins to implement the removal of the human king from Judah (see Jer. 22:30). Judah is to be deported and Jeremiah prescribes a length to the period of deportation, but its conclusion does not imply the resumption of kingly rule in Judah. The crown has been depraved until He comes to Whom belongs the judgment (Ezek. 21:27). It is Daniel who, amidst the deportation, takes up this question and leads up to the point of Messiah's birth, yet also ultimately to Messiah's rule. There must intervene that He is "cut off," and this subject Isaiah will take up in the last section of the skeleton (Isa. 40:12-66:24).

The fifth section of Isaiah (chapters 28 to 35), in a similar way to the preceding section, combines woes and glory. The woes begin with Ephraim and then Judah, but spread out to include all nations, yet the glory of

Ieue moves amidst the whole scene, bringing His people back to the glory of His own King, by Whose hand all nations will be blessed. We now take up the verses of chapter 28 which deal with the case of Ephraim.

EPHRAIM'S PRIDE

1 Woe! Proud crown of the drunkards of Ephraim!
And decaying blossom of its stately beauty,
Which is at the head of the fertile ravine,
Drunkards for whom there is no wine!

Pride has figured greatly in the disposition of the ten tribes. It was the hidden root which prompted them to make their claim for a separate king. The words "what portion is ours in David" were not the hasty thoughts of a moment; the cause lay deep in the behavior of Israel's sons. David did not succeed in making the consolidation of the tribes wholly effective; the internal dispositions, wrought in Jacob's sons from their ancestors, these produced the patterns of the tribes. Something of these factors, Jacob, on his death-bed, pointed out to his sons (Gen. 49). He sketched their outstanding characteristics, revealing something of the inclination of each particular tribe. But Jacob's warning did not temper the outworking. This is very plain from the details of their recorded history, which sum up to—

STUBBORN SONS.

Although the woe is addressed to Samaria, the details widen out to speak of Judah and its plight. This is because each of the two divisions, Judah and Ephraim, have an interest in the dealings of Ieue with the remnant of His people. They have separated themselves, but for the purpose of Ieue, they are really one as to its outcome.

It is said that this city of the ten tribes was beautifully situated; the site was chosen and purchased by Omri and it became the reigning center of the northern kingdom, rather than Tirzah or Shechem. Now the stately beauty is to become a decaying blossom. This not only fig-

ures the loss of beauty; it also precludes any recovery. This is the end foretold to Ahaz by Isaiah (see 7:8). They are not a people.

Hoshea, king over the ten tribes, precipitated the end of Samaria by seeking a league with Egypt; Shalmanezer, king of Assyria, was not the character to receive affront. First, Hoshea was imprisoned by Shalmanezer (2 Kings 17:4), but it would seem that he was freed, probably if he rectified the omission of the present to the king of Assyria. Nevertheless, within a brief time, Assyria returned and invested [surrounded] Samaria, removing many of the inhabitants to its own domains.

It is most probable that the word drunkard is literal in the first line of the verse, yet in the fourth line it is a metaphor, figuring the advanced stage of their ruin, for so confirmed is their stupefying in respect of matters concerned with Ieue; they had become wholly unable to discern the glory of Ieue. Indeed, the details of the records concerning their kings show that they have lost all sense of being Ieue's people! They have reached a shameful pitch. The woe really leaves them to bear the consequences of their own folly.

IEUE, THE INSTRUCTOR

2 Behold! The anger of Ieue is steadfast and resolute as a hail storm,
A stinging horror, as a storm of waters, abundant, overflowing.

Ieue calls for attention! He will instruct, informing as to the quality of His anger; it cannot be turned aside, and this must be learned and realized. The character of the Instructor's anger is well illustrated by all the features of a storm; the storm will move to its height and to its exhaustion; then comes the aftermath, shown by the abundance of water and its overflowing. In this is a vivid intimation of the Assyrian operations against Samaria which entirely vanquished it.

DRAGGED TO EARTH

And He drags it to the earth by His hand.
3 With their feet will they tramp the proud crown of the drunkards of Ephraim,
4 And its stately beauty becomes a decaying blossom,
Which is at the head of the fertile ravine,
As its firstfruit, ere the summer, when the seer is seeing it,
With it still in his palm, he is swallowing it up.

The figure of the crown of verse one is again used to indicate what is to come upon the drunkards of Ephraim. That ruling city and all its authority is to be dragged to the earth by Ieue, and the feet of those who effect this on His account will trample it. Thus does Ieue instruct Ephraim (who figure the ten tribes) as to what lies ahead for them; their stateliness and beauty will be removed with the same inevitability as the decay of a blossom.

Assyria, to whom Ieue has assigned this work, will enter into it with much eagerness; the premature firstfruit, eaten immediately as it comes into one's hand, figures the readiness with which the Assyrian will undertake this operation against Samaria and relish doing so.

IEUE, THE STATELY CROWN

5 In that day Ieue of hosts shall become a stately crown,
And a beauteous chaplet to the remnant of His people,
6 And for a spirit of judgment for him sitting in judgment,
And for mastery to those reversing the battle directed toward the gate.

With Samaria removed from its proud authority, then, in that day, Ieue becomes the stately crown of the remnant of His people. Ieue gives a very distinct token that, as before affirmed, His ways are concerned with the remnant of His people, and He will be their adornment, for no longer shall they be disgraced as a divided kingdom. Judah will continue in the land with the prospect of Messianic glory returning to Israel through the Davidic house.

In verse six is intimated the deliverance which was to be for the remnant, from the Assyrian might. The

"spirit of judgment," that is, wisdom, was to be for him sitting in judgment, and also it was to be mastery to reverse the battle when it appeared at the gate. In the remnant, there were those, Hezekiah, the king, and Isaiah, the prophet, whose prayers and reliance on Ieue became the mastery for reversing the battle, in due time. This looked a few years beyond those things which overtook Samaria; the gates from which the battle was reversed were those of Jerusalem.

A CRUCIAL MATTER

The reference to the remnant in verse five is a crucial matter, having much importance; the prophecy begins to give substance to the words spoken concerning the reserved survivors of Judah in the opening passage of Isaiah (1:9). To speak of this matter, and in this way, in a woe which is concerned with Ephraim, telling the dire outcome overtaking them, shows that the question of a remnant has regard to the whole nation and its future. At this swallowing up of Ephraim, Ieue of hosts becomes the full glory of the remnant. It is on this basis of the remnant that Ieue's people are to go forward, and the woe to Ephraim also serves as a message to the people and rulers of Judah who are the direct object of the prophet's ministry. That message is to Zion, and all the affirmations made in the message, they focus on the remnant, as the nucleus of Ieue's nation. That nation will go forward to complete and to fulfill Ieue's intentions, both politically and religiously. Politically the nation is to rule for Ieue, and so raise His glory in the earth, and religiously it is to worship Ieue, promoting reverence of Him amongst all the other nations on earth. E.H.C.

(To be continued)

Mr. and Mrs. David Knoch are happy to announce the birth of their second child, Faith Lynn, a 7 pound 5 ounce baby girl, born December 29, 1963 at 8:22 a.m. Both mother and daughter are doing fine.

J. BENTLEY (BENNIE) PRUITT

The Body Church of Christ of Danville, Virginia reports, with heavy heart, the sudden loss of Brother "Bennie" Pruitt, a devoted and ardent "ambassador" for Christ for the last thirty years. He loved to share the "grace of God" and tell others—even those who seemed not to care—about God's plan to save all mankind through the cross of Christ. Bennie was bold and had a way of presenting the truth which was hard to deny. Everyone in town knew what he believed.

He slumped over without warning while at work on the afternoon of December 9, 1963. He was rushed to the hospital but was pronounced dead upon arrival. He was 62. Services were conducted by Elder Joe Herndon on Wednesday, December 11, at Townes Memorial Chapel. Interment followed at Floral Hills Memory Gardens.

"Bennie" had grown in grace and faith during these many years and had become an able speaker at the local meeting hall. He eased the load of Brother Herndon, the leader of the group. The ecclesia there will surely miss Brother "Bennie," and we who knew him join them in their sorrow, thanking God for his faith and fellowship over the years. May we who remain be inspired to "reclaim the era" in the few remaining days before we meet our beloved brother as we all are taken away to always be together with the Lord. A.P.K.

DONALD MANWARING

We have been saddened by the news of the recent passing of Brother Donald Manwaring of Lower Hutt, Wellington, New Zealand, after a week's illness. He was 76 years old, we understand. Brother Manwaring had been a subscriber to Unsearchable Riches since 1939, and through the years had devoted much of his time to interesting others in the deeper things of the Scriptures. His letters to us were warm and overflowing with the love of Christ. They reflect the image of a thoughtful, humble man, happy to be engaged in his Saviour's service. In his last letter he says this: "I have had a great feeling (or premonition) that we are very close to our Lord's Parousia, and one or two others have remarked the same thing to me. Certainly Paul's last letter to Timothy, especially the last two chapters, are absolutely true of things as they are today..."

Brother Manwaring is now at rest. How long before his slumber will cease at our Lord's shout of command, we dare not predict. Yet we who remain will share his hope, yea premonition, that that glad morning cannot be far off. May it be soon, Lord, may it be soon! D.E.K.

MORE UNTENABLE TEXTS

PERHAPS THE SUREST way of obtaining a satisfactory grasp of the relative weight of the two positions as to the "intermediate state" is to consider the character of the evidence adduced. On one hand we have plain statements of truth and fact. In dealing directly with the subject, the Scriptures inform us that death is a sleep, devoid of knowledge; that resurrection is an awakening from this condition. This is illustrated by examples. On the other hand we are not given a single positive statement, but all is inferred from passages which are obscure. The disquieting of Samuel (1 Sam. 28:15), Jonah in the sea monster (Jonah 2:2), the malefactor on the cross (Luke 23:43), Paul in his transcendent vision (2 Cor. 12:1-4); all these and more are brought forward as "proof" of consciousness in death. But suppose these cases were undeniable instances of consciousness in the death state, what would that prove? That the definite teaching on the subject, in God's Word, is not correct? That there is a contradiction between truth and fact? Not at all. Scripture is not and cannot be out of joint. The wise way would be to accept both the truth and the facts (even if they seem to be exceptions), and accept them *as* truth and *as* facts. Should we be convinced that Jonah actually died and was consciously dead after the fish had swallowed him, that would be a fact having no application outside of his

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individual case. Should we be tempted to argue by analogy, then we prove also that all will be swallowed by a fish. How do we know that the dead outside of a fish are the same as the dead inside? How poor a crutch, then, is human reason! Argument from isolated facts is but quicksand compared with the rock foundation of truth. We do not wish to give the impression that we teach that Jonah really died, but we consider any argument based upon such a passage as inconclusive and, as it would involve a lengthy study of the Hebrew text, uncalled for and unwise. Let us believe the truth first of all, and if it should appear that there are cases which are not in line, let us accept them as such, and then we will not be guilty of making a miracle the basis of a law, rather than a departure from it. Truth must not be deduced from examples: it must be received fresh from the Word of God.

"IN THE BODY OR OUT OF THE BODY"

Scattered throughout Scripture are unusual exhibitions of Divine power. These may never be appealed to in order to establish a general truth. The protest of the beast which Balaam rode is no proof that his kind are endowed with human speech (Num. 22:28). Elijah was caught up in a whirlwind, yet who dreams that this describes the departure of all God's saints? (2 Kings 2:11). It is manifestly unwise to bring up special and extraordinary experiences to disprove the ordinary rule. We would hardly care to walk the waves even though we have our Lord's case as proof that it can be done. How much more, then, when we have positive and particular instruction as to the state of the dead, should we refrain from discrediting God's Word by marshalling miraculous instances which seem to contradict it!

The case of John, who was "in spirit" in the Lord's day, shows the power of *God* to communicate with the human spirit. For the purpose of revelation, John was transported to a time or to a place which the

body could not then have occupied, yet he is able to see and hear. Paul, too, was caught away to paradise and the third heaven, and he was not aware whether it was in the body or out of the body, yet God was aware. The allusion was to an occurrence fourteen years prior, when his battered and bleeding body was left for dead outside the city of Lystra (Acts 14:19). The revelations then received augmented Paul's ministry, for they gave him transcendent truths and put them into their future perspective. We must not decide that Paul was dead, for that is the very detail withheld, yet we do know that of itself, his spirit would have no consciousness when apart from the body, and it could receive no revelations unless his spirit was specially vivified. This is very evident in the case of the dead, for though they are asleep, they shall hear the voice of the Son of God, and those who hear shall live (John 5:25). They cannot remain dead, for His words are life, and they will be roused to life by His vivifying call. The power of God which was able to project John's spirit into paradise in the new earth, so that he saw and heard the wonderful future in store for the earth, or the still more marvellous visions which Paul had of that same paradise and the heavens above, these do not deny what God has revealed concerning the death state.

"WHOSOEVER LIVETH AND BELIEVETH ON ME SHALL NEVER DIE"

Upon the surface, taken apart from its context, this Scripture seems to teach the deathlessness of all believers. But if we consider its context and the real meaning of "never," this teaching becomes untenable.

That faith does not infer immortality is clear from our Lord's previous statement: "He that believeth in Me, *though he were dead,* yet shall he live." (John 11:25. The Concordant rendering is much more exact: "He who is believing in Me, even if he should be dying, shall be living."). When will this be? At the resurrection

which ushers in the kingdom eon. With this in mind, He proceeds, "And everyone who is living and believing in Me, should by no means be dying for the eon." (vs. 26, C.V.). Those Israelites who have died in faith before the thousand years begin will be made alive at resurrection, but those who, *at that time,* will still be living will continue to live for the whole eon. They will not die for that "ever." It is important to put due stress upon the fact that it does not read simply, "whosoever believeth" but rather "whosoever *liveth* and believeth." This double thought must be taken in the light of the previous statement that *those who believe do die,* which debars the inference that faith is a guarantee of deathlessness, except in the case of those who are living when the resurrection takes place. They alone shall "never die."

"THE HEART OF THE EARTH"

The sooner the English reader realizes that he has but a translation of the Word of God, and that the idiom is not English nor even Greek so much as Hebrew, the sooner will he make solid progress in the knowledge of the truth. There is no doubt but that the phrase "in the heart of the earth" means in the *center* of the earth, in *English.* But it matters not how *we* understand it. The real question is, how did those to whom it was spoken understand it? That they did not apprehend it to mean the *center,* but referred it to the *surface* is clear from other instances of its use.

We have the similar phrase, the "heart" of a tree, meaning (to us) the innermost part of the trunk. Absalom was left dangling by his hair from the branch of an oak. Yet we read that Joab took three darts and thrust them through the heart of Absalom while yet alive in the *heart* (K.J. "midst") of the oak (2 Sam. 18:9-14). The two words we have rendered "heart" are exactly the same in the Hebrew.

But more conclusive is the phrase "heart of the sea."

It is applied to the place at which the Israelites crossed the "Red" Sea (Exo. 15:8; C.V. "Terminal Sea"). It describes the way of a ship upon the surface of the sea (Prov. 30:19). But the most striking and instructive example is its fourfold reference to the city of Tyre, which was partly on an island on the coast of Canaan. Indeed, the island was so near the shore that Alexander the Great, in order to conquer it, built a mole out of the ruins of the shore city and thus connected it with the mainland. Tyre was far, indeed, from being in the center of the sea in any sense. And if Tyre might be described as being in the heart of the sea, what difficulty can there be in speaking of our Lord's tomb as "in the heart" of the earth? (Matt. 12:40). It may sound strange to *us*, but most natural to those who heard Him.

The same principle applies to the phrase "the lower parts of the earth" (Eph. 4:9). Neither the Psalm which is quoted nor the context in Ephesians, give any color to a subterranean visit. The contrast is between Sinai (Psa. 68:17, 18), when our Lord did not condescend to the lower parts of the earth (but came down only to a high, inaccessible mountain, and the captivity to the law was thus prefigured), and the humiliation of His earthly life, when He, literally as well as figuratively, condescended into the very vales and depths (bringing gifts, and, through His death, resurrection and ascension, leading captive the captivity which Sinai had brought). The rendering "multitude of captives" has no foundation in fact. The baptism of our Lord actually took place at the lowest spot on the surface of the earth.

"THE SPIRITS IN PRISON"

Much of the misunderstanding on the subject of the death state arises from the supposition that man is essentially spirit and that the body is only a temporary imposition on the spirit. As a result it is popularly inferred that consciousness inheres in the spirit rather than in the soul. This view requires us to believe that

the spirit which was imparted to Adam had a previous conscious life in God's presence to which it returned at death. It demands that each one of Adam's descendants come consciously from the Divine presence and return consciously as they came. As the Scriptures know nothing of any such previous life, and as no one has any distinct recollection of it, we are driven to the conclusion that the return of the spirit to God at death, far from proving that it returns consciously, is rather the unanswerable argument that its return is not a conscious one.

The very passages which are produced to prove this position are likewise evidence of its falsity. The one most frequently referred to is Acts 7:59. Yet Stephen did not go consciously into his Lord's presence, but, as the common text has it, he *fell asleep.* If we bow to the inspired account we dare not say that it was not Stephen who fell asleep, but merely his body. In line with all Scripture, sleep is associated with the whole man. It knows nothing of spirit-sleeping, or soul-sleeping or body-sleeping. All of these, at death, enter into a state which the Word of God compares to the repose of sleep.

The case of our Lord Himself, which has already been alluded to, ought to put this point beyond all question. He commended His spirit to His Father. How could He say, then, after His resurrection, that He had *not* yet ascended, if all the while His spirit had been consciously in the Father's presence, and had just *descended?*

A vast distinction, however, must be drawn between *being* a spirit and *having* one. In a figurative sense, if we wish to emphasize man's spiritual side, it would, in a sense, be just as right to call a man a spirit as it is to use the term "body," as is often done in English, or, when referring to sensation, to describe a man as a "soul," as is often done in the Scriptures. This is the

well-known figure "synechdoche" or association, in which a part is put for the whole when that part pleads for prominence. It does not appear, however, that man is ever called a spirit even in this figurative fashion. A spirit has not flesh and bones, as our Lord had after His resurrection (Luke 24:39). A man may be obsessed or "possessed" by spirits, but nowhere is he spoken of as being a spirit himself. This fact will help us in the consideration of 1 Peter 3:18-20.

> ... seeing that Christ also, for our sakes, once died concerning sins, the just for the sake of the unjust, that He may be leading us to God; being put to death, indeed, in flesh, yet vivified in spirit, in which, being gone to the spirits in the jail also, He heralds to those once stubborn, when the patience of God awaited in the days of Noah while the ark was being constructed, in which a few, that is eight souls were brought safely through water...

The spirits here spoken of are not the spirits of dead men, but they are messengers, spirit beings, commonly regarded as angelic. These are said to have been "stubborn" in the days of Noah. That was a time when the patience of God waited, for the irreverence of the ancient world had risen to heights where it was defiant to God, and really called for the deluge to end their insubjection to Him. Noah became a herald of righteousness in the earth, heralding a judging by his building of the ark. Yet outside the earth, there were beings charged with controls, of whom we get brief glimpses in the Scriptures, yet who failed in their service. By means of messengers, God carries out His many beneficial activities in the heavens and earth. Israel was inducted to the law on Sinai through messengers (Heb. 2:2; Acts 7:53). Messengers or spirits (sometimes referred to as saints; compare Deut. 33:2) also execute judging (Jude 15) and other duties. In the period while Noah was constructing the ark, certain spirits, evidently charged with this judging, became stubborn, resisting the execution of God's righteous judging of the earth; and instead they seem to have calumniated

higher authorities. These "sinning messengers" were thrust into gloomy caverns and kept for chastening judging (2 Pet. 2:4, 5). Due to their stubbornness, it was necessary to guard Noah, for his salvation was involved because of the activity of the stubborn messengers. To these "spirits in jail," Christ heralds the triumph of His obedience; this is said of Christ with reference to His resurrection, in the words "being gone to the spirits in jail." Thus these spirits become aware of Him, and that messengers and authorities and powers are subjected to Him.

Before Christ could be *made* alive (vivified) in spirit He must have *died.* There is no possibility here of a *continuance* of life in any sense. What evidence is there that only the body and soul were affected and that the spirit continued in consciousness? The spirit of mankind has no soul, or consciousness, apart from the body (Gen. 2:7). It was not until resurrection that He was loosed from the pangs of death (Acts 2:24). If this passage had read "*preserved* alive" or suggested that His spirit was not unconscious when He was put to death, then there would be some ground for denying that death involves the whole man.

The peculiar phrases "put to death... in flesh" and "vivified in spirit" are in closest harmony with the context. The apostle of the Circumcision is encouraging his brethren by the example of Christ. Physical force was being used against them even as it had been used against their Lord. His enemies could reach His flesh and put Him to death in that way. But He was not raised from the dead into the same condition as before. He was "made alive" or vivified beyond the power of death. His body was such as defied death. They could not kill Him again because the spirit so energized His body that it was immune to the effects of physical force. He became a life-giving (vivifying) Spirit (1 Cor. 15: 45). This passage, then, deals with the vivification

and ascension and exaltation of Christ, and the heralding of His accession to power to the spirits in the jail, who are under His jurisdiction, and not to some dim, uncertain experience before He was vivified.

Spirit beings may have consciousness, but *human* spirits under normal conditions have none apart from the body. At death they become as they had been before they were united to the body. Consciousness, in humankind, lies in the living soul.

ECCLESIASTES EXONERATED

In studying a given truth it is of vital importance that we first discover the portions of Scripture which deal directly with the subject in hand, which are written with the distinct purpose of elucidating it. On the subject of the resurrection, for instance, we shall most concern ourselves with the fifteenth chapter of the first epistle to the Corinthians. Perhaps the only book which makes a distinct point of the conditions of life and of death is the book of Ecclesiastes. The state of mankind during death is vital to its argument. "Whatsoever thy hand findeth to do, do it with thy might; *for* there is no deed, nor scheme, nor knowledge, nor wisdom in the unseen, whither thou goest." (Ecc. 9:10). The death state is here described in unequivocal terms, and is made an incentive for earnest living.

We view with much apprehension the efforts which are being made to discredit the book of Ecclesiastes. In the name of everyone who loves God's written Word, we protest. It has been compared with the book of Job. Job confessed that he had uttered words too wonderful for him, which he knew not, and Ieue said to his three friends, "ye have not spoken of Me the thing that is right." Yet the writer of Ecclesiastes insists that, in wisdom, he excelled all that were before him in Jerusalem (Ecc. 1:16). The utterances of such a man, versed in the law of God as well as in the experience of wisdom, even if not inspired (which we will never admit) weigh

a thousand times as much as all the detractions of his modern objectors. If the state of the dead is one of conscious bliss or agony, his arguments are fallacious and his teaching is radically wrong. And if he is wrong on this subject, what faith can we put in any part of his writings? It is the part of inspiration to warn us that much of the book of Job contains error. But we are never told that Ecclesiastes is not right. Quite the contrary, we are emphatically told that "*that which was written was upright, even words of truth.*" (Ecc. 12:10).

We will concur in this conclusion if we compare the statements in Ecclesiastes with other portions of the Scriptures. He says, "Then shall the dust return to the earth as it was, and the spirit shall return to God Who gave it." (12:7). That the "dust" or soil *re*turns to the soil is taught by several other writers (Gen. 3:19; Psa. 104:29; 146:4). The "Preacher," or rather Assembler, is quite correct unless Moses and David are wrong too. That the spirit *re*turns to God Who gave it is evident, for our Lord Himself committed His spirit to God (Luke 23:46) and thus set His seal on Ecclesiastes' statement. To argue from this that He was *consciously* in God's presence while dead is unwarranted, for our Lord stated explicitly several days later that He had *not* ascended to His Father. The spirit is not the seat of human consciousness. That is seated in the soul. Peter tells us that His (Christ's) soul was in the unseen until the resurrection (Acts 2:31). So that the return of the spirit to God, which the Assembler affirms, does not contradict his own statements as to the state of the dead. The writer of Ecclesiastes knew that the spirit "goes up on high," but he also knew that this does not demand consciousness.

Why is there such an effort to prevent the laity from learning that animals have souls as well as men (Gen. 1:21, 24)? And why did our translators give us "they all have one *breath*" (Ecc. 3:19) and a few lines further

on translate the same word *spirit* twice? In spite of the fact that these things are hid from us, we know from other portions of the Scriptures that man and beast have the same spirit (Gen. 6:17, 7:22).

So, too, Ecclesiastes' conclusive statement that "there is no work, nor device, nor knowledge, nor wisdom in sheol (the unseen)" is amply substantiated by other Scriptures. It is not merely a question of ruling out Ecclesiastes, but we are to discard David, too, when he says, "His spirit goeth forth, he returneth to his soil; *in that very day his thoughts perish.*" (Psa. 146:4).

This is not a question of debate: it is a question of faith. We want God's Word and nothing else, *but we want all of it.* A.E.K.

(*To be continued*)

GREETINGS FROM A.E.K.

I would like to thank all of you who remembered my grandfather, A. E. Knoch, with your greeting cards and letters over the holidays. We will not attempt to answer each of you individually, even though we would like to personally thank you for your thoughtfulness. As I read one such greeting to Grandpa (which told of the writer's appreciation of A.E.K's work over the years) tears came to his eyes and he said, "I've been feeling low all morning, but now I'm better." It is such news that lifts our hearts in thanks to God.

It is a quiet routine, day after day, at 2823 East Sixth Street. A. E. Knoch, being both blind and feeble, is confined to bed except for short visits to the sun porch in his wheelchair (Grandma's so proud of that wheelchair. She bought it at a second hand store for less than $5.00. She delights in saying, "Wasn't that a fine bargain!"). The time in bed is divided between

sleeping, eating, and listening to someone read or hearing a tape recording of a message from the Scriptures. So go the days. We are so thankful to our gracious God for granting us the fellowship of our dear Grandpa another year. It has been well over two years since his condition drove him to bed, and it seems very unlikely that he shall ever be stronger while still in this body of humiliation. His work on earth is over now. How glad we are that most of it will still live on, even if he is taken from us.

Grandpa was eighty-nine in December. When I tell him how old he is, he always replies, "Eighty-nine? That is much too old... I should be buried by now." Yet I am glad he is not, and we can still talk together about our happy expectation and wait together for the return of our wonderful Lord. His wife, Sigrid, although eighty-seven herself, is still able to do many of the necessary tasks about the house and garden, as well as caring for her beloved husband. Ellen Phillips continues to help with the cooking, as well as staying with Grandpa when I am called away.

Now you have some idea of how A. E. Knoch fares. It is amazing that he is not suffering more than he is. It encourages us to know that many of you are remembering us in prayer. We rejoice that God is working *all* together for our good, and for His glory. A.P.K.

ALMONT FELLOWSHIP REPORT—DECEMBER 26-28

An evangel distorted! Sons of God acting like little children! Freed brethren enslaving themselves to what they were freed from! Men justified by the faith of Christ turning to justification by works! The spiritual giving way to the fleshly! This might well describe much of the ecclesia today. It was not in criticism of others, but of ourselves, of the old humanity, of the foolishness we believers so desire today, that a group of believers met together in Almont, Michigan for two days of fellowship and scriptural study from the book of Galatians. We were very impressed at the need there is today for the correction Paul gives in that epistle. It was a helpful study for all attending. May it not be ours to boast, except in the cross of Christ! D.H.

THE SAME THING IN THE SAME MANNER

"We are thanking God always concerning you all, making mention of you in our prayers, unintermittingly remembering your work of faith and toil of love and endurance of expectation of our Lord Jesus Christ, in front of our God and Father, *having perceived,* brethren beloved by God, *your choice,* for the evangel of our God did not come to you in word only, but in power also, and in holy spirit and much assurance, according as you are aware. Such as this we became among you because of you. And you became *imitators of us and of the Lord,* receiving the Word in much affliction with joy of holy spirit, so that you become *models to all the believers* ... For from you has been sounded forth the Word of the Lord ... in every place your faith toward God has come out." (1 Thess. 1:2-8)

To "IMITATE," according to the definition given in the Keyword Concordance of the New Testament Concordant Version, is to *attempt the same thing in the same manner.* Using this interpretation, the contents of the verses quoted above (1 Thess. 1:6-8) can be arranged in a simple chart, as follows:

THE SAME THING: RECEIVING THE WORD

Paul had perceived that the Thessalonians had been chosen by God; this was evident from their work of faith, their toil of love, and their endurance of expectation. For they had received the Word (as he himself had done before them) not only in much affliction, but with joy of holy spirit. Here we, too, have already started to imitate Paul, "on hearing the Word of truth, the evangel of our salvation," and "on believing" in Christ Jesus (Eph. 1:13).

NOTE: This article begins a new series in the magazine.

THE SAME THING (the same with us as with Paul)	THE SAME MANNER
Receiving the Word	In much affliction with joy of the holy spirit
Become models	The Word is sounded forth. The faith has come out.

THE SAME MANNER:
IN AFFLICTION, WITH SPIRITUAL JOY

We see from this heading that the "same manner" is restricted to two points: (1) in much affliction, (2) with joy of the holy spirit. No reference is made to the individual's state of mind, the length of time involved, nor the special occasion when this happened. In 1 Thessalonians 1:6 the "same manner" definitely allows for *another time, another place, another set of circumstances.*

In the Greek, the tense of the three verbs (receiving, hearing, believing) is the Indefinite (or Aorist). This tells us that no single act is in view here, but rather a fact or timeless truth. Our believing in Christ Jesus is not a mere act in the past which we may repudiate or denounce when we change our mind. Hearing the Word and receiving it is no sham belief, but rather a fact valid for all time, for "the love of God has been poured out in our hearts through the holy spirit which is being given to us." Ever since we first believed, we have experienced not only affliction, but also endurance, testedness, and expectation. Because of the *joy* of the holy spirit in us, "we may be glorying in expectation of the glory of God... we may be glorying also in affliction" (Rom. 5:2-5).

THE SAME THING: BECOME MODELS

When Paul writes to the Thessalonians, "You become models to all the believers in Macedonia and in Achaia," it is evident that their task was restricted to a certain

time, a certain place, and a certain set of circumstances. These were *not identical* with Paul's, nor are they with ours. In a country comprising almost all the territory of today's Greece, the Thessalonian believers had become models to all their brethren! Is this not amazing? Perhaps we are inclined to say that they had a better chance than we have today, since we are not the only believers in our town or state. But we should not forget Paul's service elsewhere in Greece, such as in Philippi, Athens, and especially Corinth where he stayed one year and six months (Acts 18:11). Considering the circumstances, we might say that the Thessalonians had no better chance to become models to all the saints in Greece, than we have to attempt the same thing in our own vicinity.

THE SAME MANNER:
THE WORD HERALDED, THEIR FAITH MANIFESTED

This heading shows that "becoming models" is not a matter of quantity (models for many), but rather of quality, in that the Word of the Lord is sounded forth and our faith toward God comes out. Even though the Thessalonians were model missionaries for Christ in the face of furious persecution, Paul reminds them that "we ought to be *thanking God* always... *and pray*... that the Word of the Lord may race and be glorified" (2 Thess. 2:13, 3:1). For "God parts to each the measure of faith" (Rom. 12:3) which may come out into the open to be manifested to many others or just a few, and He is also the One Who makes the Word grow, independent of the amount of effort we may put forth in the planting and irrigating (1 Cor. 3:6). Hence there can be no boasting, even if we are successful in heralding the Word and standing by it, opportunely as well as inopportunely. When we fail in our attempt, may God graciously grant us not to become disappointed nor to love the current eon, but rather His advent, as an ideal soldier of Christ Jesus is supposed to do (2 Tim. 4:2, 5).

RESPECTABLY, ORDERLY, SYSTEMATICALLY

There are no definite rules and regulations for the soldier of Christ Jesus which would cover every phase of life and any conceivable action. While we are in this body of our humiliation, we are facing minor and major choices every day. There are simple ones, such as, at what time we should get up in the morning, what we will do first when we start on our daily job, what we will eat for lunch, how we will spend the evening, whether to accept an invitation to visit friends, or, instead, to study a topic of special interest in this magazine. All of these choices are relatively simple. But there are others, more difficult, such as whether to go to college or not, whether to plan for marriage immediately, or if it would be better to wait another year, whether to leave town and look for another job elsewhere, or stay in the city and spend forty hours a week in a systematic exploration of all the job opportunities in the vicinity.

Some of us are apt to approach these problems in a somewhat haphazard manner. However, even if we are pressed for time, we should follow Paul's administrative advice, "Let all occur respectably and in order!" (1 Cor. 14:40). All our choices should be in accord with our status as beloved children of God (Eph. 5:1), Who has chosen us.

HAVING PERCEIVED YOUR CHOICE [BY HIM]

When our apprehensions were no longer blinded by the god of this eon, and the illumination of the evangel of the glory of Christ, the Image of the invisible God, began to shine in our hearts, *we* had *no* choice in this matter but to accept this gracious gift, the knowledge of the glory of God in the face of Jesus Christ (2 Cor. 4:3-6).

We did *not* choose Him, for "not one is seeking out God" (Rom. 3:11); "He chooses us in Him before the

disruption of the world" (Eph. 1:4), before we ever existed! It is because of His vast love with which He loves us first, that we are saved in grace and for grace, through faith, which is not out of us, but rather *His* approach offering in order to gain our affection (Eph. 2:4, 8, 9; 1 John 4:19).

In the Concordant Commentary on 1 Thessalonians 1:4 we read: "As Paul reflects upon the vision which sent him there (Acts 16:9) and the mighty power of the preaching, and their subsequent service and sufferings, he is convinced that God has chosen them."

Hence the apostle could write to the Thessalonians, "We are thanking God always concerning you all... having perceived... your choice [by Him]." Since God made this vital choice for us, to our own good, how shall He not also bestow on us an ever growing measure of insight, discernment, and perspicacity, so as to see more and more clearly through the ramifications of a complex situation, so as to choose wisely between standing still or moving on, going right or going left, in the face of the various circumstances which make up a certain situation?

There is a certain parallel between the problem under consideration, and the basic truth dealt with in Romans 8:32, 35: "Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all? 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?"

We recall the Lord's words to His disciples shortly before He was arrested, "In the world you have affliction. But courage! I have conquered the world." (John 16:33). Hence, even if we make a choice which is seemingly wrong, resulting in a chain of affliction and distress, or danger, or something else, this will never separate us from the love of God in Christ Jesus, Who

has conquered the world. "Nay, in all these we are more than conquering through Him Who loves us" (Rom. 8:37).

As imitators of Paul and of the Lord, we are not expected to *accomplish* the same thing in the same manner, but simply to strenuously *attempt* to do so, always endeavoring to achieve as much as God may grant us.

WHAT WOULD JESUS DO?

When we were young believers and still in our teens, we did not yet know the correct definition of "to imitate" (*i.e.,* to attempt the same thing in the same manner). In those days we honestly tried to develop a set of rules governing our behavior and deportment, by asking ourselves the simple question, "What would *Jesus* do?" How would *He* react in the present situation when I do not know what to do, how to decide, what to answer? It was an earnest endeavor to be as gentle as Jesus, and at the same time, to heed the admonition of the elders. They believed that they had patterned their lives after His, and claimed to know the answer to any problem or questions which might arise in a teenager's life. Disregarding their advice was considered equivalent to causing sorrow to Jesus, for it was taken for granted that the elders knew what He would have done under the circumstances. Their rigid rules served to perpetuate the traditions of the Christian fathers, both in doctrine and deportment.

But no genuine attempt was ever made to actually *imitate* the Lord Jesus in the performance of *His* duties, and to discharge them in the same manner as *He* did. In those days, we were more interested in *our* problems and difficulties, and we tried to project the personality of the Lord Jesus (as *we* recognized it) on our own situation, thus hoping to develop for ourselves a suitable pattern of behavior which would not offend the elders. This was far from walking in His steps and living for

righteousness, of which Peter writes in his first epistle (2:21) to Jewish expatriates in Asia Minor:

"For for this were you called, seeing that Christ also suffered for your sakes, leaving you a copy, that you should be following up in the footprints of Him Who does no sin, neither was guile found in His mouth, Who, being reviled, reviled not again, suffering, threatened not, yet gave it over to Him Who is judging justly, Who Himself carries up our sins in His body on to the tree, that, coming away from sins, we should be living for righteousness; by Whose welt you were healed."

For this passage, the following exegesis is offered by the Concordant Commentary:

"Following in the footprints left by our Lord while He was on earth is often taken as the ideal of human deportment for believers in Christ. And so it is—for the *Circumcision,* to whom Peter writes. His path may be copied by *them,* for they find themselves in similar circumstances and under identical conditions. Not so with the nations in this economy of God's grace. In preparing Paul for his part as the channel through which the truth for today was to be revealed, God kept him from contact with Christ during our Lord's life on earth, both before and after His resurrection. It was only after His ascension into glory that He called Saul, and changed his name to Paul, and made him the medium for the special truth which is in force during the apostasy of Israel.

"Saul's call might have occurred long before, but it was deliberately deferred so as to conform to the truth with which he was entrusted. He, and we, know *Christ* only as *ascended and glorified.* If we were connected with His earthly life, then we, like the Syro-Phoenician woman (Mark 7:26) could get nothing more than a few crumbs from Israel's board. Christ does not act in glory as He acted on earth. Now He makes no distinction between Jew and gentile, but lavishes unutterably

greater grace on both than was possible when He was the Servant of the Circumcision (Rom. 15:8).

"The key to conduct which pleases God is to copy His present attitude toward us in our relations with our fellow men. It is not reasonable to follow in His steps when He came only to the lost sheep of the house of Israel and kept Himself from contact with the outside nations. His walk in the land is no model for our conduct outside the land. Hence we are exhorted to be imitators of Paul, as he is of Christ (1 Cor. 11:1), for he knew *Christ ascended and glorified.* And we are exhorted to be imitators of God, as beloved children (Eph. 5:1). Such a place we, sinners of the gentiles, did not have when Christ confined Himself to the favored nation." H.H.R.

(To be continued)

INCOME TAX DEDUCTIONS

If you will be claiming your donations to the Concordant Publishing Concern or to the missionaries as deductions on your 1963 Federal Income Tax return, and the total of such donations, according to your figures, is $100 or more, you should write us and check your figures against ours, since we also must submit a list of all the large donors, together with the total amount of their donations, to the government, and we want to be sure that your figures tally with ours.

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We are now concentrating on getting out the next edition of the Concordant Version of the Greek Scriptures as soon as possible. There is still much to be done, although the typesetting is going forward steadily. There were several setbacks in 1963 which we had not foreseen, but we are thankful that we have not yet completely exhausted our supply of versions.

THE ADMINISTRATION OF THE CONCILIATION
PART II

THE CROSS WAS GOD'S WILL

THERE IS A FEARFUL misunderstanding in the popular mind and in the creeds of Christendom as to the part God plays in the so-called "atonement." God is often represented as highly offended, threatening the sinner with terrible disaster if he should not "repent" and beseech God to save him. Yet Christ intervenes on behalf of the poor penitent. Thus it would seem that God and Christ are differently disposed towards mankind.

"NOT MY WILL"

Nothing could be further from the truth! Throughout Christ's earthly ministry He insisted that nothing that He did or said originated with Himself. "I cannot do anything of Myself... for I am not seeking My will, but the will of Him Who sends Me" (John 5:30).

And this marvelous subjection to the will of the Father is clearest at the cross. As its dark shadows began to close around Him, the only thing which sustained Him was His Father's will.

"Father, if it is Thy intention, carry aside this cup from Me. However, not My will, but Thine be done!" (Luke 22:42). "Yet Ieue desires to crush Him, He causes Him to be wounded." (Isa. 53:10).

Nothing could be clearer than that it was God's will,

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

and His work, though done through Christ. Thus "God was in Christ conciliating the world to Himself." (2 Cor. 5:19).

OFFENSES NOT RECKONED

The Authorized Version's rendering of the following verse by, "Not imputing their *trespasses* unto them" makes us miss the force of this passage. Here God speaks of our *offenses,* which is the real force of the Greek word used here (See Rom. 5:16, 17, 18).

Sin and transgression must be dealt with in accord with the inflexible rules of righteousness. But what necessity was there to deal with these at all at the cross? Why not wait until the day of judgment and give each his due desserts? What claims had His creatures which outweighed the request of His beloved Son that the cup pass from Him?

If God had taken account of the reproaches and scorn and contempt men heaped upon Him in the person of His Son, would He not be highly offended? Would He have remained firm in the face of Christ's request? O, how gloriously His grace shines even in Gethsemane! Men's *sins* and *transgressions* He lays upon His Christ, but their *offenses,* which well might turn Him against them, *are all ignored.*

Would He have provided such a Sacrifice in any other frame of mind? Men's foul and flagrant offenses abounded the more He had revealed Himself. And now they reddened their hands in the blood of His Anointed. No greater provocation could be offered. But, instead of reckoning these offensive deeds against them, He retreats within Himself and finds the immanent love upon which He founds His sweet revenge.

GOD REMAINS RIGHTEOUS

But, though their offenses may be thus ignored, His justice requires vindication of the ruin wrought by their sins and of the breach of His holy law. These must be dealt with. Offenses may be overlooked, just

as God pleases, without tarnishing His Name, but sin and transgression must be taken into account if God is to sustain His righteous and holy character. For these He Himself provides a Sacrifice. Christ is His sin offering (or: sin approach).

MAN'S SIDE

And so the Conciliation proceeds. Offenses ignored, sin and transgression put away—and what is left between God and His creatures? Nothing on God's side! And on man's side *nothing—but the reception of the Conciliation.*

God has left it with us to express this to others. Strictly speaking, this is Christ's work. For Him, then, we are conducting peace negotiations, as though God were entreating through us: "We are beseeching: For Christ's sake be conciliated to God!"

"Be conciliated to God," implies a change on the part of *one side only.* Such a change is manifestly needed on man's side, but no longer on God's side. He has already conciliated the world to Himself. It remains for men to *receive* this conciliation, and thus be reconciled.

How much this appeal is needed today! How little of this glorious truth reaches the ears of man. The world knows not that God is entreating it to be conciliated to Him. Few of those who have been justified in the blood of Christ ever respond to this exhortation in any perceptible degree.

SAINTS, TOO

The feeble flicker of faith sometimes lights up His Word and they rejoice to find their sins are gone. But how often, in times of stress, they plunge into darkness and despair. O, that they would leave their sins and feelings and all that hinders fellowship with Him and enter into *His* peace! God Himself entreats even His own to receive the Conciliation. Justification is but

one of His gifts. It should lead to an acquaintance with the great Giver.

It may seem strange to some to beseech those who are saved to receive this additional favor. Yet when the Corinthians were first called it was still a secret and so it could not have been offered to them*. Now that this favor is made public they are entreated to receive it and respond to its unparalleled grace.

It is far from our thoughts to create class distinctions between God's people. But full assurance among His beloved saints can come only through this one channel. There is urgent need to proclaim peace to the fearful "saint" as well as to God's enemies.

AMBASSADORS FOR CHRIST

We are ambassadors. This title alone gives a clue both to our message and to our behavior. The moment war is declared between two countries, the ambassadors are withdrawn. Thus, before God begins His strange work in the great day of His indignation, He will take us—His ambassadors—out of this earth (1 Thess. 1:10). Our very presence here is a true token of peace, which must continue until we are called to the celestials where we will continue our ministry in a higher sphere.

It is the policy of ambassadors, at all times, to avoid giving offense. This is especially the case when relations are strained and the home government is for peace and conciliation. God, at this time, is for peace, and it behooves His ambassadors to conduct themselves accordingly.

Elijah called down fire from heaven which consumed

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*It has been pointed out that, in the passage before us, the insertion of the word *you* (A.V. 2 Cor. 5:20), meaning the Corinthians, is without authority. While the original does not contain the pronoun, a correct rendering of the first few words of the succeeding chapter shows that Paul meant it for them, also. There he says, "Now, working together, *we* are also entreating *you*..." From this it is evident that God *had* been entreating the Corinthians.

the captain and his fifty men who were sent against the prophet (2 Kings 1:10). The disciples suggested a similar course in the case of the Samaritans who would not receive Elijah's Lord simply because He wended His way towards Jerusalem. But He rebuked His disciples, for such a course was altogether contrary to His divine mission (Luke 9:51-56). They had an illustrious example and the Scriptures as a basis for their suggestion, but they failed to apprehend the spirit of the times. How necessary then, for us to know the manner of spirit which we should show!

CONCILIATION IN ACTION

The ambassador of the divine court of God who apprehends his mission is careful not to give or take offense. God is not angry and does not take offense. He conciliates. His ambassadors, regardless of their own feelings at the time, must display the attitude of the Power they represent. This is the great guiding rule in the administration of the Conciliation. It should mold every circumstance into a renewed offer of peace and another opportunity to entreat men to accept God's gracious gift.

It is not difficult to be at peace in the midst of friends and comforts and popularity. But in adversity and trials, in calumny and want, when all *seems* against us, we have an opportunity, in act as well as in word, to express the Conciliation. It will teach us to be pliant and yielding in spite of the most intense enmity. It will expand the heart beyond the stress of circumstance.

Chief of the gracious qualities the ambassador should display is endurance. The apostle Paul enumerates nine desert fields in which it feeds. Some are affliction, distresses, toil, vigils, knowledge and patience, followed by kindness and holy spirit and love that is unfeigned. These qualities commend God's servant and make way for His message, backed by the power of God.

Yet, while seeking in every way to commend himself

as God's servant, the ambassador must be prepared for dishonor as well as glory, for defamation as well as renown. Though charged with deception, misunderstood, chastised, sorrowed and poor, yet he is acknowledged to be true, he rejoices in all his sorrows, dispenses many a fortune, and knows everything as an item of his inventory.

A BROADENED HEART

How marvelous is such a ministry! The cramped and straightlaced dogmas of the self-centered Saul have all vanished in the brightness of this grace. The love of Christ has enlarged his narrow heart and his affections flow unrestrained to the alien and uncircumcised.

We, too, need enlargement to contain a tithe of this expanse of affection. It is only as we know and exult in the great Reconciler, that we will keep our hearts from the common constricted creed. O, that every reader of these lines would charge his heart to enlarge its borders to include all that His affection has provided, and so equipped, link hearts with the apostle as he prays "that to me expression may be granted, in the opening of my mouth with boldness, to make known the secret of the evangel, for which I am conducting an embassy in a chain, that in it I should be speaking boldly, *as I must speak.*" (Eph. 6:19, 20). A.E.K.

(To be continued)

BOUND VOLUME AVAILABLE

We have just recently received our shipment of green cloth bound volumes for the preceding year of Unsearchable Riches, volume LIV (54) containing all the issues of 1963. These bound volumes are ideal for those who like to keep their magazines preserved in a more permanent form. Each bound volume is $2.00. They are available (except for volume 13) back to volume 10. If a complete set of all available bound volumes is purchased at one time, there is a special price.

"THE LORD'S PRAYER"

(Reprinted from the Compiler's Notes, 1930 C.V.)

This is not the *Lord's* prayer, but His model for the disciples' petitions. Since He has just been condemning wordiness and loquacity in prayer, He gives them an example of how to say much with few words. It was far from His intention that this should become a form for repetition, especially in this day of grace when part of it is meaningless and contrary to present truth. "The forgiveness of offenses in accord with the riches of His grace" (Eph. 1:7) is far, far beyond the measure in which we forgive others. Moreover, our forgiveness is not at all dependent on our extending this favor to others. With them it was probational and temporary; with us it is irrevocable and eternal. The prayers for our emulation are found in Ephesians. The latter half of the first chapter of that epistle will teach us what to pray for. It is all concerned with a later outpouring of grace which was a profound secret during our Lord's sojourn on earth.

This marvelous prayer is exquisite in its perfections. Its seven petitions are divinely divided into three for the glory of God, and four for the frailty of man. His name, His kingdom, His will. It is His future kingdom which will come when His will is done on earth. At that time we will have our portion in His heavenly administrations, so that our prayers should be much wider in scope than this. Man's needs are sustenance, release from past failures and future trials, and, especially in relation to the kingdom, deliverance from the power

of that wicked one who will do his utmost to corrupt and destroy it.

Our Lord would not have them pray for that which God would not give. Every petition in it will be fulfilled, but not until the kingdom has come. Then, and not till then, will they be safe from the wicked one, for he will be bound in the abyss (Rev. 20:3).

Not till then will their trials be over, their debts remitted, their daily sustenance assured; not till then will His will be done on earth, or His name be hallowed by a holy nation. We may rest assured that every prayer indited by His spirit will be fulfilled in due course. The only uncertain element is time, and that is well known to God. A.E.K.

FRIDA KLINTDAHL

"Now whom He justifies, these He glorifies also." (Rom. 8:30). For the greater part of her life Frida Klintdahl, of Lidingö, Sweden, claimed this promise as her own. She relied and fully believed on life in God's glorified world, the heavenly world. In her youth she consecrated her life to God. She had said, "I am the Lord's." (Isa. 44:5) Ever since 1929 she was active in fellowship among friends to the teaching of Christ's universal victory and purpose to save all. She never faltered from the conviction that God is "mighty to save" (Isa. 63:1). She was faithful and victorious in this belief until she was put to repose on Wednesday, December 18, 1963. So our farewell does not mean a farewell for ever, for we will see each other again, when we are "at home with the Lord." F.K.

ROBERT E. MacFARLAND

Brother MacFarland passed away in Seattle, Washington, late in November, 1963. He had been ill and in the hospital for some weeks, having gone to Seattle from Los Angeles a few months ago to be near his sisters, who survive.

Our brother was a staunch advocate of the truths he loved, and delighted in telling them to others. He often lived in Los Angeles for long periods of time, attending the services there at Studio Hall on Sunday mornings.

We shall look forward to meeting this dear brother again at the appearing of his blessed Lord. His physical sufferings are over! His awakening will be in that glorious body which will know nothing of pain and suffering. E.O.K.

HOW TO GET ALONG WITH PEOPLE

IN THE BUSINESS WORLD we hear a lot about "getting along with people." Since we cannot live the life of a hermit, but must mingle and work and study with others in this hectic, evil age, it is vitally important that we as believers learn how to adjust to associates who have differing viewpoints and backgrounds. While much has been published that is helpful in solving personality problems, it is in the *Scriptures* that we get God's viewpoint. So with grateful hearts we can turn to God's Word, knowing that its principles cover every phase of life.

OUR JUDGMENT LIMITED

Lest we misjudge an associate, let us remember that only God can see the heart (1 Sam. 16:7). What seems to be unreasonable speech or action may in reality be a reaction to bitter grief or disappointment which the person has suffered. We do not know what frustrations, fears and doubts may torment an individual—even one whom we think we know quite well.

In addition to these factors, enemy forces that oppose us may use such an associate to oppress and irritate. The fiery darts may be coming from these wicked spiritual forces. We must not judge the human that is being used, nor attempt to "wrestle with blood and flesh." We must employ an adequate *spiritual* defense—the panoply described in Ephesians six. WAIT! Wait a moment before attempting a reply, for the real issue may not be on the surface. There must be *time* to do and say the correct thing; *time* to lift the shield of faith.

Thus we will not suffer spiritual defeat, or remorse from sorrowing the spirit of God. It is God's will that we be "more than conquering through Him Who loves us" (Rom. 8:37).

CULTIVATE INTEREST

Are you interested in people? The fellow who annoys you—are there some *good* points about him? To cultivate an interest in your fellowman is not difficult if you remember that Christ died for him.

How God must enjoy variety! Innumerable kinds of flowers, trees, insects, animals, birds—all on one planet. Can you find two snowflakes that are *alike?* No! And in humans, even the finger prints all are different! So it is not surprising that we are different in our personalities. Why did God make us all different? We may be surrounded by crowds and have fellowship with friends and family, yet it is true that each of us is a lonely individual. In our innermost being, we are separate, solitary, *alone;* created for a separate and individual part in God's plan.

Think of this in relation to the one who irritates you. Where he belongs in God's great plan may not be evident now, but just remembering that he *has* a part may help to alleviate the irritation. If God loves him (and you know He does), then surely you will be able to show forbearance, even compassion. Would you be gentle with a dying man? As a human, he is a member of a *dying race.* Pray for him, and as you pray, expect God to bring a new depth into your own spiritual life, a deepening love and interest for all of mankind.

AMBASSADORS OF PEACE

"Let all bitterness and fury and anger and clamor and calumny be taken away from you with all malice, yet become kind to one another, tenderly compassionate, dealing graciously among yourselves..." (Eph. 4:32).

It will help us to obey the above passage of scripture if we recall that God is now at peace with His enemies.

He is conciliated, not only with us, but with the world (2 Cor. 5:19). Like Paul, we are ambassadors of peace; we, too, must be at peace with the world. We, too, are to be offering this peace to others, "For Christ's sake be conciliated to God!" The opportunity to *voice* this appeal may vary, but the *attitude* must always be there. Always, we must maintain the attitude of an ambassador of peace.

EXPECTATION

Just as the many facets in a diamond reflect light in every direction, so at the consummation we will see God's perfection and glory reflected in every reconciled creature. Mankind's failures, while hideous in themselves, will be a background for the glorious display of God's transcendent grace.

Scripture tells us that every knee shall bow. The individual who now says and does obnoxious things—can we not by faith see him as he humbly bows his knees in adoration of the lovely Christ, for the glory of God? Let us keep this glorious picture in mind, as we mingle with people of varying temperaments and difficult personalities. They will not always act this way! Some day they, too, will worship and adore Him. F.S.

RADIO MINISTRY

The radio program put on by "Pastor Bill" (Pastor William K. Hoag of Grace Concordant Church, El Cajon, California) will continue in an expanded form during 1964. Listeners should note that it will be heard at 9:00 a.m. each Sunday, instead of 9:15. In addition, it will be aired again on the same station (XEMO, 860 on your radio dial) at 9:45 on Sunday evenings. The evening broadcast can be heard over a much larger area than the daytime one, and subscribers in northern California, Oregon, Washington, British Columbia, Nevada and Idaho should be able to hear it. If you are listening to the program, why not write a letter to Pastor Hoag and tell him so! His mailing address is "Pastor Bill," P. O. Box 2131, El Cajon, California. Please keep this effort in your prayers. We feel sure that the Lord will use it to help many toward a fuller understanding of His gracious plan for *all* of His creation.

E.O.K.

FIRST CORINTHIANS

A city with two harbors—Corinth. This was where the apostle Paul spent a year and a half, preaching the Word of God. Into both the eastern and the western harbors came ships, loaded with many interesting things to be sold. You would have enjoyed watching them sail in and out of the harbors, with their big sails blowing in the wind. These were not steam-powered ships. Each ship depended on the wind to carry it across the water.

Besides being a busy city, Corinth was a place where almost everyone worshiped idols. Acts 18:1-11 tells how Paul came to Corinth, and how the people began to believe in the one true God as Paul preached to them. Later, after Paul left the city, he wrote letters back to the Corinthian believers. Since many of these believers had been idol worshipers, they needed much teaching. They looked forward to receiving Paul's letters, because in them he answered some of their questions.

For your reading in First Corinthians, you will enjoy chapter 13, where Paul tells why *love* is so important. Chapter 15 tells us about the *resurrection* of the dead. You may not understand all of chapter 15, but even a young believer can be glad to know:

(1) God raised *Christ* from the dead (verse 20).

(2) *We also who believe shall be raised* from the dead when Christ comes to call away His own chosen ones (verse 23).

(3) Then, when everyone is subject (is obedient) to Christ, God will also raise *all others* who are dead (verse 26), for death shall be abolished (taken away). Together, we shall all worship our loving God; will it not be wonderful? F.S.

UNSEARCHABLE RICHES FOR MARCH, 1964
BEING THE SECOND NUMBER OF VOLUME FIFTY-FIVE

ENCOURAGEMENT

Father, 'tis joy to know that Thou art near,
Thy tender love allays each ling'ring fear;
Nothing can harm on earth or heaven above,
Nothing alarm while sensing Thy great love.

On-coming eons will Thy kindness show,
Riches exceeding, of Thy grace to know;
Giving encouragment, seed to sow,
Humbly, for Thou alone can'st make it grow.

Naught so consoling as abounding grace,
Nothing can stay its all encircling pace;
Grandly gratuitous—without a cause,
Each soul embracing, who has broken laws!

Though weak, unworthy, so disposed to pride,
In Christ we're flawless and in this can hide;
Upholding thought—He is at our side
Guarding our int'rests, e'en though men may
deride.

Courage! for very near may be that day
When fire our work and motive bare will lay;
Those searching beams the truth with pow'r
display.
For cruel criticism then has passed away.

There much that passed for wrong will shine
as right,
Crystal clear in that revealing light;
O how each heart will thrill with pure delight—
With praise and blessing, for such matchless
Might.

L. Cock

MISS EDNA E. PARR

On January 13, 1964 our sister Edna Parr of Arcadia, California was put to repose at the age of 83. Sister Parr, together with her lifelong companion who died several years ago, Sister Vi E. Olin, had been interested in the work of the Concordant Publishing Concern longer than anyone on the present staff of the Concern can remember. For a good many years these two women engaged in the tedious job of checking the consistency of the version, by taking the slips noting the changes in the vocabulary which A. E. Knoch prepared, and then making sure that these changes which had been approved were entered carefully wherever the word in question occurred. Much of their work was done on the manuscript copy of the tentative Concordant Version of the Hebrew Scriptures which has not yet been published.

Services for Sister Parr were held at the Little Church of the Flowers in Forest Lawn, Glendale, California on January 17. Albert Knoch officiated.

Sister Parr's contribution to her Lord was a quiet, unassuming task, which was carried out faithfully and with no fanfare. Few knew of the hours she lovingly devoted to this service. It was done "unto the Lord." Her reward is certain. Our prayer is that it also may be soon! D.E.K.

RADIO MESSAGES BEARING FRUIT

Our readers will rejoice to learn that an increasing number of inquiries are being received by Brother William K. Hoag, pastor of the Grace Concordant Church of El Cajon, California, as a result of his radio broadcast over XEMO (860 on the dial) called "Pastor Bill." Brother Hoag urges everyone to remember him in prayer as he prepares the fifteen minute broadcasts, now heard at 9:00 a.m. and 9:45 p.m. on Sundays. People in many distant parts of the country have reported being able (with the proper radio and antenna) to pick up the evening program over this very powerful station. D.E.K.

THE WORK IN INDIA

Brother T. D. Iype, our native missionary in India, has given many copies of Paul's Letter to the Romans (with Notes) to those he meets. He also gives away Concordant Versions to Pastors and teachers who promise to make good use of them. In a recent letter Brother Iype enclosed seven grateful commendations of the Version, which he had received from various recipients, all of whom have a large sphere of influence in India. These men were very grateful for the version they had received and expressed the wish to make it known in their area. Brother Iype constantly expresses his desire for our prayers in his behalf. Are you praying for him? D.E.K.

JUDAH—UNFIT TO BE TAUGHT
(ISAIAH 28:7-29)

THE WOE ON EPHRAIM reduces Ieue's people once more to that one ruling entity required by the original promises to the forefathers. The full apostasy, political and religious, engaged in by the ten tribes, will be swept away in a very short time after the prophet's speaking. Only a little longer is it apparently to inhibit God's ways. They sought to provide their own glory rather than to promote the glory of Ieue in the earth, and now they are to have the irony of their own seeking.

For Judah and all those who side with them, the position is not relieved, for this people has behaved most deplorably, and unless Judah mends their ways, they too will go into deportation. Yet the ways of Ieue will preserve the remnant from the whole of Israel. Thus, the remainder of this chapter (28) is to state that Ieue's intention is carried forward in Judah and those with them. The removal of the divided state of the tribes is the outlook of prophecy, both that given through Isaiah, and that given through Hosea, Micah and Amos. Zion is to be established as the single center, and this becomes the leading theme in all prophecy. Its accomplishment seems a formidable task, but the Alueim of Israel will bring His people to His own glory, despite all the deviousness which is required to discipline them. In the present chapter, a leading complaint is that Judah is unfit to receive teaching concerning Ieue.

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

JUDAH STRAYED BY DRINK

7 **And, moreover, these by wine, do err,**
And by an intoxicant they stray.
Priest and prophet err by an intoxicant.
They are swallowed up because of the wine.
They stray because of the intoxicant.
They err in sight, quaver in mediation,
8 **For all the tables are full of vomit.**
There fails to be a place without filth.

Though such a glorious prospect has been provided for the remnant, yet a grave warning is given to the people and the ministers who aid the rulers in Judah. The message becomes a directive to Jerusalem, for that city is the real objective of the prophet's ministry. It is there that Ieue has chosen to place His name. Hence the city must rise to that great glory.

Judah is guilty of the same sins and follies as those of Ephraim. Priest and prophet are addicted to wine; their excesses produce the evil scenes of the drunkard, even in Judah. Their indulgence is not that of simple excess, but it has reached the stage where the involuntary functions of the stomach refuse more. How can the service of Ieue be conducted in such a state? It indicates the lack of spiritual understanding in those who should lead in the worship of Ieue, and the attitude of the people toward Ieue is the same. So long have warnings been ignored, and excesses indulged in, that there is a dire lack of ability to heed the teaching which is to be given to them. There is sincere concern on the part of the prophet, and this he goes on to express.

WHO HEAR IEUE?

9 **Whom will He direct in knowledge?**
And to whom will He explain a report?
Those weaned from milk. Those pulled away from breasts.

Isaiah reflects upon the meager attention Ieue's messages are likely to receive when he delivers them to the erring rulers in Jerusalem. They are quite unfit to follow the teaching, and this is due to their own degrad-

ing of themselves. The question arises in the prophet's mind as to whom Ieue will direct in knowledge, or to whom will He explain any report. The answer reduces to: those weaned from milk, or pulled away from the breast. The condition of adult life in the land, due to the unwholesome partaking of intoxicant, makes them incapable of learning the teaching and the statements made to them by Ieue. It will be necessary to use methods suitable for the immature; perhaps then attention will be given and understanding will become effective.

METHODS OF TEACHING

10 For instruction is added to instruction,
Instruction to instruction, Expectation to expectation,
Expectation to expectation, A bit there, a bit there.
11 For with deridings of lip, And in another tongue
12 He will speak to this people, when He says to them:

The methods contemplated by Isaiah are now vividly described. Only the style of teaching suited to the nursery is agreeable with Judah's condition! Due to the sparse attention likely, it will be necessary for Ieue to use most elementary methods if Judah is to be made to turn to what His prophet reports to them in respect to the very ominous and threatening surrounding circumstances. Ieue's prophet is the only one who can tell the really effective remedy to the danger which exists around Judah. Their only protection lies in Ieue, their Alueim.

The prophet discerns that the mode of presentation, though suited to the young, and simple and easy to apprehend, will not cause them to look to Ieue for His safeguarding. They will fail to see the danger coming from the Assyrian as *Ieue's* menace, and consequently it will mount up until "deridings of lip," and speaking "in another tongue" will be added to the means Ieue uses to teach them. What then? The enemy will be talking to them! And at close quarters too, outside the gates of their cities, even Jerusalem!

A STATEMENT OF TEACHING

"This is the resting place. Give rest to the faint.
And this is the respite."

The deridings of lip will have been preceded by the direct and full expression quoted above. It gathers into one statement the repetitious instructions given by the prophet. It is saying to them that Jerusalem is their resting place, which means that Assyria is not to vanquish them. This is both simple and full of value, making clear Ieue's mercy and His ability to protect and provide the resting place for His people, a place which gives respite to the faint. Yet they were not able to believe the word so given, nor yet to assure themselves from the background of promise which was made to their forefather, Israel, viz. "to thee will I give this land." But Ieue will yet add stress to His words that Jerusalem is the resting place for His people, for He will tell of laying in Zion His foundation stone (vs. 16).

THEY DO NOT HEAR IEUE

Yet they are not willing to hearken,
13 **When the word of Ieue Alueim comes to them.**
Instruction is added to instruction,
Instruction to instruction, Expectation to expectation,
Expectation to expectation, A bit there, a bit there,
That they may go and stumble back,
And be broken, and be trapped, and be seized.

Ever since leaving Egypt, the capability of Ieue to care for His people has been a major lesson for Israel to learn, and now, even in the days of Hezekiah, there is still doubt and failure to apprehend. Though methods, labored in simplicity, and linked to a plain summary, are used, yet they will neither heed nor hearken to the prophet. They go their own way and follow their own wisdom, even when warned that it is the way of stumbling, in which they will be broken, trapped and seized.

SCORNERS OF JUDAH

14 **Wherefore, hear the word of Ieue, mocking mortals,**
Proverb quoters of this people who are in Jerusalem,

15 **For you say, "We have contracted a covenant with death,**
And with the unseen we made a public treaty.
The scourge overflowing that shall pass will not come on us,
For we constitute a lie our refuge,
And in falsehood are we concealed."

This particular refusal of Judah to hear, has a calculated aspect; it is not a hasty decision, but an actual policy, meriting Ieue's description of them as "mocking mortals." Their persistent adherence to their own planning was in real truth a mocking of Isaiah's method and message; in fact, the rulers in Jerusalem are further described as "proverb quoters," a term with a meaning akin to the significance of the words "instructions to instructions," that is, words in constant renewal or iteration.

Ieue proceeds to state their mockings and their proverbs, but in words which stress the effects of their position. It is as though Judah has contracted a covenant with death, for that is the sure outcome of their policy; moreover, that which has been negotiated with Egypt, and which they consider to be a secret treaty, is in reality a public matter. Ieue's prophet, Isaiah, knows of it! They deny that the scourge of invasion will come upon them, for they have taken refuge in a lie, and falsehood conceals them! Judah's ministers consider their policy to be one of wisdom and prudence, but Ieue reveals His own estimate of it in the words "lie" and "falsehood." They will gain no protection from Egypt, for Egypt will be vanquished first!

IEUE'S FOUNDATION STONE

16 **Wherefore, thus says my Lord Ieue,**
"Behold Me laying in Zion a foundation stone, A choice stone,
A corner of a precious well-founded foundation.
The believer on it shall not be put to shame.
17 **And I constitute judgment for the tape,**
And righteousness for the plummet,
And the hail will shovel away the refuge of the lie,
And the concealment the waters will overflow.

The prophecy is not continued by the use of the word

"therefore," for a direct conclusion as to the ignoring and rejecting of the teaching is not to be stated. Rather is "wherefore" used in order that Ieue may append something out of His glory, for His glory is altogether wider and greater than Israel or Assyria. Moreover, Ieue laid down His plans around Israel back in the days of Abraham, and much has been expressed to supplement the word to Abraham.

The rulers would involve Zion in their folly, but Ieue will lay in Zion a foundation stone, choice and precious and well-founded. This is a foundation which has in view the eon of David's throne, and it must needs have a foundation commensurate with the fact that it shall not come to harm, nor be left to another people (Dan. 2:44), for it is safeguarded by the saints (Dan. 7:22).

Wherefore Ieue states what He is doing in order to shield and save Zion. His foundation will not bring shame to the one believing on it. Judgment will be by tape-line and righteousness by the plumb-line. There can be no refuge or concealment from the ways of Ieue. Here is the inexorable course that Ieue will pursue, altogether contrary to Judah's ways.

JUDAH'S METHODS FAIL

18 And annulled is your covenant with death,
And your public treaty with the unseen shall not be con-
The scourge overflowing, that shall pass, [firmed.
And you come to be for it, something to be tramped on.
19 As often as it passes, it will take you,
For morning by morning will it pass,
By day and by night,
And it comes to be an evil agony to explain the report.
20 For the berth is shorter than one can overstretch one's self,
And the blanket is too narrow as one collects one's self.
21 For, as at mount Perazim, Ieue will rise,
As at the vale in Gibeon will He disturb,
To do His deed, His alien deed,
And to serve His service, His strange service."
22 And now, you must not be mocking,
Lest your bonds should hold fast,
For a conclusive and decisive matter I hear from my Lord,
Ieue of hosts,
Which He will do over the entire land.

Judah's own strategy scorns the safeguarding which is theirs in Ieue. Their distrust of Him will fail completely; yet their covenant with "death" will be annulled! Judah will first taste something of their folly, for the scourge, that is, the Assyrian, will overflow them, and in his passing through Judah he will take tolls of evil agony, tramping on them morning by morning, on his way to Egypt, and also on his return.

The complete ineffectiveness of Judah's policy is illustrated by the berth which is too small for one to stretch out upon it, and the blanket which is too small to cover. Thus has Judah withdrawn into the limits of her own resources, and in no sense is there any satisfaction or value, but rather complete futility. Moreover, Ieue will arise, as He did at mount Perazim (2 Sam. 5:20) and at Gibeon (1 Chron. 14:16), but not with the same results to Israel, for then, by the hand of David, Ieue effected a breach upon the enemies. Now Ieue rises to effect an "alien deed" and to serve a "strange service"; it is judgment, for Ieue will be found on the side of the alien!

Judah's mocking at Ieue's teaching is to be met by His conclusive and decisive operation against them; their intrigue will bring them to the verge of destruction. In fact, they were saved only by the king, Hezekiah, who more and more was heeding the heralding and teaching of Isaiah. This really anticipates the next section (chapters 36 to 39) where Hezekiah's part is fully recorded. The present section introduces Ieue's king who reigns in justice (chapter 32), as well as the "king in his loveliness" (33:17), both of which are intimations of the glorious king (chapter 35), when Israel will enjoy the fullness of blessing. In the setting of the prophecy, and its background of history, Hezekiah typified the salvation which Ieue gave to Judah from the Assyrian, when the king cast himself and the people on the mercy and the strength of Ieue. The

parable which is to ensue in the remainder of this chapter places these matters in the perspective of Ieue.

IEUE INSTRUCTS BY PARABLE

23 Give ear, and hear My voice!
Attend, and hear My saying!

Even though speaking of woe to His people, Ieue changes the theme, for back of all is His intention to bring glory to them. Ieue, Who has been the Instructor, first to Ephraim and then to Judah, now presents, in parable form, His varying ways with them. This is done by pointing to the ways of the cultivator of land. He instructs them to give ear and attend to His saying.

THE PARABLE: PLOWING AND SOWING

24 The entire day will the plowman plow?
To sow, will he open and harrow his ground?
25 Should he not equalize its surface,
And scatter sesame, And cumin be sprinkling,
And place the chief crop of wheat and barley,
With millet and spelt at its boundary?

In particular, the parable affords an explanation of verse 22, in respect to "a conclusive and decisive matter," and also the "alien deed" of verse 21. These details must not be viewed in isolation; they must be related to the whole course of Ieue's operatings. Otherwise they seem inexplicable, especially as a means which will bring glory.

The features of plowing and sowing are used to illustrate how opposite procedures are often actually essential to each other. The plowman does not always plow, yet it is necessary to open and harrow the ground before the sowing, and then to sow the various seeds, as well as to level the surface. Then follows, as a result, a beneficial crop. So is it needful that God discipline His people, using such means as will effect His will in them.

DISCIPLINE FROM ALUEIM

26 And He disciplines him by judgment.
His Alueim is directing him.

The lesson underlying the various methods employed by the husbandman is that they are to *achieve actual results.* The operations become the discipline by which the Alueim of the farmer instructs and directs him. From this explanation, the whole of the processes of agriculture teach the dependence of humans upon the wisdom of God which He prompts within them. How little is this acknowledged! Yet He also formulated the whole scheme of nature, making it such that the human is exercised thereby. God gives all capacity, yet this basic fact is not generally recognized.

PARABLE: THRESHING

27 For not with spikes is the sesame threshed,
Nor is the wheel of a car on the cumin rolled around,
For with a rod the sesame is beaten out,
And the cumin with a club.
28 Will bread grain be pulverized?
For the thresher is not permanently threshing it,
Nor clamors the roller of his car,
And with his horsemen he is not pulverizing it.

The balance of the parable looks at the other side of agriculture, that which follows the growing; and here again there is the display of skill given by God. The same feature of differing treatment is present in these verses, for not all the crops are dealt with alike; the various grains are dealt with in various ways. Spikes will not thresh sesame, but it is beaten with a rod; cumin is not rolled but beaten with a club. Bread grain needs to be pulverized, for it will not do to be ever threshing it, nor yet to clamor over it with the rollers of the car; he does not use his horsemen to pulverize it. So it is in the ways of Ieue with Israel. He deals with them to discipline and to turn them from their bent, and with this in view He employs many ways which will lead them to His glory.

COUNSEL FROM IEUE

29 Moreover, this fares forth from Ieue of hosts,
Marvelous counsel He gives. And He magnifies reality.

Despite the failure of Judah to seek or to follow the counsel of Ieue, it comes to be shown that valuable instruction fares forth from Him, and it is affirmed that the counsel which He gives is marvelous. Reality belongs altogether to Him, for He is truth, and reality is ever magnified by Him. Humanity shuns His wisdom; even the people of chosen Israel were stubborn as the rest, yet in His mercy Ieue persists with them, and the great assertion of prophecy is that Ieue will bring Israel to His own glory. He has planned to do so. He *will* do so. E.H.C.

(*To be continued*)

VERSION VOLUNTEER'S HUSBAND PASSES SUDDENLY

We were saddened to learn of the sudden passing on January 3, 1964 of Calvin Burk Wiedrick, husband of Sister Nova Wiedrick of Boise, Idaho. He suffered an attack of coronary thrombosis and died only a few minutes later. He was 53. Mrs. Wiedrick is an esteemed member of our corps of voluntary version checkers and has also taught several classes in the Boise area. We extend our sincere sympathy and pray that Sister Wiedrick and her family will find great comfort and consolation in the God and Father of our Lord Jesus Christ, the Father of pities and God of all consolation (2 Cor. 1:3). D.E.K.

CHARLES J. F. REID

Another one of the earliest subscribers and ardent advocates of the truths set forth in Unsearchable Riches, Brother Charles Reid of Scotland, has finished his earthly career. Brother Reid died December 18, 1963 after a long illness. He was introduced to the magazine in 1911 or 1912 and has been a subscriber ever since. He greatly valued the work of A. E. Knoch, and wrote a number of letters of encouragement to him over the years. In a letter written during the second world war he said, "The war, and the passing of friends, and the inexorable march of *age* all serve to make this eon 'darkness,' and one longs for the deliverance which we have in expectation."

Now this brother is at rest, awaiting the welcome shout and triumphant trumpet blast. Our love goes out to his son, Alan, who survives, and who remains faithful to the truths which were the great joy of his father. D.E.K.

THE RESURRECTION SABBATH

THUS FAR our studies in the secret of the resurrection have been directed to the recovery of related truths and the correction of errors which would hinder our apprehension of the main theme. Before we leave this aspect of our subject we wish to engage our readers with a reconsideration of the resurrection day, and point out a few passages which are likely to lead them astray in our ordinary versions. We realize that, in one sense, it may not be of paramount importance to know which day was honored by His return to life. But it touches another and very important matter. Some may resent our constant correction of current texts. Here we have an example which we hope will help them, for it illustrates the methods of translation which are commonly employed as perhaps no other subject does, and shows how men are bound by the cords of tradition so firmly that they do not hesitate to cut loose from revelation whenever it fails to accommodate itself to accredited creeds and customs, and, as a result, find themselves in interminable difficulties and contradictions.

We urge all, especially those who cling to the "Authorized," to conscientiously consider the facts which we are about to present, for they may prove the entering wedge in determining their allegiance to the Word of God in contrast to versions whose appeal is to human scholarship and authority. This will prove a great deliverance.

Had we the privilege of looking over the shoulder of the inspired penman as he neared the conclusion of the

account of our Lord's life which we call "Matthew," we would have seen something like this (Matt. 27:66-28:1):

ΤΟΝΤΑΦΟΝΟΦΡΑΓΙCΑΝΤΕCΤΟΝΛΙΘΟΝΜΕ

ΤΑΤΗCΚΟΥCΤΩΔΙΑCΟΥΕΔΕCΑΒΒΑΤΩΝ

ΤΗΕΠΙΦΩCΚΟΥCΗΕΙCΜΙΑΝCΑΒΒΑΤΩΝ

It will be seen that many of the characters are just like our English letters, but they are all run together without any division between the two chapters or even between the words.

Without knowing a word of Greek we can easily recognize the last eight letters on the last two lines, which are the same, for they are almost letter for letter like our word SABBATHS. And that is just what they mean, for they are the Greek transliteration of the Hebrew word for "sabbaths," in the plural form.

On the next page we give this passage again, as it appears in the Concordant Greek Text (pp. 119, 120). Below each line of Greek, in very small letters, appears a very literal word-for-word translation in English. Then follows, in larger type, the idiomatic Concordant Version (as it will appear in the next edition). This is followed by the Authorized ("King James") Version (in smaller type) provided for comparison.

Without knowing anything about Greek we can see that the two words previously mentioned (*sabbatōn*) are exactly alike. However they may be rendered into English, the presumption is that both should be just the same in our language as both are in the inspired text. As they are in the genitive plural we have rendered both by "of the sabbaths."* The "Authorized" translates

*The International Edition of the Concordant Version does render the second occurrence: "of the sabbath *days*," putting "day" in light face type to show that it is not in the Greek. The next edition of the Concordant Version, however, will render both uniformly "of the sabbaths."

ΤΟΝΤΑΦΟΝΣΦΡΑΓΙΣΑΝΤΕΣΤΟΝΛΙΘΟΝΜ
THE sepulcher SEAL*ing* THE STONE WITH

the sepulcher, sealing the stone, with the
sepulchre sure, sealing the stone, and setting a

ΕΤΑΤΗΣΚΟΥΣΤΩΔΙΑΣΟΥΕΣΤΙΣΑΒΒΑΤΩΝ
THE CUSTODIAN (*Latin for* guard) evening YET OF-SABBATHS

detail. Now it is the evening of the sabbaths.
watch. ¶ In the end of the sabbath, as it began

ΤΗΕΠΙΦΩΣΚΟΥΣΗΕΙΣΜΙΑΝΣΑΒΒΑΤΩΝ
to-THE ON-LIGHTING INTO ONE OF-SABBATHS

¶ At the lighting up into one of the sabbaths
to dawn toward the first day of the week,

MATTHEW 27:66-28:1

The first line contains the Concordant Greek Text, while the second line is a uniform, literal, word-for-word translation. The third line is the idiomatic Concordant Version, while the fourth line is the Authorized ("King James") Version.

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the first one "of the sabbath" and the second "of the week." (With minor variations, so does the American Standard Version, Revised Standard Version, The New World Version, Weymouth's and Phillip's versions. The New English Bible renders the second expression, *mian sabbatōn*, simply "Sunday.").

"SABBATHS" OR "WEEK"

This raises the question, Did our Lord rise on one of the sabbaths or, as affirmed in most of our popular versions, on "the first day of the week"? Let us confine our witnesses to the translators of the "Authorized" and allow them to testify against themselves. Out of sixty-eight occurrences they have consistently translated this word "sabbath" fifty-nine times. As no other Greek word is ever rendered "sabbath" anyone can readily convince himself that this rendering is quite correct, for there is a constant reference to the law which forbade servile work on this day. Indeed, just as the Greek word is not really a *translation* of the Hebrew at

all (or they would have rendered it "cessation," or some such term) but is the Hebrew word with Greek letters, so with the English. "Sabbath" is not English. It is Hebrew, and we get our definition of it from the Hebrew Scriptures. If then, the translators had consistently kept it "sabbath" in fifty-nine instances, did this not bind them to render it so in the remaining nine? Or, at least, were they not morally obliged to let us know that they had taken the liberty of changing it to "week" on their own responsibility without any warrant from the text? And what gives this its interest to us at the present juncture is the fact that six of the instances, where they arbitrarily changed the rendering, refer to the resurrection in the phrase "the first day of the week." When the resurrection is in view the sabbath is suddenly supplanted by the succeeding day. The only support we have been able to discover for this remarkable transmutation is "the concensus of modern scholarship," which allows this to pass without challenge and confirms it in its two revisions, and the hoary traditions which have a strangle-hold upon the theology and ritual of Christendom. Our word "week" has no equivalent in either the Hebrew or Greek Scriptures. In both languages this period is called "seven days." The feasts of unleavened bread was for "seven days" (Ex. 12:15, etc.). The feast of booths was a like period (Lev. 23:34).

Jacob's "week" (Gen. 29:27, 28) and the "weeks" of Daniel's great vision (Dan. 9:24, 25, 25, 26, 27, 27) are heptads of *years* in contrast to the "weeks" of *days* (as the Chaldee has it) of his mourning (Dan. 10:2, 3). The Hebrew word means simply "sevens" or "heptads." In the Greek version of the Hebrew scriptures the "sevens" and "sabbaths" are never confused. It gives not the least license for rendering "sabbaths" as "weeks." It is a most flagrant corruption. Few superstitions are as fixed as this, that God did not mean "one of the

sabbaths" as His word affirms but what we *want* Him to mean—the first day of the week. Else what becomes of the mass of mummery and misconception which is founded on the phrase? What will become of Sunday? For, lame as it is, there seems no better argument for its observance than that our Lord rose from the dead on that day, which He did *not* if we follow the facts as recorded in Holy Writ. And what of Easter? How iconoclastic is this teaching! All the idols and images we have cherished are tumbled about our ears as though by an earthquake.

Those who know their freedom in Christ do not observe days (Gal. 4:10) yet allow all the same liberty in regarding any day they may regard to the Lord (Rom. 14:5-7).

"ONE" OR "FIRST"

We are strongly confirmed in our position by the fact that the word "first" has no more right here than the word "week." In seventy-nine occurrences of this form of the word, in which it is usually translated "one," we find only eight instances in which it is rendered "first." All of these, with one exception, are in the phrase we are studying: "the *first* day of the week." When we remember that the Greek language was not at a loss to so express it we wonder why the divine Author did not so write it if that were His thought. Where "first" is intended (Mark 16:9) He used the word which means "first" (*prōtê*). We next wonder at the temerity of translators in changing it to "first." It is *not first,* it is simply *one.* Let us use the same license in a few other passages and find out our folly. On the mount of transfiguration they would build booths "the *first* for Thee, and the *first* for Moses, and the *first* for Elias"! They murmured against the eleventh hour laborers in the vineyard (Matt. 20:12) saying, "these last have wrought but the *first* hour"! How silly! Yet we are guilty of the

very same folly when we speak of "the *first* day of the week." It is simply "ONE." As a matter of fact it refers to the *last* day of the week, just as it referred to the last hour of the day.

The word "day," while not in the Greek, is implied in the context, yet there is no more necessity to use the term in English than in Greek. It may well be omitted.

Our Lord was raised from among the dead upon a sabbath morning. So, too, all who realize what His resurrection means enter into a sabbath of rest.

Just as He was raised upon a sabbath day so it will be in the resurrection of those who are His. It is on the early morning of the world's millennial sabbath that those who believe in Christ will rise and Israel will enjoy the substance of which the sabbath was but a type.

The translators have so altered the context (to harmonize it with their rendering), that it may appear that the changes we propose will only confound the confusion which already exists. This constrains us to consider a number of passages which are defectively rendered and which have caused the present chaotic controversies as to the time periods of the passion week.

THE SETTING OF THE GUARD

The Romans divided the night into four watches: evening, midnight, cock-crowing, and morning (Mark 13:35). When the watch was set (Matt. 27:66) the statement immediately follows: "Now it is the evening of the sabbaths." (Matt. 28:1). The unfortunate chapter division which prefixes this statement to the next chapter has no warrant, for the ancient manuscripts employed no divisions of any kind. The word which the common version renders "end" is always translated "even" or "evening" elsewhere. Its meaning in this passage has been the despair of lexicographers. That it means "evening" is too clear to deny. Even the passages which have been unearthed in profane Greek literature do not

sustain the idea of *after* or *end.* But, we are told, the meaning *after* "is absolutely demanded by the added specification 'towards the dawn.' It *must* have been in the morning." The fact that the "dawn" here may refer to the *moon* does not help us, for we know that the women came very early in the *morning* (Mark 16:2; Luke 24:1) and, as we have seen, the morning is the *fourth* watch (Mark 13:35). The suggestion that the women made two journeys is quite an unnecessary assumption with no support but a supposed difficulty. The Vulgate reads *vespere sabbati.*

The solution of the problem is most simple. We know that the original had no punctuation or chapter divisions. These are not inspired. The phrase "Now it was the evening of the sabbaths" uses the military term for the first Roman watch, and refers to the time when the guard was set. It has no reference to the time when the women went to the tomb. The watch was set in the evening; the women went in the morning, at the rising of the *sun* (Mark 16:2). The twenty-eighth chapter of Matthew should begin at "As it began to dawn," and the preceding sentence should end the twenty-seventh chapter.

But how can *one* evening belong to *two* sabbaths? The Hebrew day, unlike ours, began at sunset. All that part of the evening before sunset belonged to one day (John 20:19) and after sunset to the next day. We read of the coming of the evening twice in the account of the feeding of the five thousand (Matt. 14:15, 23). Once it was *before* they were fed and then again after they had been dismissed. So that each day had two evenings, one at its beginning, after sundown, and another at its close, before sunset. This explains a notable phrase in the Hebrew text. We are told that the lamb was to be slain on the fourteenth day "between the two evenings" (Ex. 12:6). It could be slain three hours after the sunset which closed the thirteenth day and three hours before sunset of the fourteenth day. This

liberty was used by our Lord, Who ate the passover after sunset of the thirteenth and was Himself the Passover before the next evening—the usual time when the passover was slain by the Jews. This arrangement of evenings brings the evening before sunset of one day and the evening after sunset of the following day together. The evening which ended one day was continuous with the evening which commenced the next day.

It must be remembered, also, that Israel had many sabbaths beside the usual weekly sabbath, commonly referred to as "one of the sabbaths."

Immediately following the slaying of the passover there was the feast of unleavened bread, the first and seventh days of which were sabbaths (Ex. 12:16). That it was no ordinary sabbath we are distinctly told (John 19:31). So that, since the crucifixion was followed by the first day of unleavened bread and this by a weekly sabbath, we have two sabbaths following one another.

A reading of the last few verses of the twenty-seventh of Matthew shows that the chief priests and Pharisees came to Pilate on the first day of the feast (which was a sabbath) and the guard was set that evening which was literally "the evening of the sabbaths."

It may not be amiss at this point to call attention to a notable "discrepancy" as it seems. It is only the next day after the crucifixion. They tell Pilate that Jesus had said "*after three days* I will rise again." Why, then, did they want a guard on the *second* day, when He said *after* three days? But our difficulties increase when we hear them ask for the guard *until* the third day. They were going to withdraw the guard just before the time when it would be needed! Whatever difficulty we may have with their words, their actions cannot be misunderstood. The guard was set on the evening of that same sabbath day.

Let us note another remarkable fact in connection

with this which may contain the key to unlock our difficulty. According to the corrected texts as followed by the Revised version, *Mark* always speaks of the resurrection as "after three days" (Mark 8:31; 9:31; 10:34) while all the other accounts speak of it as *on* "the third day" (Matt. 16:21; 17:23; 20:19; Luke 9:22; 18:33; 24:7, 46; Acts 10:40; 1 Cor. 15:4). The editors of the text are unanimous that Mark 9:31 and 10:34 should read "after three days" and not "the third day." The two best manuscripts have it so. The change to "the third day" seems to have been made in some manuscripts in order to make the various accounts agree. There is no need, however, of harmonizing Mark with the other scriptures. Mark was written so as to be understood by the Romans. And when Matthew records it, the priests use it in an address to Pilate. The secret of the whole matter seems to be simply this: All languages have their own way of expressing the lapse of time. These are often quite unintelligible in any other tongue. "After eight days" for instance, really refers to a week, or *seven* days, in German. "After three days" meant just the same to Roman ears as "on the third day" in the more exact Greek tongue. So that the statements in Mark's account and their quotation to Pilate, all of which were intended to be understood by Roman ears, does not contradict the truth embodied in the phrase "the evening of the sabbaths." Neither need the Hebrew idiom, "three days and three nights" be taken literally, as those who wish to honor God's Word are inclined to do. We must always strive to understand a language as those who used it apprehended it, rather than blur our vision with English spectacles. If we stop to examine our own language we will soon discover how many idioms there are. Use and wont have made them so familiar to us that we never question their accuracy. A "fortnight," for instance is, literally, fourteen *nights*: yet dictionaries define it as fourteen

days. In examining the three classes of phrases used of the interval between our Lord's burial and resurrection we must bear in mind the fact that, when the reference is to the Hebrew scriptures, Hebrew methods of speech are appropriate; when writing for Romans, as Mark, or speaking to Romans, as in the end of Matthew, a Latin idiom is proper. But when the narrative takes its ordinary course, the exact literal Greek will be found to coincide precisely with the facts. The action of Pilate and the priests, on the other hand, is sufficient to show that they did not take their own statement literally. If He would not rise until *after* three days it was useless to set a guard the second night, and still more idiotic to set it only *until* the third day (Matt. 27:63, 64).

THE HOUR OF HIS DEATH AND BURIAL

The passover was to be slain, as the Hebrew has it literally, "between the two evenings" of the fourteenth day. Each Hebrew day began with an evening and ended with an evening. As with us the period surrounding the setting of the sun was called the evening. As the day began after the twelfth hour (our six p.m.) it would have one evening at its inception and one at its close. At any time between these the passover must be killed.

In practice the lamb was slain in the afternoon. The great Antitypical Lamb died at the ninth hour, just before the evening. At the same time that He was suffering, the passover lambs were being sacrificed.

He Himself, however, ate the passover on the night before. While this was not the custom, it was well within the terms of the law. The statute concerning the passover was undoubtedly worded so as to accommodate the circumstances attending the offering of the great Antitype. He both kept the law and fulfilled it by eating the passover after the first evening of the fourteenth day and becoming Himself the Passover before the evening which closed the fourteenth day.

The suggestion that "between the two evenings" refers to the infinitesimal point of time between the closing evening of the thirteenth and the opening evening of the fourteenth day is difficult to sustain for it was not so understood by the Jews themselves. Their offerings were accepted when slain on the next afternoon, between the two evenings of the same day.

The burial took place some time between the ninth hour (our three p.m.) and sunset. After the women had seen the tomb they had time to return and prepare spices and ointments before the great sabbath (in which no manner of work might be done, Ex. 12:16) stopped their preparations (Luke 23:53-56). The exact hour of His burial cannot be known but it must have been an hour or so before sundown to allow time for the return of the women and for their preparation.

There is one passage, however, which seems to tell quite a different story (Mark 16:1). All versions make this verse say that the spices were not bought until the sabbath was *past.* The word here rendered "past" is literally THROUGH-BECOMING, and signifies an *elapsing* of time rather than directly stating that a matter is "past." It draws our attention to an *interval,* that of the great sabbath, when the women were required "to be quiet." *This* group of women, Mary Magdalene, Mary of James, and also Salome, buy spices "at the elapsing" of the great sabbath, and then they came to the tomb very early in the morning of "one of the sabbaths," at the rising of the sun. The Lord Himself had taught them that it was permissible to do good works on an ordinary sabbath, and this certainly would include this good work for Him, the purchasing of spices.

It has been suggested (Unsearchable Riches, vol. 17, page 113) that the group which bought spices "at the elapsing" of the great sabbath was not precisely the same as the group "out of Galilee" which prepared their spices before the great sabbath began. But, notably,

all of the accounts carefully discriminate the sabbaths we have been studying. Even in Mark 16:1 the context of the verse distinguishes between the annual or great sabbath and the weekly sabbath, which was one of the series of weekly sabbaths from Passover to Pentecost.

THE HOUR OF RESURRECTION

We know that He was roused from the dead the third day, according to the Scriptures (1 Cor. 15:4). The women came to the tomb while it was yet dark and arrived there at daybreak (Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1). As they came, the great earthquake occurred and the stone was rolled away when they arrived (Matt. 28:2). While it is possible that the Lord was roused from the dead during the night, the narrative seems to point to His awakening at the hour of sunrise, when the messenger descended and rolled away the stone. He still lingered in the garden, near the tomb and spoke as if He had just risen (John 20:17).

The "problems of the passion week" have ever baffled earnest students who have relied upon our versions for their facts. Even "harmonies" have been compelled to insert one day for which no account can be found. But the more we ponder the facts as presented in the inspired original, the more we are convinced that the confusion on this subject, as on all others, lies in the human versions and perversions and that the Word of the Lord is very pure. A.E.K.

(To be continued)

1964 BALDWIN FELLOWSHIP

The Grace and Truth Chapel plans (D.V.), to host its summer Fellowship again this year in Baldwin, Michigan. The meetings will begin on Friday, July 31 and conclude on Sunday, August 9. We invite your prayers concerning this effort. May God be glorified! We also hope that many of the readers of *Unsearchable Riches* will be making plans to attend some or all of these meetings. The portion of scripture chosen for daily reading during the Fellowship is Romans five. Please note that the Fellowship is planned for *one week* only, this year. Circle these dates on your calendar. More detailed plans for these meetings will be announced later.

SAUL OF TARSUS

EXHORTATION TO IMITATE is one of the subjects dealt with twice in Paul's epistle to the Philippians, as the center column of its skeleton index shows (Keyword Concordance, page 341). *Christ's humiliation* (Phil. 2:1-5) is balanced by the forfeits of *Paul* and his *walk* (Phil. 3:17-4:9). Since the apostle unflinchingly contended the ideal contest in his pursuit toward attaining to the resurrection power, so as to walk in newness of life, he was authorized to bid us to "Become imitators together of me!" (Phil. 3:8, 10-12, 17).

This challenging imperative is surpassed only by an even more forceful one in the corresponding section of chapter two, it reads, "Let this disposition be in you!" We all know that this passage deals with the disposition *which is in Christ Jesus* (Phil. 2:5). But it is doubtful whether we are fully aware of the fact that nothing is left to our discretion here. We are not asked for our consent so that Christ's disposition *may* be found in us; the little word *let* indicates, rather, a very strong imperative in the sense of the phrase, "[Toward] this be ye disposed in ye!" D.V., we may discuss this command at a later date. For the time being, suffice it to say that the full force of the verb (to be disposed) is best understood when we consider the use of its noun (*disposition*). It occurs only in Romans eight (verses 6, 7, 27), and should be distinguished from *mind* (Rom. 7:23, 25).

NOTE: This article is part of a series which began in Volume 55, Number 1 (January, 1964). This back number is available.

"For the disposition of the flesh is death, yet the *disposition of the spirit* is life and peace, because the disposition of the flesh is enmity to God... Now He Who is searching the hearts is aware what is the disposition of the spirit." From this quotation we see that God's Word differentiates between the two *dispositions* on the one hand, and the believer's *mind* on the other. Ever since Saul was grasped by Christ Jesus, he had made it a point to forfeit his physical prerogatives. His attitude serves to prove the *renewing of his mind* (Rom. 12:2). There is, however, no such thing as the renewal of the disposition. The one is of the flesh, and, therefore, "not subject to the law of God," the other, being of the spirit, is a divine power which enables the believer to please God and to walk worthily of the Lord.

The disposition of the flesh was the same in Saul of Tarsus as it was in Paul the apostle. While still an unbeliever, Saul had no choice in the matter but to displease God. His disposition at that time left him no alternative but to seek what is *fleshly* and, therefore, *can lead only to death,* as the life of the fanatic Pharisee Saul shows. When Christ Jesus called him on the Damascus Road, Saul found that he had now an additional disposition, that of the spirit, and from that time on, he chose to walk in accord with the spirit. He had learned by experience that the will of the flesh, due to its dying condition, inclines a man to sin, and that this inclination is especially apparent in the religious field. Only when the spirit which is operating in the sons of stubbornness is displaced by *God's spirit* does a new power operate in the believer's mind. He is no longer stubborn, but is persuaded by God's love to will and to work and to pray for the sake of His delight (Eph. 2:3; Phil. 2:13).

TARSUS WAS NO INSIGNIFICANT CITY

Young Saul certainly was a son of stubbornness. He was influenced by his ancestors, his environment, his

education, and his associates. Since man's will is modified by circumstance, it may be worthwhile to study the formative years of this man whom Christ chose to become His choice instrument, to bear His name before both the nations and kings, besides the sons of Israel (Acts 9:15).

It has been said that Saul was born during a *pause* in the history of the Roman empire which comprised the major part of the then known world: western and southern Europe, Asia Minor and adjacent areas in Asia, as well as North Africa. The pirates of the Mediterranean Sea were dispersed, the countries around it enjoyed peaceful years, as did the province of Cilicia at the southeastern end of Asia Minor, under its Roman governor who was immediately responsible to his emperor, Augustus. This was about half a century before the later Roman emperor Nero abandoned his advisers and embarked on a reign of terror which precipitated his own destruction. Hence we have good reason to assume that at the time of Saul's birth, Tarsus in Cilicia was at peace and the Jews were not molested.

This town was, indeed, "no insignificant city," as Paul told the Roman captain who had rescued him from the hands of the fanatic mob in Jerusalem (Acts 21:39; 22:3). Tarsus was widely known as an important maritime and commercial town. It was not a Roman "colony" like Philippi in Macedonia (Acts 16:12), but rather a free city, that is, one without a Roman garrison. Once the natives had been "barbarians," but centuries ago, they had adopted the language and the culture of the Greeks, and Tarsus had become a university city. In this center of intellectual activities, and meeting place for merchants from many nations, Saul's father enjoyed the rights of a Roman citizen (Acts 22:28).

A HEBREW OF HEBREWS

In Philippians three, Paul enumerates five of his physical prerogatives; "in circumcision the eighth day,

of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, in relation to law, a Pharisee." But he forfeited not only all of this, but also his social position in Tarsus, as the son of a Roman citizen, a rare privilege which the masses of the people in the conquered provinces had never enjoyed. Saul's father may have bought his citizenship "for a vast sum," assuming that he was a wealthy man like the Roman captain in Acts 22:28.

On Saul's other prerogatives, A.E.K. commented as follows in volume 29, page 297, of this magazine:

"Not all who were circumcised the eighth day belonged to the *race of Israel.* Esau and his descendants are not reckoned in this more highly favored class. Ieue repeated his promises to the patriarch Jacob, not to Esau. The nation of God's choice is confined to the descendants of Israel. There was a covenant made with the Circumcision. But there was still another made with Israel when they came out of Egypt. To them belong the sonship, the glory, the covenants, the legislation, the divine service, and the promises (Rom. 9:4).

"*Benjamin* was the best beloved of Jacob's sons after Joseph was taken from him. The *tribe* took a prominent part in the affairs of Israel, and had the honor of having the temple and Jerusalem within its borders. Israel's first king, Saul, came from Benjamin. It was the only tribe which remained true to the house of David, when the ten tribes broke away. It was an additional honor to belong to such a tribe.

"In Paul's day the nation was divided into two parties, very much as in these days: one could speak of orthodox Jews and liberal Jews. All the Jews had learned to speak Greek, yet some of them had gone much further, and had forsaken the traditional customs to become Hellenists, with Greek culture and customs. This was especially the case among the dispersion."

Paul, however, was an exception to the trend, and in Philippians 3:5 he wanted to state that he had become

"most orthodox." He expressed this fact by means of a Hebrew idiom in order to indicate the superlative: *Hebrew of Hebrews,* just as the holiest division of the tabernacle was called the holy of holies.

SON OF PHARISEES

Scripture does not report any details as to Saul's childhood, apart from his own words that he was a "son of Pharisees." This is probably more than just a Hebrew idiom descriptive of character such as "sons of the kingdom." The context in Acts 23:6 seems to indicate that Paul wanted to stress his ties to an influential Pharisee family. Otherwise his nephew might not have been in a position to learn the secret plans of the Jewish leaders (Concordant Commentary, Acts 23:16).

The reference to the apostle's "mother" in Romans 16:13 is almost certainly figurative, a term of special fondness or endearment. Her husband may have been Simon of Cyrene. In the same chapter of this epistle, Paul sends greetings to his relatives in Rome. It is of interest that none of them are known under their Jewish names; Herodion, Jason, and Sosipater are Greek; Andronicus, Junias, and Lucius are Roman, the same as Rufus on whom we find the following note in the Concordant Commentary:

"Rufus (Rom. 16:13) is probably the same one whose father Simon was compelled to bear the cross (Mark 15:21). If so, he must have been of some prominence among early believers, for Mark is content to identify his father by referring to him and his brother Alexander. It is touching to see the apostle especially single out Rufus' mother, the wife of him who had the honor of bearing our Saviour's cross."

Saul's early childhood may have been similar to that of Timothy in that his mother may have taught him the gist of the Old Testament stories which formed the back-

ground for the great festivals of Passover, Pentecost and Tabernacles, when all Jewish males were required to appear before God. While Saul's father was alive, the boy had before him the example of a Pharisee, in his strict and scrupulous observance of the letter of the law. When a Jewish boy reached the age of five, and there was a school room connected with the local synagogue, he would learn from a Jewish teacher how to read and to write, and thus round out his religious knowledge acquired at home. There is no reason to believe that Saul's boyhood was much different. The roots of the apostle's love for his own nation certainly go back to those early years in Tarsus. Thus the spiritual world became as real to him as the physical world around him. The resurrection of the dead, even though it was an abstruse idea to the Sadducees, became to Saul a cherished expectation.

Growing up in a city of the gentiles probably acquainted him with the Septuagint and/or other translations of the "Old Testament" at an early age, and may have widened his horizon, giving him a more sympathetic understanding of the gentile yearning for an "Unknown God," of Whom the Greek Epimenides had written, "In Him we are living and moving and are," and the Cilicean Aratos had said, "For of [His] race also are we" (Acts 17:23, 28).

Even though a few of the Grecian poets and philosophers were "ignorantly devout" to an Unknown God, this trend was barely recognizable among the more commonplace legends of the pagan religions. There were, however, similar myths in the Jewish folklore of the last three centuries B.C., which are partly reflected by the contents of the fourteen books of the Apocrypha, then added to the Old Testament Septuagint.

Even if our Lord Jesus never quoted from them, in the parable of the rich man and Lazarus, He referred to similar crude stories which were in vogue at that time

and are partly documented by the author of the "Book of Enoch" and the famous Jewish historian, Josephus. (They report of light and dark departments in the house of the dead, of the great chasm between them, of the spring of water in the department of the righteous, and of "Abraham's bosom").

But Saul's early command of the Greek language, then spoken all around the Mediterranean Sea, and his early acquaintance with Greek culture on the one side, and distorted Jewish folklore on the other, never led to any skepticism about the authenticity of the Sacred Scriptures. Ieue, Who in the past had spoken to Jewish men, women and children, designating them as instruments of His choice, was a reality to young Saul. What had happened to young Samuel, adult Isaiah, and aged Moses, might happen as well to him; for this he was prepared.

At this juncture we wish to emphasize once more that young Saul's educational background was essentially *Hebrew* (Phil. 3:5). Although Paul does use the Greek term *paidagōgos* (C.V. *escort*; 1 Cor. 4:15; Gal. 3:24, 25), we should not infer that, as a boy, he had been under the charge of a Greek pedagogue slave. Rich Roman families and others of similar standing owned highly educated slaves of Greek nationality who acted as private tutors to their sons. In some cases, the *pedagogue* slave was just what the literal meaning of this word indicates: a *leader* of a *boy,* in that he *escorted* his owner's son to a Greek school, as might have been the case in a town like Tarsus which was well known for its Grecian way of life.

Young Saul, however, as Philippians 3:5 clearly indicates, was not brought up in the way of the Hellenists. ("Hellenist" was the special name given to those Jews who took up with Greek customs and left the traditions of Judaism: both Hebrews and Hellenists spoke Greek, but the Hebrews refused the culture which came with it—Concordant Keyword Concordance, page 143).

A Pharisee who had a promising and gifted son, such as young Saul undoubtedly was, would see to it that the teenager, after approximately eight years of local elementary schooling, would go to Jerusalem for a more exact and systematic training. The fact that Saul was sent there while still in his early teens can be gathered from some of the introductory words in the apostle's defense before King Agrippa (Acts 26:4): "My life... from youth... in Jerusalem..." When we read in Acts 22:3 that Saul was "reared in this city at the feet of Gamaliel, trained according to the strictness of the hereditary law," we know that Saul received a university-like education from the most famous Jewish scholar of those days who was "honored by the entire people" (Acts 5:34). These formative years in the Jerusalem rabbinical college made Saul the staunchest supporter of "the strictest sect" of the Jewish ritual (Acts 26:5); for he "progressed in Judaism above many contemporaries" in his college; being "inherently exceedingly more zealous for the traditions" (Gal. 1:14).

CHRIST'S HUMILIATION, PAUL'S WALK

In our honest efforts to become *imitators of Paul and of the Lord,* we ought to constantly focus our attention on the two imperatives:

(1) "Let this disposition [of Christ Jesus] be in you"!

(2) "Become imitators together of me"!

We, too, were once among the sons (and daughters) of stubbornness, and walked in accord with the eon of this world. At that time, our mind was not yet *renewed* and *rejuvenated* (Rom. 12:2; Eph. 4:23), but showed some of the symptoms characteristic of the absence of the Divine spirit, such as *fleshly, decadent, depraved,* and *defiled* (Col. 2:18; 1 Tim. 6:5; 2 Tim. 3:8; Tit. 1:15). These attributes may well be found in believers, too, as the contexts of these passages indicate.

While still sons of stubbornness, we had only one

disposition; that of the flesh. We had no alternative but to displease God, seeking what was fleshly and led to death. The moment when rejuvenation started in the spirit of our mind, we found ourselves in possession of an additional *disposition,* that *of the spirit,* which enabled us to walk in newness of life (Rom. 6:4, 8, 11). From that moment on, we were no longer obliged to obey Sin; we were freed from its lordship, though not from its presence (Rom. 6:14, 18). We were rescued out of the jurisdiction of Darkness and transported into the kingdom of the Son of God's love (Col. 1:13).

From that time on, we had a choice in the matter, as we had never had before: God's spirit was displacing the old spirit of stubbornness in us, and ever since then, His love has been persuading us to will and to work and to pray for His delight. Whenever we failed in this, it was because we had "confidence in the flesh," and had not imitated Paul in "deeming *all* to be a forfeit because of the superiority of the knowledge of Christ Jesus" our Lord.

In this article we have dealt with the things "which were gain to" Saul and of which Paul writes, "...because of Whom I forfeited *all,* and am deeming it to be refuse, that I should be gaining Christ, and may be found in Him" (Phil. 3:4-9). Even if we have less to forfeit than Paul had, we may gain just as much as he did. Hence let us pray 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*)

"WHAT IS DEATH?"

"What is Death?", one of our more popular pamphlets, has just been reprinted. Several minor improvements have been made, and the typeface is larger and more readable. The truth in this pamphlet is *vital!* Send for a sufficient supply soon. Ten cents each, or four for the price of three. D.E.K.

Wherefore, remember that once you, the nations in flesh — who are termed "Uncircumcision" by those termed "Circumcision," in flesh, made by hands — that you were, in that era, apart from Christ, being alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation, and without God in the world.

Yet now, in Christ Jesus, you, who once are far off, are become near by the blood of Christ. For He is our Peace, Who makes both one, and razes the central wall of the barrier (the enmity in His flesh), nullifying the law of precepts in decrees, that He should be creating the two, in Himself, into one new humanity, making peace; and should be reconciling both in one body to God through the cross, killing the enmity in it. And coming, He brings the evangel of peace to you, those afar, and peace to those near, for through Him we both have had the access, in one spirit, to the Father.

Consequently, then, no longer are you guests and sojourners, but are fellow-citizens of the saints and belong to God's family, being built on the foundation of the apostles and prophets, the capstone of the corner being Christ Jesus Himself, in Whom the entire building, being connected together, is growing into a holy temple in the Lord: in Whom you, also, are being built together for God's dwelling place, in spirit.

(Ephesians 2:11-22)

THE NATIONS BROUGHT NIGH

WHILE HUMAN GOVERNMENT has succeeded in splitting humanity into a multitude of jarring and warring factions, God will yet unite it all under one Head (Eph. 1:10). As the "Firstborn of every creature" (Col. 1:15), Christ was once Head of all, yet, in His obedience to His God, He emptied Himself, descending beneath all. Now God has graced Him with a name that is above every name so that the entire universe will yet bow the knee and acknowledge His Lordship (Phil. 2:10). Thus will all discord in the sphere of government be forever banished.

And so it is in the sphere of reconciliation. He will not rest satisfied until all are brought near His heart, in harmony with Him.

DISUNITY ON EARTH

None of this unity can be attained on earth, however, so long as Israel can claim the place pre-eminent. As long as they are *near* and the nations *far off,* unity there cannot be.

Humanity, at present, is a hopeless mass of conflicting interests. It is divided into a thousand fragments. There is the basic division of the sexes. It seems almost strange that this should be a basis of discord. But so it is. In Christ this distinction is gone (Gal. 3:28). There is the difference of race. In Christ this disappears. There is the diversity of station. Yet both

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master and slave, high and low, are one in Him. But the greatest difference of all—the one most vital to a relationship with God—is that of circumcision, with its attendant privileges of relationship to Christ, of citizenship in Israel, of participation in the promises and a part in the glorious expectation of the chosen nation.

With all the blessedness which justification and even conciliation bring, they do not bridge the barrier between Israel and the nations. They do not bring in unity.

THE CONCILIATION

Let us follow the unfolding of the Conciliation, as it was revealed. Like all of Paul's ministry, it did not blaze forth in meridian brightness all at once, but gathered glory with each succeeding revelation from the glorified Christ. We have found it first in the fifth of Romans bringing the justified believer into perfect peace with God. We have pondered it in the eleventh of Romans, where the nations, as such, are conciliated, so that, in spite of Israel's defection, the way of faith is open direct to God without Israel's intervention. We have mused upon its ministry in the fifth of second Corinthians, after all physical relationship to Christ is repudiated.

THE EPHESIAN EPISTLE

And now, as we enter the Ephesian epistle we are told that, not only is blessing changed in kind—spiritual blessings superseding Israel's physical promises—but the very sphere of blessing is changed.

First, indeed, the secret of Christ is revealed as it had never been revealed before. His celestial headship is made known for the first time, so that that in the heavens and that on the earth are united under a single Suzerain. But more than this, the sphere of blessing for those to whom Paul ministered is changed from terrestrial to celestial (Eph. 1:3).

And now the question arises: Is the division, hitherto so marked, between the Circumcision and Uncircum-

cision who believed, to continue in this new realm? There is no necessity for this, for Israel's prior claim to blessing was always limited to the earth. Among the celestials all such distinctions disappear.

It is the grand function of the Ephesian letter to answer this question in all of its details. This is done categorically in the definition of the secret in chapter three, beginning with the end of verse five and including verses six and seven. It reads thus:

> **In spirit the nations are to be *joint* enjoyers of an allotment, and a *joint* body, and *joint* partakers of the promise in Christ Jesus, through the evangel of which I became the dispenser, in accord with the gratuity of the grace of God, which is granted to me in accord with His powerful operation. (Eph. 3:6, 7)**

The words "in spirit" have hitherto been appended to the previous statement. In the Greek text their position makes them emphatic. But what need is there of emphasizing the fact that a *revelation* came to His holy apostles and prophets *in spirit?* Could it possibly have come any other way? But if we put "in spirit" at the beginning of the next clause its message is clear, and the reason for its emphatic position is vindicated. For, physically, the statements which follow are not true. They simply cannot be true in the physical sphere.

It is, then, *in spirit,* that the nations are united with believing Israelites in a three-fold bond of blessedness. They are *joint* enjoyers of an allotment, members of a *joint* body and *joint* partakers of God's promise in Christ Jesus. There is a triple unity here which it is our highest interest to acknowledge and appreciate.

OUR ALLOTMENT

God has a celestial allotment to bestow upon believers now, even as He has a terrestrial allotment for Israel in the land in the yet future day of her glory. In the Authorized Version we are said to have become "fellow *heirs*" (Eph. 3:6). The customs of land tenure in

Israel were so different from ours today, that it is quite difficult to find equivalent terms in English. As a rule, land was not owned by individuals in Palestine. It belonged to Ieue, the real Owner, and was held by the community, to be allotted each year. The lot was cast into the bag and the portion of land was assigned to each one as Ieue disposed the lot. The earth belongs to Ieue and he does not sell any of it. He only allots portions to His people for their enjoyment. Just so with our allotment among the celestials. Our portion there will not be ours to *own*, but to *enjoy*. So we are compelled, for the sake of accuracy, to use the words "joint enjoyers of an *allotment*" rather than "heirs," to show our portion in the celestial realms.

This phase of the secret does not consist in the fact that we are enjoyers of an allotment. This was well known before (Rom. 8:17). The secret lies in the fact that we are *joint* enjoyers of an allotment, not with Christ, as in Romans eight, but with one another, regardless of any physical distinctions. Believers out of the nations, the Uncircumcision, share this allotment on equal terms with those of Israel who accept Paul's message. The "mystery" we are considering is often taken to be "the body." But the truth of the body was no secret (Rom. 12:5). The *joint*-body was *a* secret, yet even this is but one of the items which compose *the* secret. The allotment has no reference to "the body." The secret now revealed lies in the fact that it is a *joint-body*. God has actually coined a word to express it, for there is no such thing in nature as a body in which all the members are of equal rank. This is unity indeed.

JOINT-PARTAKERS OF THE PROMISE

But we are principally concerned at this point with the third phase of this statement of the secret.

Most versions punctuate this passage as though Paul was informing the Ephesians (among whom he had

labored for years) that he was a "minister" (dispenser) of the "gospel"! The Authorized Version reads, "...and partakers of his promise in Christ by the gospel: Whereof I was made a minister..." There should be no colon after "gospel." What he insists upon is that the nations are now joint partakers of—not the promises which Peter and the twelve were heralding—they were now *joint* partakers of the promise in Christ Jesus which *Paul* had made known to them before.

At one stroke of Paul's pen we are relieved of the thought that the evangel which he heralded before was now to be discarded—the justification and conciliation and expectation and glory of which he had been the dispenser, which he had received direct from God apart from the twelve apostles—by one word he glorifies all these grand blessings by making them ours on equal terms with those of the chosen nation who may accept Paul's message.

Let this scripture settle the matter. Paul's previous ministry does not vanish at the revelation of the secret; it is rather enforced and enhanced by the very statement of the secret itself. The nations *were* partakers of this ministry; *now* they are *joint* partakers.

EPHESIANS CENTERS IN THE SECRET

The categorical statement of the secret we have been considering is the key to the whole epistle to the Ephesians. The body of the epistle is taken up with its elaboration. The first half develops its doctrinal details (1:1-3:21); the latter half its practical purpose (4:1-6:24).

The joint allotment is fully explained in 1:3-14 and 6:10-17. The joint body is developed in 1:20--2:10 and 5:21-6:9. The joint participation with the Circumcision is expanded in 2:11-2:22 and 4:17-5:20. In order that all may be able to clearly grasp these divisions we include on this two-page opening the "skeleton" frame-

PAUL'S EPISTLE

DOCTRINE

1:1 **Commission**: to Paul—*1:2* **Salutation**: Grace and Peace 1
1:3-14 **Joint Enjoyers**: Celestial Blessings—*1:15-19* **Prayer**: for Saints..2
1:20-2:10 **Joint Body**: Members, in Christ 3
2:11-22 **Joint Partakers**: Believers, New Humanity 4
3:1-13 **Summary**: Grace for Nations Now 5
3:14-21 **Entreaty**: to the Father for Power 6

work which will place these vital relationships before the reader at a glance. Since it was necessary to spread this outline across two pages, we have numbered the lines at the center, to identify which lines correspond.

JOINT PARTAKERS

It is especially with the last item of the secret that we are concerned, for the Conciliation is a part of Paul's previous ministry of which, we are now told, we have become joint partakers. The passage in Ephesians which especially sets this forth is chapter two, verses eleven to twenty-two. Here we are first asked to recall the condition of believers previous to the time when they became joint partakers. The highest that can be said of them (*from the standpoint of the flesh*) is that they were *guests*. The promises contained in God's covenants were not directly for them, yet did not forget them. The covenant with Abra(ha)m made provision for the blessing of all nations (Gen. 12:3). But *joint* participation was entirely out of the question.

Yet now! These thrilling words introduce the great change which the revelation of the secret brought about. The nations' *physical* status is not changed, but physical access to God is denied, even to Israel, by the destruction of the temple. The central wall of the barrier, the *soreg*, which denied the nations all access into the sacred courts, this barrier has been broken down, so that there are no longer two courts, one near for the Circumcision, and one far off for the Uncircumcision. There are no courts at all! Now we both have access—not to the court of the priests, not to the holy place, not to the holy of holies—but to the Father Himself!

TO THE EPHESIANS

DEPORTMENT

1....Commission: Tychicus *6:21, 22*—Benediction: Peace and Grace *6:23, 24*
2.... Joint Enjoyers: Celestial Warfare *6:10-17*—Prayer: for Paul *6:18-20*
3..... Joint Body: in the Lord, the Head *5:21-6:9*
4.... Joint Partakers: New Humanity, not with Unbelievers *4:17-5:20*
5..... Summary: Past Grace to Nations *4:7-16*
6..... Entreaty: to the Saints to Walk *4:1-6*

The enmity and estrangement between Jewish believers and the believers among the nations, was based upon the flesh of Christ. The Jew was related to Him by ties of blood, the nations were not. But when His blood was shed by that near nation, then they laid the basis for a spiritual relationship which was indicated beforehand by the rending of the curtain which hid the God of Israel even from the priests. Jew and Gentile are now *one* in Christ.

THE DECREES

A false coloring is given this passage at verse fifteen by the rendering "ordinances." There is no reference to ordinances here. The word *dogma* means a *decree.* Caesar made decrees, not ordinances (Luke 2:1, Acts 17:7). The decree of the apostles was to the effect that the believers among the nations need *not* observe Jewish ordinances. So the decrees themselves were very far from being ordinances (Acts 16:4). The two remaining occurrences (Eph. 2:15, Col. 2:14) refer to these decrees. The decrees issued by the council of Jerusalem were repealed.

THE TWO MADE ONE

There is now an entirely new humanity in which the old-time distinctions and divisions vanish. Adam's descendants are a confusion of factions. Christ heads a new humanity in which not a vestige of any of the old divisions remain.

Thus it is that there is reconciliation between Circumcision and Uncircumcision.

Chapter five of Romans adjusts the estrangement

between God and the individual. Romans eleven puts the nations under God's proclamation of peace. Ephesians two, however, reconciles believers out of Israel with those of the nations, in Christ. Those of the nations are guests no longer, but fellow-citizens, and belong to God's family. They are no longer shut out of God's courts but, in spirit, are themselves His dwelling place.

It is important to note that the reconciliation between Jew and Gentile is *mutual.* It is not that the Jew who believes lays aside his enmity or that the Gentile is willing to be at peace with the Jew. Both are actuated by one spirit which destroys all differences between them. Both are in Christ Jesus in Whom physical distinctions vanish (Col. 3:11).

The word here used for reconciliation is a composite made up of the word which the Concordant Version translates "conciliation" and a prefixed connective which is usually translated "from." This changes "conciliation," a *one* sided amity, to *re*-conciliation, a *mutual* friendliness. The entire context of this passage is evidence of the fact that there is more than mere conciliation. Both parties are affected. There is reconciliation. The importance of this as bearing on the reconciliation of all will be noted when dealing with that subject (Col. 1:20).

UNITY OF THE SPIRIT

The deportment which accords with the unities which the secret inaugurates is set forth in the fourth chapter of Paul's Ephesian letter. Never before did Circumcision and Uncircumcision have the same expectation, or faith, or baptism. Now there is *one* expectation for all. Before, the chosen nation expected Messiah to return to the Mount of Olives and save them from their enemies. The nations and those of the Jews who came under Paul's preaching, looked forward to meeting the Lord in the air, as the apostle Paul had been taught by

special revelation. As the third item of the secret tells us, this ministry of Paul's still continues. They still have the expectation of being "always together with the Lord." (1 Thess. 4:17). This is further fixed by the fact that Ephesians was written to the very ones who had this prior expectation (Eph. 1:12). But Colossians 1:5 assures us that they still looked for "the expectation... *which you hear before in the word of the truth of the evangel.*" Both the Colossians and the Ephesians were looking forward to meeting the Lord Himself from heaven (1 Thess. 4:16) as they had been taught under Paul's previous ministry. Now, however, this expectation is enriched and glorified. It includes a celestial body (1 Cor. 15:49) and a celestial allotment.

If we insist that there is *one* expectation for God's saints now, it is only that we may apprehend and appreciate the great truth of the reconciliation of both Jew and Gentile into one body. *God's people are one!* Today there are no Divine distinctions between them. They have only *one* spirit, *one* faith, *one* expectation, even as they have only *one* God, Who is over *all* and through *all* and in *all.*

Let us, then, allow no barrier between ourselves and God. And let us allow no breaches to enter between saint and saint, for here, too, God desires unity—the unity that reconciles.

DIVISION

One of the distressing symptoms of any advance in knowledge or experience is the tendency to cause a division between the people of God. This division does not stop with local fellowship but usually advances to a claim of a "second work of grace" by means of which God accords the initiated special privileges not granted to the rest. So too there has been much teaching which destroys the truth of the "one expectation." Some would limit His coming to those who look for Him,

disregarding the declaration that "whether we may be watching *or* drowsing, we should be living at the same time together with Him." (1 Thess. 5:10). Others would make a special company of those who have entered the higher truths of Paul's prison epistles, failing to see that these very epistles are most emphatic in denying any such division. The building which is founded on *grace* cannot be finished by "experiences" or "knowledge." It is a question of grace, undiluted and unadulterated, which gives all equal privileges and blessings quite apart from their realization or appreciation.

Let us go on to learn and realize the transcendent grace shown us in this secret administration, but let us never depart from the underlying principles that all is of *grace,* in *spirit,* which assures perfect *unity.* Then shall we appreciate the truth of reconciliation in its bearing upon the relation of saint to saint.

But if we do not realize the unity of the spirit, how can we give it a practical place in our conduct? So long as it is not apprehended, every fresh item of recovered truth or revolt from unspiritual conditions will divide and disrupt and disintegrate.

May God preserve those who are finding spiritual treasures in His Word from marring the spirit's unity! And may He lead His saints more and more into the realization and enjoyment of this aspect of the reconciliation, which provides, not only for peace between Jew and Gentile, but also between every warring faction of His beloved "church"!

God is One. We are one in Christ Jesus. We are all members of *one* body, we have *one* spirit, *one* expectation, *one* Lord, *one* faith, *one* baptism, *one* God. In His sight we are not divided!

Such then is the glorious operation of the reconciliation among the saints: unity of spirit, unity of blessing, unity of heart. A.E.K.

(To be continued)

PARTAKER OR ON-LOOKER?

THE ATHLETES are in their places, awaiting the signal for the next play in the game. What a thrill to be on the team! To be a part of the action! To accept the challenge of the opposing team, to participate in getting the ball across the goal line—how much greater satisfaction in being *in* the competition than just watching it! Not one player would change places with a spectator in the bleachers.

Being on the team requires effort; an athlete's life is not an easy one. There are rules to follow, and the body must be kept in good trim. There must be cooperation with each other, and each member of the team must learn to fit into his particular place. How like our walk of faith! We must follow God's revealed will, if we are to compete successfully (2 Tim. 2:5).

Sometimes we wish we could "see" more of what God is doing in our lives. But, if we could *see,* then we would not be walking by faith! There are times when we would rather withdraw from the stress and strain in which we find ourselves, but how can we be a partaker with Christ in His sufferings if we shun the opportunity to share it? *We cannot be on the team and in the bleachers at the same time.* But, oh, let us be grateful that we have been chosen to be "on the team" with Him! How terrible it would be if He had not chosen us, and had left us without a part in the struggle!

We cannot be just "on-lookers." We cannot be like the little boy who wished he could be a "returned" missionary. It took agony in the life of our Lord to produce triumph. Some day we shall share in that triumph and partake of His glory. But first, we must complete the game—the spiritual competition in which we now engage. "Only be citizens walking worthily of the evangel of Christ... standing firm in one spirit, one soul, *competing together in the faith of the evangel,* and not being startled by those who are opposing in anything ... for to you it is graciously granted, for Christ's sake, not only to be believing on Him, but to be suffering for His sake also..." (Phil. 1:27-29). F.S.

GOD'S SCAFFOLDINGS

"... Scaffoldings are not an essential part of a proposed edifice, yet they are prearranged by the same mind which planned the building. The means as well as the end of the plan were prearranged and perfected in the Divine mind before the initial step was ventured upon. Since God is good, He could only propose to Himself the accomplishment of a good end. Perfect goodness could not entertain the thought of such terrible ends as unending agony and annihilation: it could conceive nothing less than absolute, unmixed good for every creature. Since man is not a Divine plaything, the disport of an hour, a creature capriciously given being and then as capriciously expunged from being, we must conclude that the experience of evil is a prelude to another order of things upon which he enters with the product of his earth knowledge. Evil, therefore, is but a means subserving a good end, and so naturally when that end shall have been attained, the means to it shall pass away, just as men pull down the scaffolding when a building is completed..." —V. Gelesnoff, Vol. VII, *Unsearchable Riches*

SECOND CORINTHIANS

WHAT KIND of person was the apostle Paul? Paul wrote a second letter to the believers at Corinth, to teach them and help them. As he wrote, Paul told them about himself, too, so let us see what we may discover about him.

Paul was kind, and he loved the people he taught very much. Even when it was necessary for him to scold them for their careless ways, he did not want to hurt them. He had tears in his eyes as he wrote. "For out of much affliction and pressure of heart I write to you, through many tears, not that you may be made sorrowful, but that you may know the love which I have for you more superabundantly." (2 Cor. 2:4).

Paul may have been a plain-looking man. When he spoke, he used plain, simple words to describe the love of God. He did not try to show off his great knowledge. Many times he was tired and weak from travel and from work, yet he was always happy that God had chosen him to preach the wonderful words of truth to others. During his life, Paul suffered many hardships. Read about this in chapter 11:24-28.

"God was in Christ, conciliating the world to Himself," Paul wrote in verse 19 of chapter 5. This is a wonderful truth, for it means that because Christ died, God is at peace with everyone. There are people who imagine that God is angry at the world, but this is not true. God is *not* angry. God loves everyone, so He called Paul to teach this great secret—not only to the Corinthians, but to all who will believe it. Aren't you glad for the apostle Paul? F.S.

INDIFFERENCE

"The deadliest of all heresies is that of Indifference. Indeed, men miss truth more often from their indifference about it than from intellectual incapacity. Indifference is a fault of the heart, a stagnation of emotional interest. Not that there is such a thing as absolute indifference. Laodicea was indifferent—*but only to truth.* 'Because thou sayest I am rich, and increased with goods' points to a state of material wealth to which its owners were the opposite of indifferent. Apostasy concerning truth is *the* heresy of today."
—Alan Burns, Vol. IX, *Unsearchable Riches*

Apostasy from truth can also take the deadening form of apostasy from that Person in Whom the truth dwells bodily, the Lord Jesus Christ. A.P.K.

WHY GOD'S GRACE MADE ITS ADVENT (APPEARANCE)

"For the saving grace of God made its advent to all humanity, training us that, disowning irreverence and worldly desires (lusts), we should be living sanely and justly and devoutly in the current eon, anticipating that happy expectation, even the advent of the glory of the great God and our Saviour, Jesus Christ, Who gives Himself for us, that He should be cleansing for Himself a people zealous (literally: BOILING) of ideal acts." —Paul to Titus (2:11-14)

MISSIONARY WORK IN THE PHILIPPINES

We have received a good many letters from our missionaries in the Philippine Islands. In addition to the good work being done by our Brother W. L. Rodriguez in Zamboanga del Sur and P. C. Carino in Pangasinan, we have now learned that a work is being conducted by Brother Eustaquio A. Cadiz in the Negros Oriental province. As both Brother Rodriguez and Brother Carino answer calls to go and preach in other areas at a distance from their homes, their influence in the spreading of the truth is being felt over a wide area on a number of the islands. The cost of transportation, that they may answer many of these "Macedonian" calls is one of their major expenses, and one which can hardly be reduced, no matter how frugally our brethren conduct their affairs. There are many doors open to these faithful native missionaries. May it be our joy to participate in making it possible for them to make the truth known over a wide area. D.E.K.

UNSEARCHABLE RICHES FOR MAY, 1964
BEING THE THIRD NUMBER OF VOLUME FIFTY-FIVE

A PERSONAL WORD FROM DAVID

THIS EDITORIAL is written at 2823 East Sixth Street, Los Angeles, while I am taking Albert's place helping Grandma Knoch and Sister Ellen Phillips take care of Grandpa (A.E.K.). Albert is having a brief (two day) rest from his regular duties, while he enjoys the fellowship of sixty other young people attending a Bible Conference being held at Big Bear Lake in the mountains southeast of Los Angeles.

The Lord has been exceedingly gracious to the Knoch family these past few months. Although there have been several sieges of sickness, everyone is now in normal health again, and the work is progressing at an even more encouraging rate than before.

So that you can join us in offering prayers of praise and thanksgiving, I would like to tell you a few of the things which have been happening here in Los Angeles and at Saugus, which I hope will encourage your hearts and bring praise to your lips in front of our God and Father, the "Happy" God.

Four days ago I finished the typesetting on the Book of Acts and so this means that we are now two-thirds of the way through this job. All that now remains to be put into type is the section from Hebrews through the Unveiling (Revelation). Of course, proofs must still be carefully read and re-read and corrections must be set and inserted and final proofs made, but the job is now progressing in a normal manner and we are still hoping (and praying) to have this edition printed and

available some time during the current year; if possible, before our present rather limited supply of the 1944 International Edition runs out.

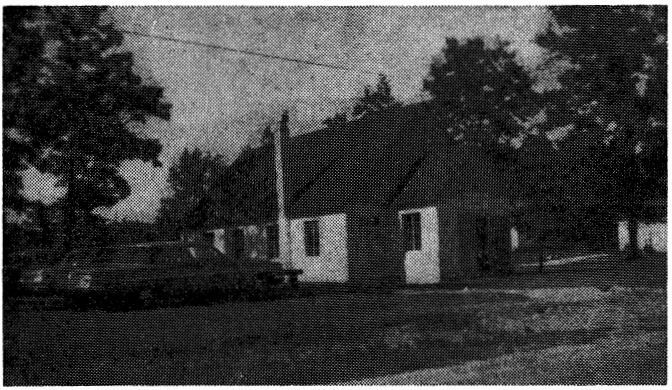
The manuscript copy for the Concordant Version of the Book of Daniel arrived in this country from England a few days ago, and we must now begin our checking on this, and it will go to me for typesetting shortly after I complete the setting on the revised New Testament.

We have not forgotten about the Song Book project either. Several original songs must still be sent to the engraver for making the final drawings of the music, but after they return we shall begin the job of assembling the whole book, setting the titles and author credit lines, designing a cover, and so on. The book will have 96 pages and a durable cover. It will include such favorites as "How Great Thou Art" and "The Love of God," as well as many new numbers which are the original work of members of some of the ecclesias. Several new songs by my mother, Alberta Knoch, will be included, as well as two by Sister Flora Stankwitz, editor of our Young People's Department, a song by the late Andrew Messer of Baldwin, Michigan, and some of the work of Brother John Essex of England.

We have been considering the possibility of eliminating the subscription price now charged for Unsearchable Riches magazine for some time, but were deterred by the requirement of the Post Office which made it mandatory to have a *paid* subscription list. Now we learn from several sources that this requirement may have been relaxed a bit in the case of the publications of non-profit organizations, and so we are making this a matter of earnest prayer at the moment and will appreciate it if our readers will join us in this prayer, both that God will direct us to the decision which is His will in the matter, and that, if He clearly directs us to take this step, He will also give us the faith needed to

trust Him completely to provide, through the members of the body of Christ, the means to make this offer truly open to everyone, without any restrictions. Freely we have received, may He grant us the faith to give to others just as freely! *—David*

BALDWIN FELLOWSHIP



HOME OF THE BALDWIN FELLOWSHIP

Remember to make plans to attend the summer meetings in Baldwin, Michigan, July 31 through August 9, 1964. A typical week-day schedule will be much like the following:

9:00 Prayer and Meditation
9:30 Morning Devotional Study
9:45 Announcements and songs
10:00 Reading and Discussion of Romans chapter five
10:45 Morning Message
11:45 Recess (lunch, informal fellowship and rest)
2:00 Songs and Announcements
2:05 Afternoon Message
2:30 Group Discussion
3:00 Recess (Recreation or rest)
5:00 Evening Meal or Picnic
7:30 Evening Fellowship (a Bible Study, a song fest, or perhaps informal discussion)

Among the speakers will be Brothers B. A. Baker and R. Van

Dyke of Grand Rapids, Dean Hough of Baldwin and David Anderson of Muskegon.

The conference will begin with an evening Scripture Study on July 31. On the two Sundays (August 2 and 9) we will have our regular Sunday School at 10:00, service at 11:00, and Bible Study at 7:30 p.m. During the week we will follow the schedule outlined above. The chapter we will emphasize this year will be Romans five. Our morning speaker will also direct us in studies from this chapter. We have our meals together and enjoy rich fellowship around the table. By working together on the clean-up chores we find that everyone gets to have some time for rest or informal discussion. We will return to the chapel for an afternoon session again this year at 2:00 each day. Baldwin is located near many fresh water lakes and streams, and those wishing some physical exercise or relaxation can usually find it following the afternoon meeting.

We have our evening meal together. There will be a picnic once or twice. There will be evening meetings on Wednesday and Friday nights.

Arrangements will be made for room and meals for all attending, but you will understand that it is helpful to us if you get your reservations in early. *We would like to receive your reservations by July* 15. However, do not feel that you should not come if you fail to write ahead. We want *all* who are able to come and who desire fellowship around the Scriptures to join with us.

You will note that the Fellowship is shorter this year. We hope, as a consequence, that more of you will be able to come for the entire time.

These are some of the plans for this year. But these details are not the important thing about the Fellowship. It is God's Word being spoken; it is the spiritual invigoration; it is the time spent on the things of consequence; it is centering our attention on *Christ* and the word of the cross; this, and this done together, is what makes it a FELLOWSHIP!

Send your reservations to: Miss Dorothy Johnson, Route 1, Box 538, Baldwin, Michigan. D.H.

UNITED GATHERING AT STAPLEFORD, ENGLAND

The first gathering of 1964 took place April 12, 1964 at the above location. About 80 friends gathered in fellowship and thanksgiving, for the day.

The speakers were F. Orton of Bramcote; Brother E. H. Clayton of Sheffield; and Bro. H. Simpson of Sutton in Ashfield.

Tape recordings were taken and these may be copied from F. Orton, 58 Moor Lane, Bramcote, Notts.

The next meeting at Manchester on May 10 is anticipated with keen interest when the speakers will be Bro. E. H. Clayton, J. Essex of Beeston, and Bro. Bellman of Stoke on Trent.

E.G.J.

SAUL IN UNBELIEF

"I, who formerly was a calumniator and a persecutor and an outrager: but ... I do it ... in unbelief." —1 Tim. 1:13

ACCORDING TO the definition given in the Keyword Concordance of the New Testament Concordant Version, the literal meaning of *calumniator* and *blaspheming* is HARM-AVERRing. Stephen was wrongfully charged with "blaspheming Moses and God" (Acts 6:11). Saul compelled men and women at all the synagogues to blaspheme the name of Jesus (Acts 26:9, 11), while he himself was a calumniator, as he later confessed to Timothy (1 Tim. 1:13). The meaning of AVER is "declare forcefully and confidently," while the meaning of HARM is "cause distress, damage, or loss."

While in unbelief, Saul, indeed, caused distress, mental anguish, even death (Acts 26:10) to those "who are of the way" (Acts 9:2). He embarked on this atrocious career when he was a young man (Acts 7:58) who had "progressed in Judaism above many contemporaries... being inherently exceedingly more zealous for the traditions" (Gal. 1:14).

Whether he had been among "those from Cilicia... discussing with Stephen," we do not know. We may take it for granted, however, that he, as a young Pharisee, was at least acquainted with the teaching of the apostles and their helpers who "stir up the people as well as the elders and the scribes" (Acts 6:9, 12). Saul, "trained according to the strictness of the hereditary

law" (Acts 22:3), could not possibly miss the impact made on devout Jews by Stephen who, "full of grace and power, did great miracles and signs among the people" and enraged the learned men of the Hellenist synagogues in Jerusalem; for in the discussions, "they were not strong enough to withstand the wisdom and the spirit with which he spoke" (Acts 6:8-10).

THE MEN ON MOSES' SEAT

The scribes and Pharisees on Moses' seat (Matt. 23:2) who controlled the Sanhedrin to a great extent, were in the same plight as most political rulers have been in ever since. The religious rulers in Israel demonstrated the truth of the somewhat cynical phrase, "the only thing that man learns from history is that man learns nothing from history." Saul, even though he might not have been a member of the Sanhedrin, being under the age of thirty, was no exception. After all the years in the rabbinical college he was still unable to properly evaluate relevant facts of Jewish history so as to arrive at a mature understanding of contemporaneous events. His attitude did not differ from that of the elders, the scribes, and the other Pharisees in this assembly. Presided over by Hannas, the chief priest, Caiaphas, and others of the chief priestly race (Acts 4:6), they were still considered to be the highest authority on all questions of religious importance at that time.

The chief priest was the one who, once a year, went into the most holy place; but he did not even know that it was *empty.* As God's glory had long since departed from the temple (Ezek. 9:3; 10:18, 19; 11:23), so the reasonings of the chief priests had become *devoid of spiritual intelligence.* The influential men of the Sanhedrin had never recognized the Lord of *glory,* or they would not have crucified the One in Whom God's glory had *returned* (1 Cor. 2:8). And when "all those seated in the Sanhedrin perceived his [Stephen's] face as if

it were the face of a messenger" (Acts 6:15), once again they did not recognize that it reflected the "illumination of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). If Saul was in the audience, he was going to listen to a refresher course on Jewish national history such as he had never heard before. Apparently, however, he was a restless man who would need years of seclusion, like those he spent in the Arabian desert, in order to arrive at a complete reorientation.

A LESSON FROM HISTORY

The historical events in themselves, as Stephen presented them, were, of course, well known to every one in the audience. But they had never grasped the fundamental fact that the Hebrew Scriptures had testified "beforehand to the *sufferings* pertaining to Christ and the *glories after these*" (1 Pet. 1:11). Since they had ignored all the prophecies concerning the *rejection* of Messiah and His sufferings, Stephen, "possessing the fullness of faith and holy spirit" (Acts 7:55), used a new approach to the story of the chosen nation. He proved to the scribes and Pharisees on Moses' seat that all their greatest leaders of the past had undergone a period of rejection and suffering *before* they were acknowledged and accepted by their countrymen. At the beginning of his lecture before the Sanhedrin (Acts 7:2-56), he referred to the *God of glory* Who was seen by Abraham, but was never recognized by this audience. Then Stephen laid the groundwork for his deduction by hinting at points of similarity between Joseph, Moses, Joshua, and David on the one side, and the suffering Messiah on the other. By inference, he brought out these details:

Joseph, whom God extricated out of all his affliction, was not recognized when his brothers first saw him *after his exaltation,* just as the risen Christ was not acknowledged by the majority of the nation of Israel:

"This is the *Moses* who says to the sons of Israel: A Prophet will God be raising up to you from among your brethren, as me" (Acts 7:37; Deut. 18:15):

Joshua, who led Israel into a temporary possession of the land, just as Jesus (the Greek form of "Joshua") was ready to lead them into permanent possession of the earth:

David, who was thrice anointed, first in the hidden obscurity of his *home in Bethlehem,* then by men of *Judah only* in Hebron, and, seven and a half years later, over *all Israel* (1 Sam. 16:13; 2 Sam. 2:4; 5:3): In this he is a perfect picture of Jesus Christ Who was first anointed as He came out of John's baptism, by the spirit of God descending, not in symbolic oil, but in the likeness of a dove (Matt. 3:16); then, in his *home town, Nazareth,* He read the passage (Isa. 61:1), "The spirit of the Lord is on Me, on account of which He anoints Me..." (Luke 4:18). But *like David,* He does not press His claim to the throne until such time as His people shall want Him.

HIM YOU SHALL HEAR

About two thirds of Stephen's lecture was devoted to Moses and his day, partly because the charge against him was, "Blaspheming Moses and God." This wording was in itself an indication of the low spiritual condition of the false witnesses and of the Sanhedrin members who had accepted this charge. They gave *Moses* precedence over God! Stephen gave him precedence over the other types who pointed to the antitype, Christ. All of the audience were, of course, familiar with Moses' words in Deuteronomy, at which Stephen had just hinted. But some time ago, a number of priests, Sadducees, and the officer of the sanctuary, had heard Peter quote the following passage:

"Moses, indeed, said that, A Prophet will the Lord, your God, be raising up to you from among your

brethren, as me. *Him you shall hear,* according to all, whatever He should be speaking to you. Yet it shall be, every soul which should not hear that Prophet, shall be *utterly exterminated* from among the people" (Acts 3: 22, 23; 4:1).

The Concordant Commentary explains this passage: "Christ is the Prophet like Moses, sent to lead Ieue's people out of Egypt, through the wilderness, into the kingdom. The whole period of the book of Acts is typified by Israel's wilderness journey. Because the people did not hearken to Moses, they were strewn along in the wilderness and never entered the holy land. Likewise, because the nation did not hearken to the One Who was more than Moses, they did not enter the kingdom. The threat of extermination is an inspired alteration. In Deuteronomy 18:19 the Hebrew is literally, 'I will *inquire,*' or, as we say, 'I will *require* it of him.' The Septuagint renders this, 'I will *take vengeance* on him.' "

THE KINGDOM EVANGEL

Stephen's address to the Sanhedrin might be considered an important milestone in Saul's career, since it serves to emphasize the *doom impending over him* as well as the rest of the nation, should they *not repent.* Peter and those with him, such as Stephen, offered the only kind of evangel available during those days. This kingdom evangel called *sinners* to repentance.

PAUL'S EVANGEL

In dealing with the conduct of mankind, Paul charges men with ignorance of the fact that the kindness of God is leading them to repentance. Yet, in accord with their unrepentant heart, they are hoarding for themselves indignation in the coming judgment (Rom. 2:4-10). However, when he comes to the exposition of the *evangel for the nations,* he never mentions repentance, since grace induces a *change of mind* far greater than that produced

by *repentance* (literal meaning: *after*-MIND).

WILL CHRIST BE DISOWNING US?

During the present secret administration of grace (Eph. 3:2, 9), sinners are *not* called to repentance, but *believers* are, in case of unworthy walking or talking. *Repentance* is not a part of the evangel for today, but it is *much needed* among the members of the body of Christ, not only by those who fail to walk worthily of the Lord and of their high calling with which they have been called, but also among brethren who antagonize the truth, being in the trap of the Adversary (2 Cor. 7: 8-10; 12:21; 2 Tim. 2:25, 26).

For unrepenting believers who are disowning Christ's disposition and are dodging humiliation and endurance, there will be much loss at the dais. If we are not willing to go, along with Christ, into the depths of humiliation, we need not expect to reign together with Him in the celestial realms. (For more details on this subject, read Unsearchable Riches, volume 52, pages 79-92, the article *Humility and the Superabundance of Grace.* Request your FREE COPY from the publishers).

PETER'S ALTERNATIVE: REPENTANCE OR EXTERMINATION

Repentance is an essential feature of God's evangel for His earthly people. John the baptist, and our Lord, as well as His apostles, called Israel to repent; in the days to come, after the rapture of the *body* ecclesia, the seven *synagogue* ecclesias of the Unveiling will be warned to repent (Rev. 2:5, 16, 21, 22; 3:3, 19).

In view of the severe judgments which will occur in connection with the inauguration of the earthly kingdom, Peter told his audience when *their heart was pricked with compunction,* "Repent and be baptized each of you in the name of Jesus Christ for the pardon of your sins, and you shall be obtaining the gratuity of the holy spirit" (Acts 2:37, 38). Stephen's audience was different, they were *harrowed in their hearts* so as

to *gnash their teeth* at him, and press their ears (Acts 7:54, 57). They were not going to repent at all, being stiff-necked and uncircumcised in their hearts and ears (Acts 7:51). When Stephen describes their attitude as "clashing with the holy spirit" we are reminded of the Lord's warning, "The blasphemy of the spirit shall *not be pardoned*" (Matt. 12:31, 32; Mark 3:28-30; Luke 12:10).

We have to go back to Moses' day in order to understand the situation as it was before the introduction of unadulterated grace. The law provided a sacrifice for sins of *ignorance* (Numbers 15:27-29). Israel had rejected the testimony of Ieue Alueim and had persecuted the prophets of old. They also rejected the Lord Jesus during His earthly ministry and crucified Him. For this, the sacrifice on the cross availed, hence He Himself could pray, "Father, forgive them, they are *not aware* what they are doing" (Luke 23:34). Likewise Peter, when priests and Sadducees stood by, confirmed the Lord's prayer when he said, "And now, brethren, I am aware that *in ignorance* you commit it, even as your chiefs also. Yet what God announces before through the mouth of all the prophets, the suffering of His Christ, He thus fulfills. Repent, then, and turn about for the erasure of your sins" (Acts 3:17-19; 4:1).

REJECTING THE TESTIMONY OF THE HOLY SPIRIT

It was the night before His death, when Jesus promised His disciples "the holy spirit, which the Father will be sending in My name, that will be teaching you all, and reminding you of all that *I* said to you" (John 14:26). After He had risen from the dead, He amplified this promise when He said, "You shall be obtaining power at the coming of the holy spirit on you, and you shall be My witnesses both in Jerusalem and in entire Judea and Samaria, and as far as the limits of the land" (Acts 1:8).

When Peter addressed the "chiefs of the people and

elders'' in the Sanhedrin (Acts 4:8, 15), he was ''filled with holy spirit,'' just as Stephen possessed ''the fullness of faith and holy spirit'' (Acts 7:55), in accordance with the Lord's former promise, ''Whenever they may be giving you up, you should not be worrying about how or what you should be speaking, for it shall be given you in that hour what you should be speaking; for not *you* are speaking, but the spirit of your Father is speaking in you'' (Matt. 10:19, 20).

The Father's and the Son's testimony had been repeatedly rejected by almost all of the rulers in Israel; by many of the kings of old as well as by the majority of the scribes and Pharisees on Moses' seat. Had they been faithful, no prophets would ever have been sent to them. But their most appalling crime was the crucifixion of the Lord of glory; this pernicious act proved the apostate condition and utmost depravity of the Sanhedrin.

Saul had had nothing to do with the death of the Lord Jesus, so far as we know. If he, too, had been guilty of His crucifixion, he certainly would have mentioned it (Acts 22:4, 19, 20; 26:9-11; 1 Cor. 15:9). But at the time when *Stephen* was on trial, Saul associated himself closely with the members of the Sanhedrin; hence there was companionship of both thought and act from there on, between him and the religious rulers in Israel.

After the rejection of the Father's and the Son's testimony, that of the holy spirit was remaining, consisting not of words only, but also of great miracles and signs (Acts 3:6; 5:12-16; 6:8). For a man of Saul's background, it was conceivable to disbelieve the heralding of ''unlettered and plain men,'' such as Peter and John, if he had heard them or had been in the capital at that time. But what of the ''known sign... [which] occurred through them... [which was] apparent to all who are dwelling in Jerusalem'' (Acts 4:13, 16)? The sign could not be denied, but how could it be explained

away? If the curing from unclean spirits (Acts 5:16) and other powerful deeds of the impending eon (Heb. 6:5) were not ascribed to the holy spirit of God, to whom else would a young Pharisee attribute them but to unclean spirits dwelling in the apostles, in Peter as well as in Stephen?

The line of reasoning has its parallel in the attitude of the scribes and Pharisees (Matt. 12:24-32; Mark 3:22-30; Luke 12:10) during our Lord's earthly ministry. At that time they said of Him, "An unclean spirit has he." Yet, for such blaspheming against the holy spirit of God, there was no pardon; the blasphemer (or calumniator) "is liable to the eonian penalty for the sin."

Hence this was a willful sin for which *the law provided no sacrifice,* but declared that all willful sinners should be cut off from among the people (Numbers 15:30, 31). The *alternative,* repentance or extermination, is a kingdom truth; it is certainly not for us today during the present secret administration of grace. The *alternative,* however, would apply to *Saul in unbelief;* the moment he became acquainted with Peter's and Stephen's testimonies, miracles, and signs, he was called upon to *repent and be baptized in the name of Jesus Christ for the pardon of his sins.* As long as he failed to do so, he was facing judgment; i.e., being cut off from among his people, or being utterly exterminated from among his people, as an eonian penalty for the sin. Such a sinner would not live during the thousand years, nor enjoy the blessings on the new earth thereafter.

CALUMNIATOR, PERSECUTOR, OUTRAGER

When Stephen had finished his address, his *audience* was on trial, and the charge was murder and treason (Acts 7:52). They had been shown that throughout their national history, rejection and suffering comes before glory and that "the Most High is not dwelling in what is made by hands" (Acts 7:48, 49). Their

temple was desolate (Matt. 23:38), their divine service was void (Rom. 12:1), and Stephen's quotation of the initial verses from the sixty-sixth chapter of Isaiah should have reminded them of Ieue's opinion as to their temple ritual and how He would "repay requital to His enemies" (Isa. 66:1-6).

Stephen's charge, "traitors and murderers" applied to Saul, too, for when they pelted Stephen with stones, "the witnesses put off their garments at the feet of a young man called Saul... Now Saul was endorsing his assassination" (Acts 7:58; 8:1). During the great persecution of the believing Jews in Jerusalem, "Saul devastated the ecclesia: going into the homes, dragging out both men and women, he gave them over to jail" (Acts 8:1, 3). As to his part in the persecution which started right after Stephen's assassination, Saul confessed in his prayer in the sanctuary, "I was jailing and lashing those at the synagogues who are believing on Thee" (Acts 22:19).

Many years later Paul gave more details to King Agrippa about those days when he committed "much contrary to the name of Jesus the Nazarene, which I do also in Jerusalem. And many of the saints besides, I lock up in jails, obtaining authority from the chief priests. Besides, I deposit a ballot to despatch them. And at all the synagogues, often punishing them, I compelled them to blaspheme. Besides, being exceedingly maddened against them, I persecuted them as far as the outside cities also" (Acts 26:9-11).

From this it seems that because of his outstanding zeal in the persecution, Saul was awarded a voting membership in the Jewish supreme court, the Sanhedrin. Otherwise he could not have given his voice, by means of a special pebble, against Jewish saints in order to despatch (i.e., to kill) them.

The Concordant Commentary on Acts 7:60 reads as follows: "Like his Master, Stephen prays for his mur-

derers with his last breath. But, for the nation, this sin against the holy spirit could not be pardoned."

We might add at this juncture that Stephen, "possessing the fullness of faith and holy spirit," worded his last prayer so as to fit the occasion, "Lord Thou *shouldst not* stand against them this sin!" Stephen had no hatred against his murderers, but he left it up to the Lord whether or not to judge them for this sin. The dying martyr knew that this was not the time for a strong and positive petition like, "Father, forgive them!" The time was past for that, hence his prayer was worded in the subjunctive mode together with the conditional negative, "shouldst not."

Inside the land, under kingdom conditions, there was for Saul no chance to escape the law of Sinai which said, Obey, and live; or disobey, and die. God, however, in His own time, would be able to answer Stephen's prayer by providing special circumstances for Saul, *outside the land,* where the law did not apply. Saul was designated beforehand to come under another law, the spirit's law of life in Christ Jesus which would free him from the law of sin and death in his members (Rom. 7:23; 8:2).

Let us praise the God and Father of our Lord Jesus Christ that we were spared the burden of living under the law of Sinai and that "nothing... is now condemnation to those in Christ Jesus. Not according to flesh are they walking, but according to spirit" (Rom. 8:1). Hence let our thanks to God be more than mere words, and let us take to heart Paul's pleading (Rom. 12:1, 2): "I am entreating you, then, brethren, by the pities of God, to present your bodies a *sacrifice, living, holy, well pleasing to God, your logical divine service,* and not to be configured to this eon, but to be transformed by the renewing of your mind, for you to be testing what is the will of God, good and well pleasing and mature."

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

At the same time giving thanks to the Father, Who makes you competent for a part of the allotment of the saints, in light, Who rescues us out of the jurisdiction of Darkness, and transports us into the kingdom of the Son of His love, in Whom we are having deliverance, the pardon of sins, Who is the Image of the invisible God, Firstborn of every creature, for in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created through Him and for Him, and He is before all, and all has its cohesion in Him.

And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, for in Him the entire complement delights to dwell, and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens. (Colossians 1:12-20)

THE RECONCILIATION OF ALL

PART I

ALL GLORIOUS is the God of the heavens and the earth, Who, though now He seems dishonored by His rebellious creatures, had laid the groundwork for a reconciliation of both the heavens and the earth, upon a scale so vast, a scope of such appalling grandeur, and discovering the depth of such fathomless affection, that our very words of adoration seem to shadow its effulgence!

THE NEW CREATION

In our meditation upon the conciliation of mankind, we left matters in a state similar to that which will exist upon the new earth, as described at the end of the book of Revelation. There the nations will be reconciled. God will tabernacle among them much as He did in Eden. Yet they remain subordinate to Israel, partakers of her blessedness.

A remarkable fact claims notice here. Years after the time when Paul wrote his letter to the Colossians, the Apostle John saw heaven's door ajar and viewed the heavenly activities during the judgment scenes and the thousand years as recorded in Revelation. But in the new creation which follows, he is shown nothing but an exterior view of the newly created heavens, though he fully describes the new earth (Rev. 21:1-22:5).

This new creation is the third of the three heavens

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and earths of which we read. The destruction of the first is recorded at the very threshold of revelation (Gen. 1:2). We find that the primitive earth *became* a chaos and vacant. The second is our present earth and heaven. The great bulk of revelation is concerned with it. But it, too, shall pass away (Rev. 21:1; Heb. 1:10-12; 2 Pet. 3:12).

The new creation, then, will contain the third heaven. To this it was that Paul was snatched away, soon after his severance from the rest of the apostles. Here it was that he heard "ineffable declarations" which were not allowed a man to speak (2 Cor. 12: 2-4). It may be that in Paul's later writings he unfolds the revelations thus received, for the construction of the Greek in this text allows for such an interpretation. John tells us that the earth will be happily reconciled, but what of heaven? It was here that sin first raised its venomous head. Shall the heavenly realms be unreconciled to the Deity?

This is our theme; this is the problem before us.

THE SON'S RELATIONSHIP TO THE HEAVENS

Before we discuss it, let us note that none of the passages we have considered so far, except some in Ephesians, accord the saints of this era a celestial destiny.

We have found that our Lord, as the Son of *God,* lays the foundation for the conciliation of the world. As the Son of *David,* He inherits David's throne, and is confined to Israel; related to them by ties of covenant and kinship. As the Son of *Abraham,* the land belongs to Him. As the Son of *Adam,* or the Son of *Mankind,* He inherits Adam's sovereignty over all the creatures upon the earth.

But God is not confined to Israel, nor even to the earth. He is spirit and He acknowledges no physical

ties whatever. And, as the Son of *God,* our Lord knows no relationship but those of spirit and no limits but the universe. Indeed, in a very real sense God is not the God of the present world-system at all (2 Cor. 4:4), but is called the God of Heaven (Rev. 11:13). As such His Son's sovereignty extends to the utmost boundless universe.

All earthly power is rightly His, and, as the Son of Mankind, He will yet assume earth's throne. But what of the Celestial realms? Though they are yet the home of powerful spiritual forces of wickedness (Eph. 6:12) they also are to fall within the jurisdiction of the Son of God.

SPIRITUAL FORCES OF WICKEDNESS

These world mights of this present darkness are the real rulers of the earth. Not only did the serpent accomplish Adam's downfall, but ever since, besides being chief of the jurisdiction of the air (Eph. 2:2), he guides the affairs of mankind by means of his deceived servants. He has usurped God's place as the object of man's worship, and he has robbed Christ of His place as earth's King. But men, his puppets, stalk upon the stage in utter ignorance of the cords that pull them in the paths he has prepared. Like the law breaker, Satan chooses to work in the dark, unknown by the very tools who carry out his dire designs.

Men sigh for a universal empire and the benefits which such a rule should bring. Though they know it not, they are already serving a sovereign, who, by means of his jurisdiction of the air, has brought the whole unbelieving world into his vast domain (Luke 4:5-8). He has been its ruler ever since Eve listened to him rather than to God. Wise beyond all human ken, powerful beyond man's utmost strength,

he strives to show what he can do for mankind now that they have given him their allegiance. All this will be plain when finally he takes human form in the obsession of the antichrist. It will then be seen that his opposition is not directly against mankind, but against Christ and His God (2 Thess. 2:4-12). Indeed, like antichrist, he does his best for the comfort and happiness of his dupes, if he can only keep them estranged from God. Thus we see that, until Christ comes back to earth again, Satan remains earth's spirit suzerain.

THE KINGDOM OF THE SON OF HIS LOVE

This is the jurisdiction of darkness from which God has rescued us (Col. 1:13). It is a spiritual kingdom and by no means displaces the kingdoms of this world. And so, too, the "kingdom of the Son of His love," unlike the kingdom of the Son of Mankind or the Son of David, is a *spiritual kingdom,* by no means displacing earth's monarchies or republics. We are not taken out of these earthly realms, but at present are bidden to be subject to their commands and to recognize their authority (Rom. 13:1-7). But we *have* been rescued from the jurisdiction of darkness, the hateful spiritual world empire which energizes the governments of earth and enthralls mankind. We have been removed into that other spirit realm whose Monarch is God's beloved Son—the very One Who lives for us and is our assurance of salvation from every adverse foe.

We are to witness the kingdom of God's Son extend to universal bounds. But first let us inquire what entitles Him to such a peerless place. What right has He to such imperial majesty?

GOD SEEN IN THE SON

"Show us the Father, and it is sufficing us," said

Philip. "He who has seen Me has seen the Father," is the Lord's reply (John 14:8, 9).

God Himself is invisible. As such He cannot be seen by any of His creatures. Since creation's purpose is to manifest His excellence, it was necessary that somewhere in the universe there must be a perfect Image of His essence. Fragments are everywhere. His power is in the wind. His light is in the sun. Monarchs faintly mirror His majesty. Yet each lacks qualities which other fragments hold. But the chiefest lack is *love*. Nature, as well as man, seems heartless and relentlessly cruel.

But there is one Image Who is perfect. The Son of God, the visible manifestation of God, is the only One Who answers every attribute which Deity demands.

THE FIRSTBORN OF ALL CREATION

He is Creation's Firstborn (Col. 1:15). Like the eldest son, He inherits all the dignity and estate which belong to His Father. This is a powerful figure which has lost some of its proper force in this democratic day when the eldest son has but little preëminence above his younger brothers.

We are apt to confine creation to material substance. But the creation we are now considering is not that of the heavens and the earth, but that which is *in* the heavens and *on* the earth, that is, the spiritual powers which populate them, whether visibly embodied as upon the earth, or the unseen, but far more potent heavenly host. The creation of the heavens and the earth is not the only creation recorded in the first chapter of Genesis. This is dismissed in one brief statement. What follows does not describe that creation, but the readjusting of the earth after it had become a chaos and vacant (Gen. 1:2). There is no further creative act until the "living souls" are

created in the waters and in the atmosphere. After that, man is created in the image of God (Alueim= To-subjectors) to act as a subjector, not over the first material creation, but that sentient or soul-life which needed not "making" merely, but *creating* on the fifth day (Gen. 1:20, 21). The third day had witnessed life as seen in herbs and trees, but these do not seem to be created but rather sprang from previously created material (Gen. 1:9-12). Animals, it is true, were also composed of the material already created, so far as their bodies were concerned, but as "living souls" and "moving souls" each required a distinct creative act (Gen. 1:21).

We, however, are not concerned with the first two creations, but with the third, which partook of soil of the first and, like the second, became a living soul. This third creation, termed the "human," was given dominion over the lower creation. This dominion is now seen in a variety of forms. It may be political or private. It may be based upon prestige or ownership. It is seen in the king upon the throne or in the master with his vast estates and slaves. Political power is itself divided into two classes of widely differing rank. There is imperial power which allows none higher; and there is delegated authority, held at the appointment of the former. Caesar was imperial; Pilate was his delegate. These examples are taken from the visible creation upon the earth. But let us not forget that each has its celestial counterpart. Myriads of invisible, spirit beings populate the celestial realms, holding possessions there, forming dominions and dependencies ruled with imperial sway or inferior delegated power.

CELESTIAL DIGNITARIES

When John, in his vision while on the Island of

Patmos, beheld some of these heavenly dignitaries, they compassed the Enthroned One, sitting upon twenty-four thrones (Rev. 4:4). These are the elders or seniors of the heavenly administrations. They are the pattern after which the earthly temple worship was modeled. As priests they represent their spirit subjects in the Divine Presence. This is their Godward aspect, which is uppermost in the vision. But since they are seated upon *thrones,* they must be kings as well. As such they rule the subjects whom they represent. This is God's way. Only one who has access to His presence is fit to go out and rule over the creatures of His hand.

And how beautifully do these elders acknowledge the truths which we are pondering! When the Living Ones give glory and honor and thanks to the Enthroned One Who lives for the eons of the eons, the twenty-four elders fall down and worship Him and cast their wreaths before the throne, saying, "Worthy art Thou, O Lord, our Lord and God, to get glory and honor and power; for Thou dost create all, and because of Thy will they were, and are created." (Rev. 4:11).

THE SON'S SWAY

The latest revelation given to Paul regarding the secret of Christ puts Him at the head of the heavenly as well as earthly sovereignty, with a view to completing the cycle of the eras (Eph. 1:10). He will be the Sovereign of all government at God's appointed time. The title deeds of the whole creation will be vested in Him alone. Before either heaven or earth knew aught of rule or ownership, the Son of God, in His solitary sublimity, held undisputed sway and complete possession of creation from center to circumference, in the heavens, as well as on the earth.

And when, later, the heavens were filled with a shining host, each received his authority from Him. This was true also of the Adversary. And, later still, when man came on the scene and dominion over the creatures of the earth was delegated to him, he, too, derived it from the Son of God.

In the beginning it was "*in* Him." Down the eons, it is "*through* Him."

Such are the Son's honors in that first and perfect creation, fresh from the hand of God. He was supreme. A.E.K.

(To be continued)

RUTH TAYLOR

"We are also entreating you not to receive the grace of God for naught." (2 Cor. 6:1). Ruth Taylor, our sister in the Lord, died April 11, but her testimony to God's grace lives on with all of us who knew her. She received and gloried in the grace of God, and it was not for naught in her life. Through the last years of physical suffering, pain, even agony she maintained a patience, a kindness, a genuine solicitude for others' concerns which can only be explained by God's grace operating in her. Those who came to comfort her in her sickness were themselves comforted. Those who came to encourage were encouraged.

Her illness was indeed a severe "splinter in the flesh." Yet, as with our great apostle, she learned and displayed this truth: "Sufficient for you is My grace, for My power in *infirmity* is being perfected." Her suffering is over, and she peacefully awaits that "happy expectation." Mrs. Tayor is survived by her husband, Harvey, and three children. D.H.

WILLIAM FRANK RONEY

The Denver Concordant Bible Class was saddened by the sudden death of one of its members, Bro. Frank Roney, on March 9, 1964.

Brother Roney had been a faithful attendant of the class for many years and contributed much to the study and interest of its meetings. He was 75 years old and had lived at 1525 Perry Street, in Denver. Funeral services were conducted by Charles Lamb on March 13.

We extend to the bereaved family our sincere sympathy and pray they may find comfort and consolation in the God and Father of all pities Who put him to repose until that glorious day of resurrection and life in His presence. C.L.

RESURRECTION AND VIVIFICATION

OUR LORD is the Resurrection *and* the Life (John 11:25). The Father rouses the dead *and* makes them alive (John 5:21). All that are in the graves shall hear the voice of the Son of God and shall come forth, some to the resurrection of *life,* and some to the resurrection of judging (John 5:28, 29).

Now it is evident that there can be *no* resurrection from the dead without the impartation of life in some sense. This is confirmed by the fact that it is said of those who are not roused at the "first," or former resurrection that they "*lived* not again" until the thousand years are finished (Rev. 20:5). So that, even at the resurrection of judging they will "live again." And the fact that they are not only raised and stand before Christ and are judged, but, following that, suffer the second *death,* shows that they had life in resurrection, however brief may have been its duration.

If, then, those who are roused in the resurrection of judging have life, in what sense is the previous resurrection, said to be for those who "do good," a resurrection of *life?* Why do we read that the Father not only rouses the dead but also *makes them alive?* And why is our Lord both the Resurrection *and* the Life?

VIVIFICATION MORE THAN RESURRECTION

It is evident that there is a distinction between

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resurrection and vivification, and that the latter includes more than mere resurrection involves. Since everyone who is raised from the dead has life in some sense, those who are granted a share in the resurrection *of life,* must have life in a special sense, beyond what is ordinarily conveyed by the term "resurrection."

The context in which these phrases are found will help us to understand them. We are told of an hour in which the "dead shall be hearing the voice of the Son of God, and those who hear shall *be living.*" This is emphasized by the statement that "Even as the Father has life in Himself, thus to the Son also He gives to have life in Himself." This is further elaborated in the statement that "*all* who are in the tombs shall hear His voice, and those who do good shall go out into a resurrection of life, yet those who commit bad into a resurrection of judging." (John 5:25-29).

So, then, there is a difference to be observed in *raising* up the dead and in *making* them *alive.* In other words, vivification or making alive involves eonian, immortal life, while resurrection alone is no guarantee of deathlessness. The resurrection of judging is followed by the second *death.* The resurrection of life, or "making alive," involves eonian salvation and reconciliation. Resurrection alone may reinstate its subjects into a previous condition of alienation from God.

ALL VIVIFIED

Let us note, then, that we are *not* told that "Even as in Adam, all are dying, thus also, in Christ shall all be *raised.*" (1 Cor. 15:22). This would be quite true but far short of the whole truth.

The question arises: Is the distinction between vivification and resurrection which we found in John's account maintained in this passage? It is, and in a most notable manner.

In the divine explanation of this statement we are told

when all shall be "made alive." There are to be three classes: Christ; those who are Christ's in His presence; thereafter comes the consummation. Now Christ was not the first to be *raised* from the dead. Why, then, is He called the "Firstfruit"? The statement that "Christ should... be the *first* that should *rise* from the dead" (Acts 26:23, A.V.) has caused considerable confusion because of its conflict with the facts. It is evident that He was *not* the first to *rise*.

How can we reconcile this with the statement in Acts? Simply enough! By merely *translating* it instead of giving our paraphrase or commentary on it as the "King James" version has done. The noun *resurrection* ought not to be rendered by words like "to be raised," for they give us the wrong thought. The statement is made about a *company* of the dead, and for this group resurrection is viewed as the general experience common to all members, hence the word is in the singular. It views resurrection as the experience which is to become common to the whole of the dead ones.

The verse is simply stating the basis upon which light is being announced to the people and to the nations. These conditions are contained in the writings of both Moses and the prophets. They require a suffering Christ Who will be the first out of a resurrection of the dead; from the viewpoint of the eventual accomplishment of this resurrection for all members of this company, Christ is first. The force is similar in the phrase "this is the *first* resurrection." This might also be strained to mean that there had been no resurrection before (not even Christ's!), yet it actually is saying that this resurrection is "first" from the viewpoint of the other resurrection which follows the thousand years. Those who have part in that "first" resurrection are not only raised but are vivified, for "neither can they still be dying" (Luke 20:36). But many who do not attain that eon can and

do die again. This is not true of those who are "made alive."

Men have been used as instruments of resurrection, but vivification is God's prerogative, delegated only to the Son. Through Him, God is making the dead alive (Rom. 4:17), and, in God's perfect time, the glorious Christ will make *all* alive (1 Cor. 15:22; 1 Tim. 6:13).

RESURRECTION IN THE PAST

There were undoubted cases of resurrection among the faithful of old (Heb. 11:35). There is a record of such cases as the son of the widow of Zarephath (1 Kings 17:17-23) and the Shunammite's son (2 Kings 4:20-37). Even in His mortal body, Death could never abide the presence of Christ; it always fled from His face. "*Talitha coumi!*" and lo! the great enemy surrenders Jairus' daughter from his grasp (Mark 5:41, 42). "Youth, to you am I saying, be roused!" and the sorrowing widow of Nain has her son rescued from the domain of death and from the gates of the unseen (Luke 7:14, 15). "Lazarus! Hither! Out!" and he who had not only descended into death but had begun to decay in the tomb, was wrested from the dread destroyer (John 11:43, 44).

So that, even in Christ's humiliation, death was defeated whenever it encountered His presence. And so it shall be when He is present again. Nothing so signally marks His absence as the reign of death.

In the past, however, He merely *raised* the dead, but now that He Himself has become the Firstfruit, His presence will not only rouse the reposing saint from his sleep, but give him life beyond the reach of death—immortality!

Since His resurrection, others have been raised by the apostles. Dorcas was recalled by Peter (Acts 9:36-41) and Eutychus by Paul (Acts 20:9-12). Nor is this

all. We have not mentioned those whose graves had been opened at our Lord's death and who rose at His resurrection, appearing to many (Matt. 27:52, 53).

The reason why none of these are taken into account in first Corinthians 15 is plain. All these were but resurrections. They did not involve vivification as we find here. *Christ* must be the first One to be *vivified*, that in all He may be becoming first (Col. 1:18).

These conclusions are confirmed by the doxology found in first Timothy. There Christ is described as the only One Who has deathlessness at the present time (1 Tim. 6:16). As He alone has immortality, it follows that those who have been raised were yet mortal, and have all returned to death once more.

The statement that "it is appointed unto men *once* to die" (Heb. 9:27, A.V.) must not be pressed into meaning that men can die *only* once. The fact that Scripture speaks of a *second* death should guard against such an interpretation. The word "once," it is commonly said, means *once for all.* But that this is totally without foundation is evident, not only from this passage, but also from two occurrences where it is followed by the word "again" in the A.V. (Phil. 4:16, 1 Thess. 2:18; C.V. has "twice"). What may occur once and *twice* cannot be once *for all.*

THOSE WHO ARE CHRIST'S

"Those who are Christ's" includes two distinct groups of saints who will be vivified on different occasions. Yet here this difference is passed over as not pertinent to the subject. Both are "made alive" in His presence—a term which is true both of His presence in the air for the saints who form the body of Christ, and, later, the saints of Israel who have died in faith.

This presence will inaugurate the coming eon. Then eonian life will become the portion of all who are His.

But the rest of the dead do not live until after the thousand years are finished (Rev. 20:5).

Then there is a resurrection (Rev. 20:12-15) in which the rest of the dead participate. This is "the resurrection of judging" of which our Lord spoke. That it is not a "resurrection of *life*" is clear from His words; and is further demonstrated by the fact that there is no suggestion of their resurrection in the Corinthian passage which we are studying.

After "those who are Christ's" have been vivified, the third class is not included until the consummation.

THE CONSUMMATION

It is of great importance to be clear as to when the consummation will take place. Hence it is elaborated at length. It is marked by two notable events: The abolition of the last enemy—death; and the abdication of the Son, when all sovereignty and authority and power has been nullified. At the beginning of the last eon we are told that "there shall be no more death" (Rev. 21:4). Is this the abolition of the last enemy spoken of in first Corinthians? It cannot be, for at the time spoken of in Revelation, the second death has just begun its operations (so far as the great mass of its victims are concerned) and is to last for the whole of that final eon. Besides, the abolition of the death state is coinicident with the abolition of all mediate government. Yet we know that the Son of God is to reign for the last eon, called "the eon of the eon" (Heb. 1:8), which will then be just beginning; and we are further told that the *throne* of the Lambkin is in it and that His servants reign for the eons of the eons (Rev. 22:3, 5).

The abolition of the last enemy, death, does not occur until the consummation of the eons. Long before this, death will have been swallowed up by the lake of fire which is the second death—and death will have ceased

to operate in all other parts of His dominion. If, then, death is abolished at a time when it is confined to the lake of fire, it is inevitable that those in the lake of fire will not only be raised but also vivified—made alive beyond the power of death.

Then, and not till then, will it be true that even as in Adam, all are dying, thus also, in Christ, all *have* been vivified.

The question is often asked: What proof is there that the lake of fire is not the final state of those who are cast into it? Mature reflection will suggest proof abundant. The lake of fire is distinctly called *death.* And we are assured that death will be abolished. Can there be any clearer proof that the lake of fire will be abolished?

Again, we are given to understand that death is the last enemy of all; that it will not be abolished until the consummation. If, then, death is cast into the lake of fire, which then becomes the second death, how can we escape the conclusion that death, in its last phase, is found only in the lake of fire? Death will exist nowhere else but in the lake of fire at the consummation. There is no possible conclusion but that the lake of fire is the last enemy which He will abolish.

We may get a glimpse of what is involved in deathlessness from the context of that keystone truth, that He alone has immortality (1 Tim. 6:16). Though a version has to say that Christ Jesus is "making His home *in* light inaccessible," yet the full and final truth is that He *is* Light, and this is of such great glory that He must make His home inaccessible. The two Greek words, Light and Homing, agree in grammar, and, together with the word "inaccessible," they combine to describe Him Who alone has immortality. This description almost equals invisibility, at least to human eyes. No men (*plural*) have ever seen its glory (not "man," *singular,* for Paul had seen it) and none are able to

perceive it, for its blinding brightness would sear the eyes of any mortal as it did those of Saul of Tarsus. Ordinarily, His present "homing" does not allow even a temporary perceiving, yet the present temporary condition of the human is alluded to by the grammar of the forms "perceived" (past) and "perceiving" (present incomplete); the —ing ending means incomplete. But this human humiliation will give place in His presence (A.V., at His coming) when we will perceive Him in the effulgence of His glory.

This is the "body of His glory" (Phil. 3:21) to which we shall be conformed when our transfiguration comes. No covering will be needed then; no protection from the elements, for, though now we are light, by faith, then we shall be in fact.

Until then, let us become settled, unmovable, superabounding in the work of the Lord always, glorying in the grace that shall be revealed in us in His presence, when darkness and death will be swallowed up by light and life! A.E.K.

(To be continued)

Miss Dorothy Johnson, our missionary who is teaching children in rural areas of northern Michigan, wishes to thank publicly all those who have contributed to her support the past few months, and made it possible for her to continue this valuable work with the children.

Binalonan, Pangasinan, Philippines

"Christian greetings from the Philippines. By the help of God, we have returned from our meetings 100 kilometers away from here. Because of the dust storm there we had to return. Some believed our message but more objected as the people there are too much sectarian... Please pray for us as we pray for you." Your Brother in Him, *P. C. Carino*

We have received photographs from most of our missionaries and we plan to publish one snapshot of one of our missionaries in each issue of *Unsearchable Riches* for the next few issues.

WOE ON ARIEL
(ISAIAH 29)

THE PROPHECIES interpret for us the significance of the recorded histories. They analyze aspects of the failures, for they show that subjection to Ieue did not exist in reality, and therefore His worship by the people could not be sincere. In this fact lies the explanation for the heralding of woe to Ariel. In the previous chapter (28) Judah's follies have been compared with those of Samaria, yet Judah is to be given more instructions to reveal the marvels of the counsels of their God. It is to be demonstrated, beyond the possibility of doubt, that Ieue is able to deliver the remnant of His people from the Assyrian. By His prophet, the Alueim [Subjector] of Israel has declared that He reserves for Himself a remnant, and in them He will achieve His intention.

JUDAH'S RESPITE

This chapter (29) requires the woe declared concerning the ten tribes to have become history. Isaiah's words in regard to that aspect were evidently spoken in the earliest year of Hezekiah, but this message (ch. 29) seems to be spoken somewhat later, when Judah enjoyed a measure of respite from the actual Assyrian aggression. On the one hand, this rest seemed to be due to Hezekiah's paying of tribute to Assyria (2 Kings 18:14), yet on the other, undoubtedly Ieue was behind matters. Hezekiah was a good king, one of the very few who compared favorably with David,

and he was much occupied with the opening up of the temple and its service. This indicates for us his sincere concern for the glory of the Alueim of Israel.

Hezekiah was greatly hampered by a certain group of his ministers, for there was in Judah a worldly wise party whose policy sought alliance with Egypt; they looked to Egypt for escape and protection from the Assyrian. It was not any simple or easy matter to hold them in check, for in the early years of Hezekiah's reign, Shalmanezer was besieging Samaria. They would not regard this with anything but alarm. Isaiah's removal of Shebna (Isaiah 22) from the high office over Hezekiah's household was a beginning of restraint which made it possible for Hezekiah to uphold the glory of Ieue and show his reliance upon Him.

The fact that Jerusalem escaped at the time when Samaria fell to Assyria did not promote in the Egyptian party the idea that Ieue would protect Jerusalem; rather was it evidence to the contrary, tending instead to confirm their idea, because Hezekiah was now already paying tribute to them. That Egypt had failed to protect Samaria did not cause sane thought, for they had lost sight of the understanding that Ieue, in His faithfulness, would protect His people. Nor did the direct woe pronounced against Assyria bring a different outlook, for this was of no account, and the prophet's words did not turn the party from their policy. The succeeding chapters (30 and 31) serve to amplify this, making clear how little Judah's deliverance had depended on their own prowess or on faithful reliance upon their God.

JERUSALEM'S WOE

Woe! Ariel! Ariel! The town of the camp of David.
Your progeny gather year after year.
Celebrations are they compassing.

The woe on Judah now becomes more explicit, and Ieue's part in the woe is made very clear, for in verses 2 and 3 He ascribes all the details of the operation to Himself. This reference is to His "alien deed" and His "strange service" (28:21) against Judah. There is every reason to make this detail very obvious; the point of reversal in the siege will thus become more natural, for it turns out to be the woe announced for the Assyrian Devastator (see chapter 33).

The use of a most unusual name to begin the woe is quite arresting, for the notable feature connected with the name implies that the problem of the divided kingdom has been resolved. Ariel is the name here applied to the town of David's camp; the name thus reminds of the consolidation of the whole of the tribes. This consolidation came about at the time when David captured the citadel which the Jebusites had held right from the entry of Israel into the land and its allotment in the day of Joshua (see Joshua 15:63, and Judges 1:21). With the capture of the citadel, David removed his residence from Hebron to Zion and thenceforward the latter place became the center of David's reigning.

Ariel has not maintained the status which David acquired for it. The meaning of the name, LION-SUBJECTOR, is notable; it suggests the subjecting of that which is *formidable.* This David accomplished when he captured the Jebusite citadel, and so added to his prior signal achievements on behalf of Ieue's people.

This stronghold became Zion (2 Sam. 5:9) and it also became David's city. David took the place from the Jebusites despite their reproach of him (2 Sam. 5:6). An implied inability to capture the citadel was made to David in words which expressed contempt for him; only when David could take away the blind

and the lame would he enter the place! It was a place which had not been subjected hitherto.

Some time earlier, David had vanquished Goliath. And, when Saul questioned David's capability for the battle, David revealed that he had already smote a lion. Here was the lion-subjector.

IEUE CONSTRAINS ARIEL

2 Yet I constrain Ariel, and there comes complaint and complaining.
And it comes to be to Me as a lion subjector,
3 And I camp as David against you,
And I besiege you with siege works,
And I raise against you towers,

The identity of Ariel is unmistakeable, for it is defined as the town of the camp of David, and there the progeny of the land gathered for celebrations, year after year. But what David achieved has been lost because of subsequent matters which have been a dishonor to Ieue. Now He constrains Ariel and complaints are heard, yet the place comes to be to Him according to its name—the lion for subjection; yet this will not be a formidable obstacle for Him. As David camped against it, so does Ieue and He besieges with the instruments of siege. The description shows that Ieue is in the fullest control of the operation. This must needs be so, for, whilst on the one hand the boastful Assyrian will boast, yet on the other hand the crucial point must come, when Ieue will say halt! And that point *did* come.

JERUSALEM'S EXTREMITY

4 And abased, from the earth are you speaking,
And from the soil, prostrated is your saying,
And your voice comes, as a medium, from the earth,
And your saying is chirping from the soil.

Jerusalem will be humbled to the dust, becoming so despondent and apprehensive that her voice is low, barely audible, comparable to that of the medium chirping as though from the soil. This vivid picture, given to us

by the prophet, shows the depths to which Ieue will bring Jerusalem in the days of Hezekiah, when the Assyrian approaches its gates. Submission to the enemy seems to be the inevitable outcome.

IEUE REVERSES THE BATTLE

5 And, as thin powder, comes the throng of your foes,
And, as passing trash, the throng of the terrifiers.
And it comes for an instant,
6 Suddenly from Ieue of hosts,
You are visited with thunder,
And with a quaking and a great sound,
A sweeping whirlwind and tempest, and a blaze of fire devouring.
7 And it comes to be as a dream, a vision of the night,
The throng of all the nations, the hosts against Ariel,
And all her host and her constriction,
And that which is constraining her.
8 And it comes to be as when one who is famishing is dreaming, And, behold! Eating is he!
Yet he awakes and empty is his soul.
And as when one who is thirsty is dreaming,
And, behold! Drinking is he!
And he awakes, and behold! Faint is he, and his soul is prowling.
So is becoming the throng of all the nations,
The hosts against mount Zion.

Here is introduced a change in the mood of the woe. The great throng of foes, the terrifiers of Ariel, are first shown; they are most numerous, a number fully calculated and well able to carry out the task upon which they are bent. Suddenly, in an instant, Ieue sends that which reverses the whole scene. A parable (verse 6) shows the throng to be visited with all the elements of a disastrous storm, the effect of the storm is heightened by the addition of the devouring blaze of fire, and this is a strong figure of divine indignation. To the foe it is as a dream or vision in the night, there being no control of or escape from its horror; yet it is more than a bad dream, for the reality is upon those who are against Ariel, the host which is constraining and constricting her. The results are given as the details of a dream (verse 8) in which frustration is

complete. The dreamer is the Assyrian, who, full of the expectation of forthcoming satisfaction, quite warranted by the circumstances, wakes up to confounding and failure. This is the throng, the host against Zion, despoiled in a single night by the messenger of Ieue (Isa. 37:36).

BLINDNESS POSSESSES THE PEOPLE

9 Dally and be amazed! Regale yourself and revel!
Be drunk, yet not from wine!
Sway, yet not from an intoxicant!
10 For Ieue has libated on you a spirit of stupor.
And He is restraining your eyes, that is, the prophets,
And your heads, the vision seers, He covers.
11 And to you are all visions becoming as the words of a sealed scroll,
Which they are giving him acquainted with the scroll,
Saying, "Read this, pray." And he says, "I cannot, for it is sealed."
12 And the scroll is given to one who is not acquainted with the scroll,
Saying, "Read this, pray." And he says, "I am not acquainted with a scroll."

Absurdity lies over the people of Judah, and officials judge themselves able to discern danger as it threatens from Assyria, and yet the assurance Ieue gives by His words through Isaiah is without meaning to them. The woe takes account of this, for, though amidst the details of the woe, Ariel is told that they are to experience sudden deliverance, yet they are so blindly incredulous that their reaction is treated with irony by Ieue.

They are told to trifle away time in their stupid incredulity, for the prophet's words are to them as though they were idle rumors. The counterpart to this is to feast and be noisy with delight! They are to be drunk and sway, yet not from wine or intoxicant, but rather due to the stress which follows from the lack of belief of Ieue's words, and the consequent voidness in their understanding.

Upon them Ieue has libated a spirit of stupor, both prophet and vision seers are affected; God's words have

become a sealed scroll. Learned and unlearned are both in the same position; neither are able to acquaint themselves as to the contents of a scroll, and so all are equally without understanding. It is as though they are without eyes or head, and look to Egypt in their blindness.

HYPOCRISY CHARGED TO PEOPLE

13 And saying is Ieue,
"Forasmuch as close to Me is this people with their mouth,
And with their lips they glorify Me,
Yet their heart is far from Me,
And their fear of Me is becoming as the instruction of mortals' teaching.

The differing elements of the ruling class, with their policies, together with the people, have one thing in common; they do not actually rely on Ieue, their Alueim. The woe proceeds to give this as the reason for their blindness and lack of acquaintance with the contents of the scroll. The people seem to make a response to the efforts of the king, Hezekiah, yet they are close to Ieue with their mouth, and glorify Him with their lips, but the heart is far away. Their fear of God is that which comes from instructions given by the teaching of mortals. It is without any value.

PEOPLE TO BE DISTRIBUTED

14 Wherefore, behold Me!
I will proceed to distribute this people,
And I am distributing them.
And perish shall the wisdom of their wise,
And the understanding of their understanding ones shall conceal itself."

The immediate outlook stated in this woe, so far, is to deliver Judah from the host of Sennacherib, but the indictment made in verse 14 is grave and serious; it descends to the very depths of Judah's case, as they represent the remnant of the people of Ieue. Thus far, the woe has only touched upon the Assyrian menace, but earlier sections of Isaiah have made clear that beyond Assyria, there lies the rise of Babylon. The Septu-

agint version of verse 14 requires a Hebrew text which reads *distribute,* and this seems to be very much preferable, and certainly more direct in sense than is the Hebrew, so we annex it for our version. There is much similarity between the Hebrew word of the masoretical text and the Hebrew word which the Septuagint translators seem to have read for their version. This change makes the reference look forward to the deportation of Judah, which is a further matter of discipline beyond the deliverance from the Assyrian, and is very necessary to destroy the wisdom of the wise. Those who lean away from reliance upon Ieue were still exercising wisdom, though seeking to conceal the fact. The distribution which Ieue will proceed to, will, indeed, cause their wisdom to conceal itself; that is, perish!

LEBANON FORMS NOT ITSELF

15 Woe to those digging deep, to conceal counsel from Ieue,
And it comes that their doings are in darkness.
And saying are they, 'Who sees us?' And 'Who knows us?'
16 O! Your waywardness! Should as clay, the Potter be accounted?
For is what is made saying of its Maker, 'He did not make me'?
And does the formed say of its Former, 'He does not understand'?
17 Is it only a little bit, and Lebanon turns back to crop land,
And the crop land for wildwood will be accounted?

The devoutness of Hezekiah may well have become a factor which encouraged some of his ministers to engage in schemes without God in them, thus pushing aside the essential character of a people whose Alueim is Ieue. Because of this the woe speaks explicitly of those of Judah's rulers who engage in secret plannings with Egypt, that is, digging deeply to conceal from Ieue what they do. In effect, they would correct the ways of Ieue, and to this end are working in darkness, saying "who sees us?" They invert the order of actuality, inferring that they, the clay, are the Potter! But the unalterable cannot be altered; the Maker remains such, and, inevit-

ably, understanding is with Him Who forms. It is Ieue Who will reverse and change the order of affairs, and this He affirms by figuring that in but a little bit, Lebanon turns back to crop land, and crop land to wildwood. There will be abasement for Judah, yet there is mercy, for there is not to be complete ruin, and of this Ieue's prophet has spoken, for the Assyrian shall not triumph in his arrogance against the Alueim of Israel.

THE PEOPLE ILLUMINATED

18 And the deaf will hear, in that day, the words of a scroll,
And from gloom, and from darkness, blind eyes shall see,
19 And the humble will continue to rejoice in Ieue,
And the needy of humanity will exult in the Holy One of Israel.

"In that day" looks to the despoiling of the Assyrian at his investing of Jerusalem; the siege was not raised at the will of either the defenders of the city, or of those who attacked, but Ieue, by His will and ways, gives the illumination to dispel the stupor which had prevented the reading of the scroll (verse 11) and which thus hid its contents. Now the Alueim of Israel makes very evident to the people His activity on their behalf; the deaf come to be able to hear the words of the scroll; blind eyes see, out from the gloom and darkness; the humble rejoice and the needy exult. Here is the result which comes out of the reliance of King Hezekiah upon Ieue, when encouraged by His words, faithfully ministered to him by Isaiah. Those who rested on Ieue have come to be augmented by the humble and the needy, that is, those ready to respond, and they are increased by some who were deaf and blind; that is, those who were incapable.

A CONSUMMATION

20 For the limit will be reached by the terrifier,
And finished will be the mocker,
And cut off will be all alert for lawlessness,
21 Those who make a human a sinner by a word,

And the corrector in the gateway do they trap,
And will turn aside the righteous into a chaos.

There was much reason and great need to give help to the efforts of Hezekiah by strengthening his hands in his directing of the people to reliance on Ieue. The light of the new circumstances will bring to a consummation evils which have existed in and around Judah. The foremost has been the terrifier, that is, the Assyrian, who has been a shadow over Judah, but the limit has been reached, and beyond that there cannot be any continuance of its influence over life in Israel.

In the same class was the Jewish mocker, whose reacting to the Assyrian menace not only disregarded the prophet, but became derisive of the word brought to the people; this one is to be finished also. His alertness to make false accusations, and to detect misdemeanor in the word of the man whose speaking was forthright, and which upheld Ieue's word, cannot go further; it had spread into the gateway, and he who corrects there was trapped to pervert justice; the righteous were being turned aside into confusion and disorder. But, in the respite which Ieue brings to Judah, Hezekiah is able to achieve welfare in Judah, which improves their circumstances, so that they are more in accord with what they should be amongst Ieue's people. E.H.C.

WILL GOD SAVE ALL OR ONLY SOME?

This six page tract by Joseph E. Kirk was recently republished and a supply has been placed in our hands for distribution. We encourage you to order a free sample, or better, order enough for distribution. The price, in quantities, is 45 cents per 100, 25 cents per 50.

RADIO PROGRAM IN TENNESSEE

Friends in or near western Tennessee may wish to listen to the program, "Gospel of Grace" over WBOL, 1560 kc. Pastor Elmer E. Shaver conducts this program which is heard at 8 a.m. each Saturday and 3 p.m. each Sunday.

MAKING GOD KNOWN

The story of Paul at Athens is an interesting story. It seems that with every reading of it, one can find fresh thoughts for meditation. If you haven't read it lately, turn to Acts 17:16 and read it again.

If the apostle were among us today, he would undoubtedly find much to stir his heart. Can you imagine some of his experiences? First, he would probably meet the worshipers of the "Traditional" god—those who follow parents and family in a thoughtless sort of way. "It is good enough for me," they say, but are not much in earnest about their faith.

Next, he would perhaps see the followers of the "Popular" god—those whose names on a membership roster means so much to them. "A good name in the community" and prestige among associates are sought by these worshipers.

Paul would also find a "Convenient" god, with worshipers looking for benefits to themselves. "It *pays* to serve God" they insist, as though worship had no higher function than to obtain temporal blessings from above.

The "Distant" god, so far away that worshipers approach only through many mediators, Paul would also meet today. "Good works" are recommended by these as they seek to please their far-away deity.

The strange "Plural" god; the god who plans an endless death for most of mankind; as well as the cruel god who punishes eternally—these and many more would Paul find in the religious world today. Would his spirit be incited? Surely he would have something

to say "on every day" to "those happening along"! How he would strive to make known the glorious God of love and grace!

As believers of today, our own hearts are often stirred as we think of the wonderful Unknown God Who has become *known* to us. How can we give others the knowledge of Him Who is so dear to us? Are there not *some* who will listen?

To help us, some wise suggestions are quoted from an editorial by A. E. Knoch in Volume 18:

"...Many have written to us seeking advice how to approach their friends, fearing that they will make a breach rather than further the truth. No specific directions can be given, for all cases have their individual peculiarities. In general, however, we should first endeavor to ascertain (if we do not already know) what theological ground we have to meet, and what special line of things most interests those with whom we come into contact. Then let us *not* proceed to set them right where we think they are wrong, but let us sympathize with them as far as we can and acknowledge fully where we agree.

"The next step is to give or loan them some literature* which they will enjoy, and in which they will find little to which they can object.

"...After they become conscious that we have precious truth which we wish to share with them, and are eager to reconsider their own theology, then a gracious presentation of those pamphlets which oppose their position will not offend and repulse, but will be welcomed and will produce the desired effect..."

Only a few listened to Paul at Athens—*really* listened. But those few brought great joy to the heart of Paul as

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*An Introductory Literature Assortment is now available free of charge to those who request it for themselves personally. It contains twelve booklets in all, which are sent four a week for three weeks.

they received the Truth he brought to them. Great joy will be ours as we share the truth concerning our loving God—the Unknown God that so few know and understand. Let us strive to make Him *known!* Let us wisely share with others that they may know Him, too! F.S.

The Children's Page

GALATIANS

Do you remember reading in Acts how the apostle Paul made long missionary journeys? On one of his trips, Paul visited the country of Galatia. As he preached about the Lord Jesus Christ, many people listened, and some of them became believers as they heard him speak.

Later, as Paul was busy preaching in other places, certain men came to Galatia as teachers. Their teaching was twisted and strange, and very different from Paul's teaching. The believers became confused. Some of them almost forgot what Paul had taught them.

Paul was very unhappy because these men came to Galatia. So he wrote a letter to his friends in Galatia to remind them that what he had preached to them was *God's* word, it was God's *evangel*—which means "good news."

"For I am making known to you, brethren, as to the evangel which is being brought by me, that it is not in accord with man. For neither did I accept it from a man, nor was I taught it, but it came through a revelation of Jesus Christ." (Gal. 1:11, 12). Since God gave him the true evangel, Paul wanted the Galatians to believe *it* and nothing else. They *must not* listen to strange teachers! They must *not* forget the "good news"!

Do you know this "good news"? Do you know that Christ died for *your* sins? That He arose from the dead, never to die again? You cannot make yourself good, but if you trust the Saviour, He will give you *His* goodness. Then your heart will be happy and free. Won't you accept the Lord Jesus today as your very own Saviour? F.S.

WILLIAM EDMUND LONGLAND

The Sheffield (England) Concordant Scripture Study Class regrets to have to report the death of the last of its original members. On February 5 last, Brother Longland fell asleep, peacefully, after a brief illness. He was 84 years of age. His death concludes a period of fellowship and joy in the Lord, extending from the middle of the first decade of this century, when the Sheffield class came into being. Bro. Longland grew up in the Salvation Army, but contact with friends brought him into touch with Dr. Bullinger's journal, *Things to Come*. The class became acquainted with *Unsearchable Riches* at its first number, and later the Concordant Version. The many years of fellowship around God's Word were a joy to our brother, for to learn of God's purpose and the glories of His Son generated much thankfulness in his spirit. Those of the class who remain will ever remember our brother, and we look forward to the fulfillment of his faith and ours, when our Lord calls us to meet Him in the air. He is survived by his wife, who is 87, and has been an invalid for a number of years. Her illness had, during this time, prevented our brother's regular attendance.

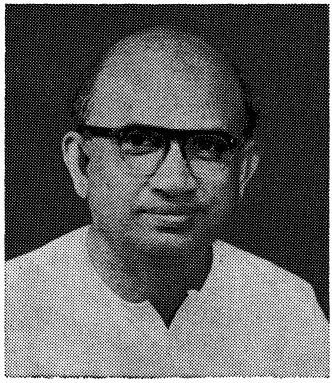
E.H.C.

AUDLEY STEWART HEINTZELMAN

Wednesday, February 12, marked the death of a strong and courageous advocate of the Scriptures in the Youngstown, Ohio area, Brother A. S. Heintzelman of Hubbard, Ohio. He had conducted a class for Bible study in his home from about 1948 to 1958, when failing health forced him to abandon it. Prior to that he had been an elder and a Sunday School teacher in a local church, but some of the truths he was teaching there were distasteful so that this activity could not be continued.

Bro. Heintzelman was the father-in-law of R. B. Killen, leader of the Community Church of Centerville, Ohio. We are not sure just how many others are left who will miss him, in addition to his daughter Amber of Centerville, but we do know that this is of lesser importance than the fact that we shall all meet at the appearing of our blessed Lord and Saviour, and that the bodily afflictions which our brother had suffered for the last few years, will then be a thing of the past. E.O.K.

BROTHER T. D. IYPE OF INDIA WRITES:



...I met a gentleman, who looked to be an officer. I approached him and congratulated him. He became very pleased with me that we began a friendly talk. He told me that he is Deputy Tahsilder and put up in a place "Ponnan." After a little while we became very close and the opportunity was not missed. He is a Roman Catholic. But he did not hesitate. He heard me and quite willingly and much pleased he took from me "The Romans." He told me that he would go through the booklet very attentively. Meanwhile I got a car to Kunnamkulam. When I came half the way, I saw by the roadside a poor old Christian in a hut. I did not go further. I paid the Taxi driver and went to him. The poor old man is sick for a very long time. No one approached him. It was a very blessed meeting. I told him about the love of God. We had a very long talk. The poor man rests in his skin and bones. He told me that in his lifetime he has not enjoyed so precious and sweet a time like that. I had some money with me, which I gave him. He thanked me with tears of gratitude. After prayer I bade farewell. Half the way I had to walk home and the long walk was not felt. Thank God. I am praying for you all. Yours in His blessed service, *T.D.Iype*

"We are thanking God always concerning you all" (1 Thessalonians 1:2).

"And let the PEACE of Christ be arbitrating in your hearts, for which you were called also in one body; and BECOME THANKFUL." (Colossians 3:15).

"Let NOTHING be worrying you, but in EVERYTHING, by prayer and petition, with THANKSGIVING, let your requests be made known to God" (Philippians 4:6).

"BLESSED is the God and Father of our Lord Jesus Christ, Who BLESSES us with every spiritual BLESSING among the celestials, in Christ" (Ephesians 1:3)

"Now my God shall be filling your every need in accord with His riches in glory in Christ Jesus" (Philippians 4:19).

"Be rejoicing in the Lord always! . . . the Lord is near." (Philippians 4:4, 5)

"Yet now are remaining FAITH, EXPECTATION, LOVE—these three. Yet the greatest of these is love. Be pursuing love" (1 Corinthians 13:13).

"Now we are aware that God is working ALL together for the good of those who are loving God" (Romans 8:28).

CONCORDANT VERSION STATIONERY

Reproduced in the boxes above are the eight Scripture verses selected for our latest assortment of Scripture verse stationery. We pray that this selection of verses will be useful for writing to many different types of correspondents. As an experiment, we are offering a box of this stationery *free of charge,* while our supply lasts.

UNSEARCHABLE RICHES FOR JULY, 1964
BEING THE FOURTH NUMBER OF VOLUME FIFTY-FIVE

EDITORIAL

THE FORTHCOMING EDITION of the Concordant Version of the Greek Scriptures is now all in type. The last chapter of Revelation was finished the latter part of May. There is still much that must be done before the type is ready for the printer, but the initial stage of the work has been completed and we are thankful to God that the checking work is now going forward at a good pace and final proofs should go out before too many months.

We feel that the new edition will contain practically all the most helpful features of previous editions, as well as a number of new features which should make it even more popular with the public. Perhaps the one single innovation which may prove to be the most welcome is the very large readable typeface. Many have asked that we publish the Concordant Version in a larger, more easy-to-read typeface. We have selected the largest typeface possible (technically known among printers as "11 point Grajon with bold face") which would still keep the "Testament" to a practical usable size book.

Another improved feature of this next edition will be the good quality paper stock we plan to use. It will be stronger, thinner, and whiter than in previous editions and should prove very durable. There will be generous margins all around the printed text for those who want to mark their Versions in various ways and to make notations.

THE BINDING

The type of binding for the book is still somewhat unsettled. We have just received a sample "dummy" (a book of the same number of pages with a sample of the binding, but the pages are all blank) from a firm in Des Moines, Iowa, which claims that it can bind the version in a suitable plastic binding for a very nominal price per book. There would be some extra charges, no doubt, plus the shipping costs to and from Des Moines, but this still appears to be a fairly practical price.

In addition to a plastic bound edition we may also make available a cloth-bound, heavy duty hard wear binding (similar to that found on books in libraries) which will be especially suitable for use by teachers and missionaries, as well as for donating to libraries, schools and institutions.

For those who desire a genuine leather binding, these will probably be available at a price approximating our actual costs.

For those who wish to have their own copy bound to their own specifications by their own local bindery, unbound copies will be available. Unbound copies may also be trimmed on all four sides and punched for insertion in a three-ring binder, so that pages of notes may be placed between the pages of the version, for those who wish to make their own study Bible.

We covet your prayers that as we proceed to make our final decisions in these areas we will feel definite and distinct Divine guidance every step of the way. We desire to make this version available in as useful a form as possible at as low a price as is practical.

THE FUTURE OF THE MAGAZINE

In the *Concordant Newsletter* for May-June, 1964 I outlined some ideas for improving the content of the magazine and making it more interesting and useful to a greater number of Scripture students.

Among the new features which I mentioned in the Newsletter which I would like to see included in future issues are the following:

1. A course in Sacred Greek, written by Brother Dean Hough of Baldwin, Michigan. This is the same course that was offered to our readers, in mimeographed form, some months ago. Not only is this course very fascinating, but it also is very devotional in nature and the examples Dean uses to illustrate each lesson are not only educational but also edifying.

2. We would like to reprint some of the wonderful devotional meditations written many years ago by the late brother William Mealand of England. The vast majority of our readers have never had the opportunity to enjoy these illuminating studies, and even those who have read them when they first appeared will welcome their return to our pages, I am quite sure.

3. An inspirational poem or two, submitted by one of our readers. We cannot reprint poems taken from other publications however, since these are usually under copyright.

4. A new song or hymn which we feel will be a blessing to all believers, giving them more words to sing the praises of our Lord and Saviour.

5. Perhaps a "fellowship" department where we may share letters from our readers, and answer questions and problems which are submitted to us.

6. Eventually perhaps a series of "Pure and Simple" Bible Studies might be included, where the truths of the Scriptures are stated as simply as possible, for the sake of new readers, beginners, and younger students. Not only should these studies be "simple" to understand but they should also be as "pure" and true to the Scriptures as possible, stated in sound, scriptural expressions.

THE NEWSLETTER

We have also been considering the idea of increasing the circulation of the *Concordant Newsletter* to include *all* of the readers of Unsearchable Riches, so that they would receive something from us nearly every month. We would also like to increase the size of the *Newsletter* from four to eight pages, and perhaps even larger at a later date. (And we would like to make it available to *all* who desire it, even those who do not subscribe to Unsearchable Riches).

To increase the circulation of the Newsletter to this extent (the present circulation is under 100 copies mailed out, with a total of about 500 distributed in our mail and with orders during a two month period) would mean that the Concern would have to purchase a larger, more efficient printing press for our own plant. Our present press was built before the turn of the century and must be fed, each sheet by hand, one at a time, once through the press for each side of the *Newsletter,* making a thousand hand operations for each Newsletter run. Were we to increase the circulation of the Newsletter to 2500 copies and increase the number of pages from four to eight this would mean 10,000 hand operations and would consume more than 24 hours time. A modern press can do the same amount of work in only a few hours, and completely unattended. We estimate that the press we will need for the job (as well as for doing a great deal of other tract and pamphlet printing for the Concern) will cost about $1000 in used condition. When we wrote the May-June Newsletter we described the Heidelberg platen press, which costs about $2500 used, but since that time we have done quite a bit of further investigation and learned that a Miehle vertical press can do most of the same things that a Heidelberg can, and can also do certain jobs better. In used condition a Miehle vertical press can occasionally be purchased for as little as $1000, or a saving to the Concern of

about $1500. We are now praying that if this is the Lord's will, He will direct us to purchase exactly the right press, and at an economical price. Please join us in prayer about these matters. If the Concern is doing a part of God's present work, then we must not be reticent about bringing even such mundane matters before Him for His guidance. We dare not take a step without the assurance, by His spirit, that we are in His will.

—David

SISTER CARINO SICK



Brother Carino, of Binalonan, Pangasinan, is shown with his wife. He has been preaching the reconciliation of all in the northern part of the Philippines for a number of years. In a letter received recently, he writes, "I can surely praise and thank God that my son and I have safely returned home from our missionary trip a few days ago. On our trip we held open air meetings with a very good attendance. After the preaching many questions were asked concerning the millennium and the work of Christ during the thousand years. Those that heard this message were surprised of this truth. Some have told me that this are plain truth. Some said that I am teaching a very dangerous message because they have been teaching eternal punishment and annihilation. I told them that I will continue to give this message. . . Please pray for us and our needs as we pray for you."

Just before going to press, we received the following word from Brother Carino:

(*Letter appears on following page*)

LETTER FROM BROTHER CARINO

Dear Bro. Knoch: June 18, 1964

Christian greetings from the Philippines. A few days ago I sent you a brief report of the Lord's work in the northern part of the Island, where my son and I and some of the brothers and sisters had conducted some meetings.

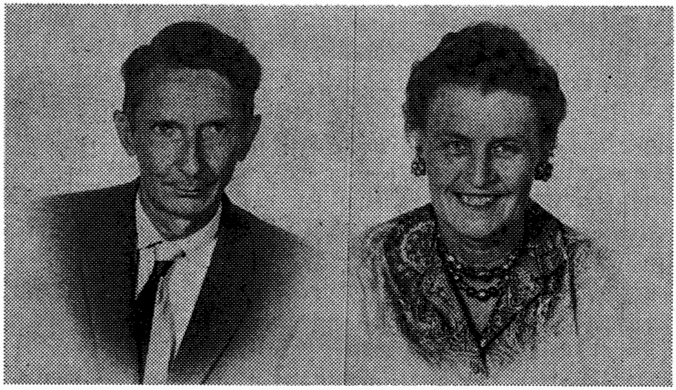
Now I am not able to go very far on account of my wife who just got sick three days ago. Please pray for her healing that she may be made whole again so I can go anywhere as the Lord wills. We do not have money to spend for her needs. The money that our daughter sent us a few days ago, was all used to buy cement, gravel and lumber to put a concrete flooring for our house and for two more rooms, so that when our visitors of like faith come to our home they will have some place to sleep. More are accepting the message of the restitution of all things; so more are coming to our home. We are going to have two Bible Seminars in one year, besides our fellowship meetings so we needed more rooms in our house. Our home is our headquarters here in the northern Philippines.

Please pray for our work and needs here as we do for all of you. Hoping to hear from you soon.

Your Brother in His Service,
Potenciano C. Carino

VISITING CALIFORNIA?

If you are going to be in California during the summer we do hope you will plan to stop by our headquarters in Saugus to see us, or, if more convenient, you may wish to stop by our Los Angeles office at 2823 East Sixth Street, where you will meet my brother Albert. Although you are always welcome, we will appreciate it very much if you can let us know in advance when you plan to stop by, for our duties often take one or more of us from the office, and we will make a special point of all being here to meet you, if we know when you are coming. Our telephone numbers are (area code 805) 259-2375 and 259-1392. Our Los Angeles phone number is (area code 213) ANgeles 1-1541. Do not call our Los Angeles office after 6 p.m. please.



Ernest and Alberta Knoch, who will visit Europe this summer.

ANNOUNCEMENT TO OUR FRIENDS IN EUROPE

FOR MANY YEARS, my wife, Alberta, and I have hoped that the Lord would make it possible for us to visit Europe. My wife has a number of close relatives in Sweden whom she has never seen. The Lord has prospered her real estate work sufficiently so that funds are available for the trip. Of course we would not want to come so close without visiting our brothers and sisters in the Lord in other parts of Europe, hence we give below a tentative itinerary. You will understand that time will be very limited, so that it will not be possible to go out of the way to visit individuals. We will be driving a Volvo automobile which we will pick up in Gothenburg, Sweden on August 10. By so doing, we can buy it for almost $400 less than the cost would be over here, and duty is lowered because we will have used it before shipment, yet shipment can be made through the Volvo company for only $25.00, all the way across

the Atlantic. Our son, Albert, will take over our present Volvo, to replace his 1950 Ford, which cannot last too much longer.

We will be arriving in Copenhagen about August 6 then to Gothenburg August 9. From there, we will be crossing Sweden towards Stockholm, and hope to be with Brother Hellsberg in Västerås about August 15. We will probably leave Sweden about August 25, going south via Hamburg and Pforzheim, Germany, where we should arrive about September 2. From there, we will proceed to Adliswil/Zürich, Switzerland, to confer with Brother Blaettler and the brethren who handle the Swiss Branch of the Concordant Publishing Concern. We plan to be there by September 6. Then we will, D.V., be going down the Rhine Valley and across to the coast via either France or Belgium. We will plan to be with the brethren in England on September 20 at the United Gathering in Stapleford. Plans after that are not definite yet as we have been unable to obtain the boat schedule for shipping the car. However we ourselves will be coming back on the M.S. Gripsholm which sails from Gothenburg on October 3.

Please pray with us that the Lord will guide us on this trip. We are looking forward with much joy to the opportunity for fellowship with our friends and brethren in the Lord in Europe. —*Ernest Knoch*

MRS. MARIE CAMPBELL

A resident of the Washington D.C. area, Sister Marie Campbell, a subscriber to *Unsearchable Riches* and a user of the Concordant Version of the Scriptures for many years, was put to repose in the Prince Georges County Hospital, Cheverly, Maryland, on May 17, 1964. Sister Campbell was the mother of five children. Her growth in grace, knowledge, and love, in recent years, has been an inspiration to concordant scripture students in this area. She will be greatly missed.

C.E.M.

THE SECOND DEATH

DEATH may be literal or figurative. In the statement "let the dead bury their dead" (Matt. 8:22) it is first used figuratively and then literally. The literal dead could not bury their dead. Neither would our Lord countenance the burial of the figuratively dead. It is important that we determine in each instance whether literal or figurative death is in view.

LITERAL DEATH

In deciding this point as to the second death it will help us to note that the phrase "this is the second death" is an *explanation* of what the lake of fire is. We have quite a few such explanations in the book of the Revelation (Unveiling). They are of two kinds; explanations of figures and explanations of literal facts. The important point for us to note is that, in no case, is the *explanation* figurative. The seven stars (Rev. 1:20) are figures; those they represent, the "angels" or messengers, are literal. So with the lampstands and the ecclesias or "churches" (Rev. 1:20). The statement "the horns are ten kings" stamps the beast with the horns as a figure and the ten kings as literal (Rev. 17:12). Likewise, the waters which John saw may not be real water, but the peoples and multitudes and nations are just what these words ordinarily imply (Rev. 17:15). So with great Babylon. When we read, "the woman

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NOTE: This article is part of a series which began in Volume 53, Number 1 (Jan., 1962). These back numbers are available.

which thou sawest is the great *city*" let us rest content with God's explanation and refuse to explain it further (Rev. 17:18). If the messengers and the ecclesias and the kings and the peoples are *literal,* then the city must also be a literal *city* and not some religious system or ecclesiastical power.

By this test, the Divine explanation of the lake of fire must be literal death.

We may not reason backward from this that the lake of fire is figurative, though it undoubtedly is full of significance. When we read of the "fine linen, which is the righteousness of the saints" (Rev. 19:8) we may well take the robes as literal, yet at the same time a most apt symbol of the just deeds of those who wear them. A literal statement may be explained as well as a figurative one. But in any case, whether the lake of fire be taken literally or figuratively, the laws of language bar us from making the *explanation* of it aught but a literal fact. In some instances when involved with other figures, as in an allegory (Gal. 4:25), the explanation does not, as first glance, seem literal. But a closer view of even such cases will show that the rule still holds. *Never let us explain God's explanations.*

THE VERB SUBSTANTIVE

For the sake of the student who may be interested in further study of figures and their explanation, as well as to guard against possible misapprehension, we will point out an interesting fact, which must always be taken into consideration by the reader of any version. In Greek the verb substantive (*"to be"* in its various forms, as *"am," "is," "are,"* etc.) is very often omitted, especially when it has its usual force. But when it has the special duty of explaining that one thing *represents,* or *means,* another, *then it cannot be omitted.* The Lamb (Rev. 17:14) *is* Lord of lords and King of kings. No one believes that a literal lamb will occupy this position,

but that the figure of a Lamb *represents* the Lord of lords and King of kings. But when we read on that "they that are with Him [are] called and chosen and faithful" we take it literally. He is not followed by certain qualities, such as faithfulness, but by those who have these qualities. The verb is omitted in the Greek. Luther had great difficulty in discriminating the literal from the figurative. Had he noticed this simple fact, that *is* is used only when there is a special aspect, or when it has the force of *represents,* he would have been saved much controversy and trial, and would not have forced the statement "This *is* My body" to mean that the bread was the literal body of our Lord. The same argument could be used to prove that we, too, are all His *literal* body, for the ecclesia *is* His body (Eph. 1:23)!

When, however, the verb is *omitted,* the statement is not explanatory but descriptive, even if, as is often the case in the original languages, the descriptive term is a noun, for the sake of emphasis.

DEATH AND HADES

On the other hand, the statement "death and hades (the unseen) were cast into the lake of fire" (Rev. 20:14) is purely figurative, for neither death nor hades is of such a nature as to be "cast." Fire would have no effect on them. This figure (metonymy, or Association) is so common that we need only to mention a few instances and everyone will see its force. Death and the unseen are put for their contents, for those *in* them are judged. So the world is put for those included in it. "God so loved the *world*"—that is, the people in it (John 3:16, 7:7; 2 Cor. 5:19), etc.). The earth is often put for its inhabitants (Gen. 6:11, 12, 13; Matt. 5:13, etc). Death, which includes all who had not been made alive in the former resurrection (Rev. 20:5), as well as the unseen world—all the remaining creatures still out of harmony with God—are cast into the lake of fire.

THE LAST CLASS

A consideration of the last class which is to be raised and vivified (1 Cor. 15:23, 24) will also lead us to the conclusion that the second death (which is the only death left at the consummation) must be a literal fact.

The Firstfruit of vivification was Christ. His death was a literal, physical fact. The second class, who are made alive in His presence, will also be raised from the dead in the resurrection of life.

Long before this, while they were still alive, they had known both death and resurrection in their figurative meaning. But we who are alive to God now, having been quickened by His Sipirit, look forward to a literal vivification—deliverance of our body (Rom. 8:23).

The third class—those who are vivified at the consummation, are previously raised to physical life to stand before the great white throne. It is evident that they must die again before the consummation, in order that they, too, may be included among those whom Christ makes alive. The Firstfruit was raised from literal death; most of those who are His enter death and await His lifegiving call. Does it not follow that the rest of the dead who will be raised at the resurrection of judgment, and are judged according to their deeds, must die again before they can be included in the third class of those who triumph over death? The last enemy is not banished when they are raised for judgment, but more than an eon later, at the consummation.

THE LAST EON

The last eon differs from all which precede it in some important particulars. The former things have passed by; all things are new; evil has been segregated and consigned to the lake of fire (Rev. 21:8) and *there is no change in character* (Rev. 22:11).

Not only will the unbelievers suffer the loss of eonian life and such a judgment as accords with their deeds,

but the earth is cleansed of their presence so that this last and most glorious of all the eons comes nearest of all to perfection. It will be the crowning glory of Christ and may be enjoyed only by those who have, by grace, believed on Him and have the gift of eonian life.

It is well to note, in this connection, that, during the last eon, death is *not* abolished. It is the *last* enemy. Other enemies are "sovereignty and authority." These continue during the last eon, for while there is no *temple* (Rev. 21:22) there is a *throne* (Rev. 22:1) and it is the throne of the Lambkin, and the saints reign for the whole eon (Rev. 22:5). Death cannot be abolished until after the reign of the saints has ceased, till the Son has handed over the Kingdom to the Father. Then the last enemy of all is banished by means of the vivification of all.

SECOND DEATH IS LIKE THE FIRST

That the second death leads to results immeasurably beyond the death which they had previously passed through, cannot be gainsaid. Death, for the unbeliever, is the portal to judgment. The second death will, at the consummation, usher into life in Christ. Nevertheless, while they are so distinct in their fruitage, the very fact that the lake of fire is defined for us as the second *death,* leads us to the inevitable conclusion that we are to discover its nature from the first death. The second Adam is so called, not because He is so superior to the first Adam, but because of His similarity to Him. Each heads a humanity. In fact, in every case the second thing must be interpreted by the first.

If the second death is death figurative, such as is spoken of in Romans—the regarding of the flesh—the result would be that the raised ungodly would continue to live to man, but be dead to God—a condition which, if undergone in a lake of fire, would be the equivalent of eternal torment reduced to one eon in its extent. The

"spiritually" dead, or much better, *figuratively* dead are always represented to us as physically alive. The dead who were to bury their dead and those who are minding, or disposed to, the flesh (Rom. 8:6) are all alive so far as this world is concerned. It is only in relation to God that they may be considered as dead at all. Now they suffer this alienation from Him in the midst of many comforts, oblivious to the loss which their condition involves. To transport such into a lake of fire (either figurative or literal) would be the most terrible fate which they could meet. One consideration forbids this. They are raised from the dead in the resurrection of *judgment* (not of *life*), hence *they are already figuratively dead.* If the lake of fire simply causes figurative death (a condition of alienation from God) then it really has no effect on them whatever. Instead of providing for ultimate reconciliation, it would only confirm them in their estrangement from God.

Sin's natural result is death. This is true of saint and sinner alike. For the present, until the presence of Christ, there is no difference between saint and sinner in this respect. But it is especially true of those who take part in the former resurrection, that over them the *second* death has no jurisdiction. Why? Because they are Christ's, and His blood fends them from all God's judgment.

The phrase "second death" occurs but once again. It is presented as a dreadful ordeal and one to be shunned. The overcomer in Smyrna is exhorted to be faithful unto death and is comforted with the assurance that he will not be *injured* by the second death (Rev. 2:11), for literally, that would be unjust to such.

ALL SET RIGHT

During this life, suffering and death come to all in most unexpected and unequal ways. Even among the

ungodly the worst criminals are spoiled and petted and lead a life of ease and die a painless death, while some bear patiently all their days with poverty and disease,—harming no one by their deeds, and yet they drag out a miserable existence till death seems to end all. Is this right? Is this just? Not at all. And it is for the rectification of all this unequal and unjust distribution of the ravages of sin, that the ungodly are summoned before the bar of the great white throne, to be judged *in harmony with their deeds.* God's justice will then be vindicated and the path prepared for their reconciliation at the consummation.

Let no one complain that the details of this last great assize are not fully made known to us. We have no personal interest in it and we may rest content that even in the case of those who are not conciliated to our God through the death of His Son, the Judge of all the earth *will do right.*

Yes, He will do much more than what is right. He will use the evil which overtakes them, just as He has always used it, for their own ultimate welfare and His own glory. His purpose is ever the same; only His *method* varies. He adjusts the means to the individual requirements of each case.

With unbelievers, who may not share in eonian life, He does not deal on the principle of *faith,* but *sight.* He ushers them into His presence and pays them the wages which are their due—death for the eons. After such a righting of wrongs, a sweeping away of all false and deceptive illusions, the road to reconciliation is very short. Faith is not needed as now, for He no longer hides Himself. Only life is needed, and this He gives them at the consummation.

WHY FIRE?

Why, we are asked, is this death accomplished by means of fire? God uses various agencies to attain His

ends, but there is always an aptitude and fitness in the instruments He employs. In Noah's days He cleansed away the abounding sin by means of *water*. And was not water a purifier well suited to the task? And if, in preparation for the last eon, He once more wished to dispose of evil, what more effective agent can be found than fire? Water may wash off outward, physical filth: fire is a chemical agent and enters into the inmost substance. It is the most searching purifier known. The flood did not purify its victims, but the earth on which they lived; neither does the lake of fire purify those who enter it, but the universe of which they form a part. It is no purgatory. All the salvation and blessing which will eventually come to those who emerge from it when the last enemy vanishes will be due to the virtue and power of the death of Christ.

It alone, unaided and unencumbered by aught that they may suffer or sustain, is amply sufficient to cleanse and purify and insure the life which Love has purposed shall be theirs when the eons shall have brought their harvest to His feet. A.E.K.

BALDWIN FELLOWSHIP, JULY 31 THROUGH AUGUST 9

Our friends in central Canada and in the mid-western section of the United States should make every effort to be present at the Baldwin, Michigan Fellowship this year. Please note that it will be for *one week* only. Let us encourage our friends in Baldwin who make such an effort to hold these meetings each year, by taking our families and/or friends to the Fellowship for a real feast around God's Word. Are you praying for the meetings?

JESSE L. ROGERS

Jesse L. Rogers, age 69, a Washington D.C. chiropractor and subscriber to *Unsearchable Riches*; for many years a user of the Concordant Version of the Scriptures; died of a heart attack at his home, Tuesday, April 21, 1964. Words of comfort and consolation for friends and relatives were said at services during which the Concordant Version was used.

C.E.M.

THE CALL OF SAUL

"I am commissioning you to open their eyes"
(Acts 26:17, 18).

THE CAREFUL READER who has thoroughly studied the various commissions as dealt with in the current series "The Secret of the Evangel," will be well aware of the difference between the "Previous Commissions" (volume 53) and the two commissions to Peter on the one side, and Paul's commissions on the other (volume 54). The twelve received definite commissions from the Lord while He was still on earth; Paul, however, received his commissions from the risen and glorified Christ in heaven.

We all have read, time and again, what happened on the Damascus road when Saul was given his initial commission. The Concordant Commentary (Acts 8:1; 9:1-4; 1 Tim. 1:16) offers this exegesis: "The following combines the three accounts (Acts 9:4-6; 22:7-10; 26:14-18) and probably includes all that passed between Saul and the Lord.

THE LORD: Saul, Saul, why are you persecuting Me? Hard is it for you to be kicking against the goads!

SAUL: Who art Thou, Lord?

THE LORD: *I* am Jesus, the Nazarene, Whom *you* are persecuting.

SAUL: What shall I be doing, Lord?

THE LORD: But rise and stand on your feet, 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. Rise and go into Damascus, and there you will be spoken to concerning all which has been set for you to do.

"With Stephen was interred the hope of the kingdom. Yet at the same time God begins to hint at *another testimony* of a very different character. The kingdom called for righteousness. It visited iniquity with swift judgment. In preparing for the new departure, God introduces Saul of Tarsus, not as a just or holy man, but as a malignant and vicious enemy. This is necessary because He is about to deal with those who are sinners and enemies, on the ground of grace. Grace cannot be shown to those who deserve aught. Merit mars it and hinders its outflow. Saul was, in very truth, the foremost of sinners. He exceeded the most rabid of the Sanhedrin in his hatred of Messiah and His people. If any man deserved to be damned, the man was Saul of Tarsus. Yet, eventually, he it is who is raised to the highest pinnacle of glory, far beyond the fondest hopes of Stephen or the twelve apostles. Such is the potency of grace when it is unhindered by human help!

"Saul was at the stoning of Stephen. He endorsed his assassination, and seems to have been the leader in the persecution which followed, until Jerusalem was emptied of all disciples except the apostles. The call of Saul is the most marvelous of all the manifestations of God's grace. It is a pattern for us who believe in this day of grace. He was the foremost of sinners, yet God made him the foremost of His saints. The grace of the Lord overwhelmed him, with faith and love in Christ Jesus (1 Tim. 1:12-16). The twelve apostles were called by the Lord on earth, before His ascension. Saul was

called by the ascended glorified Lord from heaven. They were called in the land. He was called outside the land.

"Paul's case is a pattern of God's present ways in grace. Instead of reforming and repenting and seeking to gain God's favor, he was madly endeavoring to do all in his power against Christ and His people (Acts 9:1, 2). He was the foremost sinner of his day, and deserved the direst doom. Instead, he receives the greatest grace. Once outside the land of Israel, where God's grace was unrestrained by the law and His dealings with the covenant people, God calls him and transforms him into His most brilliant exponent of grace. Corresponding to the gracious character of his call, he is assigned to the dispensation of God's grace among the nations, a ministry distinct and different from that of any of the twelve apostles. They had *mercy* for the nations as a result of Israel's blessing: he dispensed *grace* in spite of, and resulting from, Israel's failure."

With this background information well understood, we will now venture to bring out three salient points in connection with Paul's initial commission:

(1) Witness Paul

(2) Deputy of Christ

(3) Administrator of God's Secrets

As imitators of Paul and of the Lord (1 Thess. 1:6) we will find out that aspect one of Paul's commission does *not* pertain to us. The Lord bids us, however, "attempt the same thing in the same manner" with regard to aspects two and three. He commissions you and me to open the eyes of others, as deputies of Christ, and administrators of God's secrets.

LUKE'S EYEWITNESSES AND DEPUTIES OF THE WORD

The Greek for *witness* in Acts 26:16 is *martura* and reminds us of the English word "martyr" which denotes a person suffering for his convictions. In the scriptures, however, the Greek word is never used in this sense, but

describes a person who *testifies to facts which he has perceived* (Keyword Concordance to the Concordant Version, page 330).

The second occurrence of this word in Acts (1:21, 22) is in connection with the qualifications of an apostle, such as the eleven were: "Then, of the men coming together with us in all the time in which the Lord Jesus came in and out to us, *beginning from the baptism of John until the day on which He was taken up from us,* of these one is to become a *witness of His resurrection together with us.*"

In other words, the twelve were to bear witness or testify to facts which they had perceived themselves, i.e., the Lord's earthly career from John's baptism to His ascension. Apparently they were not the only ones to whom Luke (at the beginning of his first account) refers as "eyewitnesses and deputies of the word" (Luke 1:2), for the disciples to which Joseph and Matthias belonged (Acts 1:23), had been eyewitnesses, too, since the day of the Lord's baptism by John.

Because of their constant loyal attendance, and since they had left everything in order to follow the Lord (Matt. 19:27, 28), the twelve could qualify for the office of an apostle in the Pentecostal ecclesia which Peter was ordained to establish in Jerusalem "at the fulfillment of the day of Pentecost" (Acts 2:1-47).

Saul of Tarsus definitely did *not* measure up to the fixed standard of requirements for the office of an apostle as the twelve did. This is why he said of himself, "For *I* am the least of the apostles, who am not competent to be called an apostle, because I persecute the ecclesia of God" (1 Cor. 15:9). Authority to sit on twelve thrones and to judge the twelve tribes of Israel in the coming kingdom, had been vested in those who were fully *qualified* for this *highest office on earth,* ever to be held by human beings. However, there can never be a thirteenth throne in Israel for an *unqualified*

apostle like Paul. But Christ in His celestial glory would eventually qualify him to judge celestial messengers and potentates, and thus occupy the bench in the *highest celestial tribunal* (1 Cor. 6:2, 3).

WITNESS PAUL

Before His ascension, the eleven had asked the Lord, "Art Thou at this time restoring the kingdom to Israel?" And He had answered them, "Not yours is it to know times or eras which the Father placed in His own jurisdiction. But... *you shall be My witnesses* both in Jerusalem and in entire Judea and Samaria, and as far as the limits of the land" (Acts 1:6-8).

Now Paul could never *testify* (or be a witness) to the facts which *they* had perceived. When he refers to these fundamental facts in the Lord's earthly career, he is careful to use a different pattern of words:

"For *I give over to you* among the first *what I accepted also,* that Christ died for our sins according to the scriptures, and that He was entombed, and that He has been roused the third day according to the scriptures, and that He was seen by... all the apostles..." (1 Cor. 15:3-8).

When *Christ in His glory* appointed Saul as a deputy and a *witness* (Acts 26:14-18), He selected him for a different kind of *testimony* which was in harmony with the situation. Saul was told to testify and bear *witness of what he had perceived.* In other words, the theme of his testimony was to be *Christ in His glory.* In addition, his testimony was to be *progressive,* so as to include *that in which He would be seen by him in the future.* This means that Saul was going to receive additional commissions and further revelations of things unheard of heretofore, thus *progressing from glory to glory* as had no mortal before him.

As to the Lord's earthly service up to His ascension, Paul accepted the facts from others and passed them on

to his listeners and readers, as we have just seen (1 Cor. 15:3-8). But he did not go into the details of the life of Jesus. As a matter of fact, he was not concerned with His *life* at all, but rather with *His death, burial, and resurrection.* As soon as these fundamental facts were received, Witness Paul gave his *own* testimony of the celestial glories of Christ which *he* had perceived and which he calls "the testimony of our Lord" (2 Tim. 1:8).

Since none of *us* were present when Christ in His glory was seen by Paul, he is the only eyewitness to its celestial splendor. *We* cannot testify to what he saw and what he heard. However, we are supposed to *pass on to others what we have accepted from Paul,* so that "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).

As imitators of Paul and of the Lord, we are supposed to *open the eyes* of those who believe the fundamental facts of 1 Corinthians 15:3, 4, and to uncover their faces, so that, in spirit, they can view our Lord's celestial glory as in a mirror, being transformed into the same image, thus progressing from glory to glory as Witness Paul once did himself. Hence his fivefold command to Timothy as to the *word of Christ in His celestial glory*: Herald the Word! Stand by it! Opportunely, inopportunely! Expose! Rebuke! Entreat! (2 Tim. 4:2).

DEPUTY PAUL

The eyewitnesses of the Lord's earthly life were able to testify to the *facts* which *they* had perceived and to the *words* which *they* had heard. Hence they were called by Luke: *eyewitnesses and deputies of the word.* As many of these divine facts as are "beneficial for teaching, for exposure, for correction, for discipline in righteousness" (2 Tim. 3:16), are recorded for us in the

accounts of Matthew, Mark, Luke, John and elsewhere in the Greek Scriptures. Their knowledge provides most of the essential background information for a thorough understanding of those additional divine facts of which *Paul alone* became a *deputy* and a *witness.*

Deputy Paul, too, became a *deputy of the word,* i.e., the risen Christ's word, progressing from *the word of the cross* to the revelation of celestial secrets. Hence he calls himself a *deputy of Christ* and administrator of God's secrets (1 Cor. 4:1). Step by step, as he received the word from Christ in His celestial glory, he unfolded it in his epistles, beginning with the two letters to the Thessalonians, and then proceeding from Romans to Philemon.

These additional divine facts and words, the Pauline "testimony of our Lord" are among those at which our Lord had hinted when He said to the eleven, "Still much more have I to say to you, but you are not able to bear it at present" (John 16:12). This means that their knowledge was *not complete.* Even their additional instruction prior to the ascension of the Lord was restricted to the "kingdom of God" of which the prophets of old had told (Dan. 2:44; 7:27). The Lord never talked to His disciples about things which they could not yet understand, just as in Paul's initial commission, He did not make mention of any *secrets* to be revealed to him in the future. Hence there was no reason to mention the office of "administrator of God's secrets" at that time.

Spiritually, Saul was still a minor then and, therefore, was unable to grasp anything except the fundamental facts of 1 Corinthians 15:3, 4, and the general outline of his own commission. But he made progress in his spiritual understanding when the risen Christ Himself lead him from glory to glory, until he was qualified to *complete the Word of God* which is now before us in the Hebrew and the Greek Scriptures (Col. 1:25). The

Concordant Commentary explains this completion of the Word of God as follows:

"Colossians was not by any means the last of the Greek Scriptures to be penned. Paul completed or filled up the Word of God in another sense. All the other scriptures were limited in their scope to the earth, as to space, and to the eons, as to time. They were concerned with a fragment of the universe. In them the nations could have only a subordinate place and position. As the secret of Christ breaks beyond the barriers of Judaism, these restrictions vanish. On earth, Messiah never left the land of Israel. Now, in spirit, He walks among the nations, dispensing blessing as He did in the days of His earthly sojourn. Christ, Who *never* went among the nations before His ascension, met Paul outside the land, on the Damascus road, *not as the lowly Jesus, but as the glorified Son of God.* Gradually, in spirit, through the apostle's ministries, He unfolds His secret purpose, to be to the nations, in spirit, all that He had been to Israel in flesh, and far more. This is the secret: *Christ among the nations, a glorious expectation!* Not a subordinate place in the earthly kingdom, but a pre-eminent place in His celestial domains."

GLORY AND SUBJECTION GO TOGETHER

It is interesting to note that the literal meaning of the Greek word for *deputy* is UNDER-ROWER. This word picture is taken from the ancient galleys which were propelled with oars by the *rowers, under* the strict supervision of their taskmaster. In the Concordant Version, the verb is rendered *to subserve* (Acts 13:36; 20:34; 24:23). Hence the noun denotes a person in a *sub*servient capacity, i.e., officially, a *deputy* (see Lexical Concordance, page 287). Deputy Paul had to forego his former independence. When he recognized Christ as his Lord, he said in *complete subjection*: "What shall

I be doing, Lord?" This is also brought out by the *manner* of the call of Saul; Christ appeared in His celestial *glory* and *subjected* him *under* His feet, for glory and subjection go together, as the following quotation (from volume 29, page 315) shows.

"Paul never met our Lord in His post-resurrection body, as He presented Himself to His disciples. When he saw Him, it was enveloped in a glory which the eyes of the disciples never could have borne. To the disciples on the way to Emmaus our Lord presented no outward evidence of His glorified position. This was dimmed, and invisible in His intercourse with the kingdom saints. This was *not* the body which pertained to His glory. This is *not* the prototype of our future frame. Even the transformation on the holy mount, though His face shone as the sun, seems to have been bearable to their sight (Matt. 17:2). But when Saul saw Him on the Damascus road, the light irradiating Him was *above* the brightness of the sun (Acts 26:13). Its beams were too bright for Saul's poor eyes, and blinded them, scorching the sclerotic coat into scales (Acts 9:18). Such is the body of His glory.

"*Contrary to our conceptions,* glory and subjection go together. Now our flesh is not subject and is inglorious. Then it will be endued with power and effulgent in its splendor. This is because it is once more connected with the source of life and power and fully under the sway of Christ. Independence and insubjection drag down to degradation and death. Dependence and subjection lead to life and glory. The transfiguration of our bodies will inaugurate a similar operation to include *the whole universe, for He is able to subject all to Him.* In each case it will involve *glorification,* so that, at the consummation, when all will be subject, He will hand over to God *a universe glorified as well as subject.*"

JOHN MARK WAS NOT SUBSERVIENT

In his second account, Luke reports of a deputy who was *not sub*servient, i.e., he was willing to *serve* the Lord, as he saw fit, but *not under* Paul. He was willing to *row* in the Lord's galley, but he did not like the role of an UNDER-ROWER, subject to directions given by his senior teacher, Deputy Paul.

"Now they had John also as deputy... yet John, departing from them, returns to Jerusalem... the man who withdraws from them from Pamphylia and *comes not with them to the work...*" (Acts 13:5, 13; 15:38). Like John Mark, most of us are willing to serve; some are willing to be *sub*servient as humble imitators of Paul, but few can stand the humiliation of being ignored or disfellowshiped, or any kind of humiliation whatsoever. *Coming with Paul to the work* demands a *sub*servient deputy, for the apostle has already laid down the work rules in his epistles. As A.E.K. once said (volume 39/17), "The tide is against the truth. The desire for fellowship, for a living, for popularity, for gain and for fame, *and many other motives* not only discourage a teacher in standing for the truth, but tend to turn him against it. Those who stand firm, must count on apostasy and opposition."

ADMINISTRATOR PAUL

In the Scriptures, the term *administration* (literally HOME LAW) denotes an *orderly arrangement* for the management of affairs. The administration *of the* grace of God, and *of the* secret (Eph. 3:2, 9) is the same. It is the administration *characterized by* the grace of God and *by* secrecy. As per instruction, Administrator Paul was the first to *enlighten all* about it and *open their eyes.* As imitators of Paul and of the Lord, we are supposed to do just the same, even at the risk of being ignored or disfellowshiped.

Young Timothy seems to have been a faithful deputy

within limits. However, when his senior teacher, Administrator Paul, was no longer present and when all the ecclesias in Asia Minor had turned away from Pauline truth, he showed symptoms of timidity and was even ashamed of the special testimony which the Lord had commissioned to the apostle of the nations. Hence Paul wrote him, "You may not be ashamed, then, of the testimony of our Lord, nor yet of me, His prisoner, but suffer evil with the evangel... of which *I* was appointed a herald and an apostle and a teacher of the nations" (2 Tim. 1:8-11).

Paul himself was a *faithful* administrator (1 Cor. 4:2), for he closely followed the *orderly arrangement* of divine facts, just as he had learned them from the risen Christ in His glory. The apostle of the nations presented this new truth in an orderly manner and carefully arranged, as we find it, for example, in his epistle to the Romans. He did *not omit anything* about justification (which was no secret), nor about conciliation, "hushed up in times eonian" (Rom. 16:25).

Administrator Paul went into all the details of the WORD OF THE CROSS which requires our appropriation of such divine facts as faith righteousness, negative righteousness, and positive righteousness (Rom. 4:5, 6:17, 18; 8:9, 10). THE WORD OF THE CROSS also requires the appropriation of Christ's death (Rom. 6:6) and of "peace through the blood of His cross" (Col. 1:20), which is the reconciliation of the universe (*Unsearchable Riches,* volume 52, pages 129, 132, 167, 174). Paul's *orderly arrangement* is by far more comprehensive than the fundamental fact which he had originally accepted from others (1 Cor.15:3).

FULLY FOLLOW ME IN MY TEACHING!

The *orderly arrangement* is easily recognizable anywhere in God's Word, hence we find it in Paul's epistles too, as their skeleton index shows. The order is being

destroyed whenever any aspect of Pauline truth is *missing* in our presentation. As a *faithful* administrator, the apostle was FULLY discharging his service, and he warned his deputies to do the same (Col. 4:17; 2 Tim. 3:10; 4:5, 17). But ever since "all those in the province of Asia were turned away from" Paul's teaching and *his* terminology (the pattern of sound words which we hear from *him*), ever since the word of others "spread as gangrene," the ears of the majority have been tickled by the presentation of one myth after another, as a substitute for Paul's sound teaching, until today (2 Tim. 1:13; 2:17; 4:3, 4). If a myth were a flagrant error, it would be easily detected; but very often it is rather a distorted truth, where one aspect is being overemphasized so as to more or less obscure other vital aspects of the truth.

"Outstanding spirituality" is often claimed by those whose emotions are moved by a myth, who are carried away from Paul by a new wind of teaching (see Eph. 4:14), who are "deluding the hearts of the innocent" (Rom. 16:18) by *man-made adulation.* Even though adulation is the same in Greek as *blessing* (eulogia), it differs radically from our "spiritual blessing among the celestials" (Eph. 1:3). Even though *myth* (muthos) belongs, in Greek, to the same word family as *secret* (mustêrion), the most "spiritual" myth is just as man-made as the "outstanding spiritual" adulation that goes along with it.

What is being sought in administrators? Is it spiritual understanding, a clean heart, a clear conscience? As a matter of fact, Paul did not claim the latter for himself as an unfailing criterion (1 Cor. 4:4). In view of the many traps of the Adversary during this perilous period of the last days, only FAITHFULNESS is mentioned, since you can check it against the rules laid down by Paul and thus find out how *faithful* you have been as an administrator of God's secrets (1 Cor. 4:2). There is no

such scriptural yardstick for checking on the "spiritual attitude" of a believer. But no one would ever arrogate it to himself or others, if he were heeding the divine *sequence* of requests which include "growing in the realization of God . . . in all wisdom and spiritual understanding" (*Unsearchable Riches,* volume 51, pages 131-135).

Anyone who FULLY follows Paul's teaching should be able to distinguish "spiritual adulation" from *spiritual blessings among the celestials,* and men's myths from *God's secrets,* as long as he nurtures himself *daily* with the words of faith (many of them given as prayer guides) and with Paul's ideal teaching (1 Tim. 4:6). Now, do you pray daily for a spirit of wisdom and revelation, for the transcendent greatness of God's power, for boldness to make known the secret of the evangel, for the realization of God's will, and for an open door to herald the secret of Christ? Or have you ceased praying and requesting? Paul never ceased! *All* scripture is inspired by God; so are the *prayer guides* which Christ Jesus in His glory had Paul write down for us; they are beneficial for the correction of our prayer habits, that the man of God may be equipped with the right words for petitions, pleadings, and thanksgiving.

At one time or another every one of us has not been FULLY following Paul's teaching, or heralding, or praying. Therefore, we are all reminded to *remain in what we learned from him* and verified, and to *rekindle God's gracious gift* which we accepted from those who made it a point to closely listen to Witness Paul and imitate him as deputies of Christ and administrators of God's secrets.

THE PAULINE TRADITIONS

A *tradition,* in scriptural use, is what is *added by report* (Lexical Concordance, page 137). Paul speaks of the tradition of his fathers (Gal. 1:14), of human

tradition (Col. 2:8), and of "the traditions which you were taught" (2 Thess. 2:15), which the risen Christ had *added* to the fundamental facts (1 Cor. 15:3, 4).

Concerning these *additions,* as *reported* in his epistles, the apostle of the nations wrote the following reminder: "Consequently, then, brethren, stand firm! and hold to the traditions which you were taught, whether through word or through our epistle! Now may our Lord Jesus Christ Himself, and God, our Father, Who loves us, and is giving us an eonian consolation and a good expectation in grace, be consoling your hearts and establish you in every good work and word" (2 Thess. 2:15-17).

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

PRAYER FELLOWSHIP HELD AT SAUGUS

Special services were held at the Canyon Country Chapel presently meeting in the Ernest Knoch home near the office of the Concordant Publishing Concern in Saugus on Sunday, June 14, 1964. Friends from all over Southern California gathered to study Romans 12 and seek God's will through prayer regarding the building of a structure near the Concern headquarters to be used on Sunday mornings for the meetings, and to be used during the week as additional office space and a library for the Concern. David Knoch led the Scripture study in the morning and his brother Albert gave some insights into the book of Ezra in the afternoon. Many expressed thankfulness for the prayers of many other believers who, although they could not be present at the meetings, joined with us in prayer. The unity of the spirit was very evident.

UNITED GATHERING—MANCHESTER

May 10, 1964 marked another day of fruitful fellowship in which the ministry of Brother E. H. Clayton continued with the subject: "To Him be Glory in the Ecclesia," followed by Brother J. Essex in a talk on "Gifts," stressing how richly we are blessed in the favours received from our God and Father. The day closed with the ministry of Brother W. W. Bellman on "Divine Declarations—Subjection."

We thank those who so ably contributed to our needs in the absence of the late Brother Struthers and his family. The latter were much in our thoughts and prayers at this time of fellowship. E.G.J.

IEUE, THE DISTINGUISHER

GOD HAS GLORY utterly beyond our capacity to grasp. For the beginning of our understanding, it is necessary that His glory be analyzed into elements and displayed for us in a concrete manner. Yet the analysis must be done by God Himself. Not otherwise will the display be true, nor yet will it be effective to reach the result which He intends. The mode of display must be that which His wisdom chooses and designs. Briefly expressed, God must reveal Himself.

HUMANS AVERSE TO GOD'S GLORY

As we read in the Scriptures of the ways of Ieue we perceive His dealings with humanity and it quickly becomes evident that humans are so very averse to Him and His ways, so much so that only by following His own designings and His own directing of those designings, by His own power and ability, will results be reached which do actually reveal His glory. The cross was, so to speak, a culmination of one line of procedure, yet, to all appearances, so inglorious was it that the chief men of this eon would not crucify the Lord of glory had they known. God kept it a secret and concealed it from them. And then they crucify the Lord of glory (1 Cor. 2:6-8). Unwittingly, then, they executed the wisdom of God.

The call of Abraham has much around it which sug-

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gests almost inevitable hopelessness, for he was an idolator who knew not Ieue. God called Abraham with a view to the formation of a nation, and to this nation He was to confide a special mission for the world. Into this situation God placed the revealing and the achieving of His glory. Ieue distinguished Abraham in this way and for this purpose.

SONS OF JACOB UNWORTHY

These things are before us in the prophets, for the sons of Jacob have not proved themselves worthy of their forefather Abraham. He responded to the call of the Al Who-Suffices, the God of glory, and it came to be that Ieue refers to him as "My love" (Isaiah 41:8). Yet rarely, as a people, do Abraham's descendants even begin to rise to the glory of Ieue as did their ancestor. The Lord Jesus found them weaned from idolatry, yet they were a self-righteous people, ready to regard Abraham as their father without doing the works of that one. The nation had produced the Pharisee claiming to be beyond reproach in his obedience to Moses. Yet the Pharisee did not do the works of God.

Ieue, by His prophet, pointed the people of Judah and Jerusalem to Abraham (51:2) as the rock from whence they were hewn, the pierced cistern from whence they were picked. This Ieue was ready to acknowledge and stress to them, not because they were Abraham's peers, but rather to remind them of their origin and the relationship He had afforded to them. In Jacob's sons, Ieue had planned to show His glory, and in the showing they were to benefit and to be associated with Him in His ways for all the nations of the earth. Yet *they* must *first* come to His glory. This they constantly resisted.

It is very notable that in giving their history Ieue does not shield or repress the recording of the failings of His people. The inspired record gives a faithful

report; in fact, there is the possible view that the record is not alone against the people, but also it could be construed as a witness against Ieue Himself. Did He not choose their forefather? And did not Ieue discern the character of his descendants and the discipline which they would resist?

THE WOE IS FOR DISCIPLINE

The prior part of this chapter (29) deals with the woe which Judah and Jerusalem have incurred for themselves. Ieue will bring the enemy up to the gates of Jerusalem. It is the same enemy which had, in only recent years, despoiled Samaria and taken the people into captivity. When we note them carefully, these surrounding circumstances help make the record we are given in these verses more vivid to us, as they speak of Ieue's glory, just after announcing the woe which hangs over Ieue's nation.

The woe is a most serious matter, yet it is an interlude calculated to serve as a necessary link in the chain of events through which Ieue leads onward to His glory in His people. He is moving toward the situation described at Isaiah 54:13, when it will be said: "All your sons are taught by Ieue, and much is the welfare of you." So too does Ieue's word, through His prophet, say of them: "And your people, all of them are righteous, For the eon shall they tenant the land." The prophetic word speaks with reserve and balance, yet this should not be construed as suggesting any lack or uncertainty that Ieue will reach His intention. Rather is it the quietness of our God by which He seeks to command our attention to His word, and, at the same time, commend it to us as corresponding to His own effulgence, which cannot be gainsaid.

ABRAHAM NOT RANSOMED

That the Concordant Version should prefer a 'conjecture' for the verse 29:22 requires a little explana-

tion. The Hebrew reads פדה *phde*, which the Authorized Version renders by "redeem." The Concordant Version allots גאל *gal* to REDEEM and RANSOM to פדה *phde*, so that the Concordant Version would have to be "ransom." But the Septuagint appears to have read פלה *phle*, for its rendering is a word which means "sever," and this is the only instance when פדה *phde* is so rendered, as judged by the masoretical Hebrew text. In Hebrew, the ד *d* and the ל *l* have much more similarity than they have in English. Moreover, the contexts requires a sense more in keeping with the reading of the Septuagint than is the Hebrew פדה *phde*. It can hardly be said that Ieue ransomed Abraham, for no special claim upon him existed, and this is a necessary position ere there can be either "ransom" or "redeem." Like other nations, Abraham was given over to the alueim of their own making, and God left the nations to follow their own ways.

This can be illustrated by means of the case of Jacob, for, though his name is used of the nation (see 43:1; 44:22, 23) yet it would also be true of him as an individual, for both nation and individual had rights by which they could be redeemed. The more exact thought in regard to 29:22, which the Concordant Version uses from the Septuagint, is that Ieue distinguished Abraham out of the mass of idolators, He chose him and called him, and Abraham gave heed to Him. These are the details which lie behind the word 'distinguished' used in the Concordant Version and so marked.

The call of Abraham bases itself upon the fact that God is Sovereign, indebted to none, nor does He consult anyone other than Himself. God did not redeem Abraham in order to call him, nor did He first ransom him. Such ideas are not necessary as the prelude of "Abraham believes God and it is reckoned to him for righteousness." To distinguish, to choose and to call Abraham, God retires into His own inherent glory. It was

God's righteousness which spoke to Abraham and required his obedience. Abraham believed God. The two sides then corresponded. Forthwith Ieue's ways proceed to their purpose, and Abraham fulfils that which was reckoned of him by God.

IEUE, THE DISTINGUISHER

22 Wherefore, thus says Ieue to the house of Jacob,
He Who distinguished Abraham:
"Not now is Jacob ashamed,
And not now is the face of Israel hot.
23 For when they see their boys, the work of My hands,
within them, they will hallow My name,
And they will hallow the Holy One of Jacob,
And by the Alueim of Israel shall they be terrified.
24 And those straying in spirit shall know understanding,
And the grumblers shall learn influence,
And the deriders' tongues shall learn to talk welfare."

Israel's sons are to be worthy of the kingdom of God. Zion's rescue, at the time when this prophecy is given, is made the detail upon which to review Ieue's dealings with His people, and look forward to the glory He will yet achieve in them. The declaration of a woe upon them has an aspect which seems adverse to the achieving of glory in them, and yet, amidst the woe, Ieue gives the most wonderful deliverance. "He Who distinguished Abraham" looks back to the bringing of Abraham out of the idolatry which then wholly engulfed the nations of the earth, and in which Abraham also engaged with his kin. That same idolatry was, in Isaiah's time, operating and threatening to consume Israel, the people which Ieue had created as the means whereby He will establish His name in the earth, and thus exclude all idolatry from it.

A further reason to carry back to that beginning, when Abraham is distinguished, is because it gives rise to Jacob, and then to his sons. These sons Jacob assessed in the closing days of his life, yet his assessing was to show to his sons their lack. In Genesis 49 he looked at the sons of *Jacob,* but he did so, not as their physical

father, but rather as the one who at Peniel was named *Israel.* The voice of Jacob spoke with the wisdom of Israel, for Peniel was the point of his spiritual metamorphosis. Israel really told his sons what they were as descended from Jacob. It was a lesson they did not learn. Yet Ieue will make them fully agreeable to His kingdom.

Ever has Jacob had cause to be ashamed of his descendants, due to their unfaithfulness to Ieue. Now, by His prophet, Ieue tells of the time when Israel's face will not be hot due to the waywardness of his offsprings and their stubbornness to the restraint and leading of Ieue. The prophecy looks at Jacob's boys, not as they were in their descent from him, for when Abraham and Israel do see these boys, they themselves will hallow the name of Ieue because of them. On their part, the "boys" will then hallow the holy One of Jacob, and at the Alueim of Israel will they be "terrified," but it will be that reverent and holy fear really worthy of the creature before God, and not the abject "terror" rendered to the idol.

The vast change in attitude which will then possess these "boys" is indicated by the opposites of verse 24; the straying one will have come to understand; the grumbler will have learned to receive influence, and the derider's tongue will talk welfare. These are the distinguishing accompaniments in those who will accord honor to the Alueim of Israel.

THE GLORY OF AL WHO-SUFFICES

How distinct is this from that which Jacob's sons brought upon themselves; that is, woe; but the woe will not prevent His glory from coming to Israel's sons. Ieue will actually bring them to His own glory, and He is able to tell them of it by the mouth of His prophets long before it comes to be. This is the glory of the Al of Israel Who distinguished Abraham. Behind the woe was His glory which is able to distinguish. E.H.C.

THE RECONCILIATION OF ALL

SATAN AND SIN

But sin has come upon the scene. Satan seeks to rob Him of every glory that He has. And (so to garner greater glory in the end) Satan is allowed to gain the allegiance of humanity. Like the vessel which the potter marred upon the wheel, but the fragments of the original remain, the fair creation has been destroyed and lies in the dust of Death. And, meanwhile, in His dishonored work, the Son of God is Himself dishonored. What shall be done to retrieve His Name and set things right again? The potter did not mend his marred device. He made another, altogether new. And so with God. He never mends. Patches and paint will make man's work quite presentable. Not so with the perfect work of God.

He has determined upon a new creation. Not in the material realm alone, but also in the spiritual sphere. Here this new creation is already an accomplished fact. Its public inauguration before the powers of heaven awaits our gathering together unto Him (1 Thess. 4:17; Col. 3:4).

A FALSE PHILOSOPHY AND THE "FULLNESS"

Of old, proud Gnosticism raised her silly head and denied these glories, every one. This false philosophy vaunted the hyperspiritualistic theory of the essential

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evil of all material substance. It explained creation by a series of angelic castes, to whom it gave the name of "fullness." These emanated from the Godhead, and, like the rungs of a ladder, were said to reach downward to the earth. The lowest of these they blamed for the creation of all evil—matter. Thus, they strove to exonerate the Deity from any connection with evil.

But these are not God's "fullness!" Some of them, at least, would have emptied the Divine Majesty of His glories if they could. The Gnostic *pleroma* could only create matter intrinsically evil. But since He alone deserves the distinct dignity of doing all the work of creation we may deduce that matter is not evil in any sense, however it may be soiled by sin. But more than this, not only has material no inherent evil in its constitution, but it is an agent in sending sin out of the universe! Conciliation was effected by "the blood of the cross." Reconciliation is brought about through the death of Christ's *physical* body, the "body of His flesh" (Col. 1:22).

This "falsely named knowledge" (1 Tim. 6:20) not only robbed God of His glories as Creator, but blotted out the Son of God, the *real* "fullness" or complement, through and in Whom alone all the Divine activities find adequate expression. It insinuated into the mind, a base and inglorious conception of His character, as though He could, by interposing subordinate powers between Himself and His creation, cast the blame for evil upon them. But far worse than this, it placed a gulf impassable between His creation and Himself! Endless eons might roll on, judgment fires might destroy the whole, and yet the sting would still remain—a shattered world, a ruined universe, a thwarted and dishonored God! How dark a picture is this! And yet it serves its purpose well.

The darkest night displays the starry heavens best. And here we have a cluster like Orion, brightest of the starry host.

The real "fullness" can find no lodging in the menial minions of the Gnostic lie. The Son of God alone is great enough to harbor it. He is God's Image, Creation's Firstborn, Seed, Agent, Object, Head and Unifier. But, greater far than all this galaxy of glory, He alone, midst sin and disaffection, provides both God and His creatures with all each needs to effect a complete and perfect reconciliation.

Well nigh lost is the dominating doctrine of the *pleroma* or complement. Gnostics were well acquainted with the term, for they invented it to support their theory of the inherent evil of all substance. They applied it to the spiritual powers through whom God was able to effect the material creation without incriminating Himself. But the apostle not only transfers all this to the Son of God to show His solitary preëminence, but also removes the term to the field of reconciliation. The Gnostic "fullness" estranged the Creator and His creatures; the real "Fullness," the Son of God, reconciles them to their Father.

GOD'S SON THE TRUE COMPLEMENT

The reconciliation of the universe rests upon this transcendent truth. Apart from the Son, God could not be conciliated nor could His enemies be reconciled to Him. In the Son is found all that God needs and all that His creatures need. Nothing apart from Him is of any avail: anything apart from Him is an affront to His Father.

While the term *pleroma,* or complement, on God's side may be taken from the Gnostic philosophy, the truth that He is our Complement is a complete contrast to Judaism. God's approach to His creatures

is clear and open through the death of His Son. Likewise, our entrance into His presence is unobstructed and unhindered, through the death of God's Son. But before that death and its heralding, God had carefully hedged Himself with a barrier of Jewish forms and ceremonies, dwelling alone behind an unrent curtain in awful and unapproachable majesty. But now that curtain is rent, the blood of Christ's cross makes peace, the barriers all are down, and, lest we are yet too timid to approach, God comes forth and takes up His abode within the spirits of His saints. He beseeches the sinner to be reconciled, He implores the saint to enjoy the reconciliation, and we respond—all upon the ground of the Complement which His Son is for us both.

The present supremacy of God's beloved Son is founded upon His official glory as God's Complement. The entire complement delights to dwell in Him; making peace through the blood of His cross; and through this complement, God will yet reconcile all to Himself (Col. 1:20).

Let all who have learned to love God seek to know and acknowledge the supremacy of His Son! This supremacy has two distinct aspects. As the *Image* of God He is the Firstborn of all *creation;* as the *Complement* of God He is the Firstborn from among the *dead. All* creation was originally *in* Him; and the *entire* complement delights to dwell *in* Him. God did not delegate a part of the work of creation to another; neither does He assign another to do the work of deliverance. In both creation and reconciliation He is foremost—not in order merely, but also in rank.

Just as the whole created universe came *through* Him, so He, as the complement, is the fit channel to reconcile the universe after it has become estranged.

THE SUPREMACY OF GOD'S BELOVED SON
(COLOSSIANS 1:15-21)

THE IMAGE OF THE INVISIBLE GOD

Firstborn of Every Creature
Creates All **(Heavens and Earth)**
the Universe Created *in* Him
through **Him**
for **Him**

He *is* Before All (as to present position)
All has its cohesion in Him
He is the Head of the body, the Ecclesia
Who *is* Sovereign (present tense as above)

THE RESIDENCE OF THE ENTIRE COMPLEMENT

Firstborn from among the Dead
Reconciles All **(Earth and Heavens)**
the Entire Complement dwells *in* Him
to reconcile all *through* Him
for **Him**

So that the creation which was *for* Him may, in spite of its present alienation, become in very truth once more *for* Him as it never could have been apart from the entrance of sin.

Here we view the very pinnacle of His perfections. He is the First and the Last, the Origin and the Consummation of All. Just as the Gnostics sought to rob Him of His glories as God's Creative Original, so now Christendom, unaware of the truth, seeks to suppress His glories as the grand Consummation. It glories in His shame and insists that the vast multitude of those whom He originates never find a consummation in Him! Is God unable? Or is He not willing? Let us face the issue squarely. Is He such a God as this? *No!* He has not lost the reins of the universe or handed them over to His enemies. He is operating *all* in accord with the counsel of His will (Eph. 1:11). God is *God,* the great Subjector (Hebrew: *Al*), and Placer, (Greek: *Theos*); He is

able to carry out the dictates of His heart. If He admits the entrance of sin and woe, it must have an object and an end. If it should last "forever" would it not cast a dark shadow upon His glorious name? But let us turn from all human conceptions of God, and glory in the God Whose Head and Heart and Hand are all the servants of His Love. A God Who not only proposes to create but to reconcile all that He creates, since, in His love's wisdom, it is well that sin should estrange them from Him for a season.

O, what dishonor has been brought upon His Name by the denial of these glories! That God has centered all creation in His Son is somewhat known and acknowledged. But how little do we hear of His fame as God's complement! What He effected upon the cross has made Him competent to cope with sin and estrangement of every kind in every creature.

THREE OBJECTIONS TO UNIVERSAL RECONCILIATION

Three shadows have been made by men to eclipse the glory of the universal reconcilation. It is said that it is not universal, that it is confined to material "things," and that it refers to conciliation on God's part, rather than to a reconciliation between God and those once estranged.

The moment, however, that we question the universality of the reconcilation, we also question the universality of His creation. The introductory words in each part of the phrase "*whether* those on the earth *or* those in the heavens" are never used to limit a previous statement, as a glance at a concordance will show.

This objection, as well as the contention that *things* are referred to, rather than persons, is refuted by the apostle's declaration: "All *things* are yours, whether *Paul,* or *Apollos,* or *Cephas,* or the world, or

life, or death, or things present, or things to come." (1 Cor. 3:22, A.V.). The "*things*" include Paul and two other *persons*. The words "whether" and "or" *amplify* the "all," rather than limit it. Besides, the word "things" is not in the Greek at all, and could better be left out.

That this is a real reconciliation may be shown in the same way. We need only refer to the fact that conciliation is clearly one-sided, but the word here used is not the simple form of conciliation, but a strengthened form, the remaining occurrences of which (Eph. 2:16; Col. 1:21) clearly and conclusively teach a mutual *re*conciliation.

THE FIRST BECAME LAST

To create, He was *above* all; to reconcile, He stooped *beneath* all. As God's Image He was the nearest and dearest in the Divine affections; as the Crucified He was forsaken and the object of God's curse. As creation's Firstborn He was "before all"; when He became a "Worm and no man" (Psa. 22:6), He was crushed beneath the heel of the lowest and meanest in His dominions.

The cross of the Son of God! The fullest of man's insolence and enmity is there displayed. The wrath of God, their due deserts, is there diverted from its proper course and falls on Him, the Righteous One. And there He Who knew no sin was made the "sin approach" [offering] (2 Cor. 5:21). There, too, we see the weakness of God, the helplessness of Him Whose arm spread out the heavens. We see Him Whose blessing filled the earth, accursed.

Adam's offense brought down the curse upon creation, and its groan has not yet ceased. The death of God's Son upon a cross—that, too, brought down a curse, not upon creation, but upon Himself. The one

estranged the world from God. The other brought in *peace.*

Thus the reconcilation rolls along from heaven to earth, following upon the footsteps of Sin and Death until Sin is slain and Death discarded. During the eons its conquests comprise the faithful few who are selected for the special honor of fellowship with Christ in its administration. But when the enmity of the creature is finally subdued nothing remains to hinder its universal enjoyment but Death.

DEATH DESTROYED

The final foe, Death, is the last enemy to be abolished (1 Cor. 15:26). When this time comes, all enmity is passed. God's glorious goal is gained! The prodigal universe is clasped to the Father's bosom. The joy of heaven is full, for He has found His lost and erring creatures! They have been forgiven much, and much will be the measure of their love!

All strayed and sinned and suffered and succumbed to death and now all are revived and all are restored and all are reconciled.

HIS GRANDEST GLORY

And this will fill every cup with cheer and every heart with overflowing joy. God will be vindicated on every point. And then we will realize—as yet we cannot—that ALL is *out* of Him and *through* Him and *for* Him. *To Him be glory for the eons! Amen!* (Rom. 11:36).

And now we plead with those who love Him, not to drag down the Son of God from the high honors God has given Him. Even though we may not understand how it can be possible, and though it jars our theology, and even though it *seems* to us contrary to some other of His statements—these are no excuse for denying the record of God concerning His Son.

His Son is Supreme! And His supremacy depends upon His reconciliation of the universe. If we deny this, His grandest glory is gone, His work unfinished, His effort a failure. Rather let it be ours to realize and ratify God's impregnable purpose for His Beloved, and proclaim to all, both saint and sinner, this highest of His glories, for He *shall* be

UNIVERSALLY SUPREME!

A.E.K.

Back Numbers of the Magazine -

Our warehouses are *bulging* with far too large a stock of back numbers of *Unsearchable Riches*, in brown paper covers. If you or your Bible Class would have any use for these back numbers, just circle the *volumes* you want, and return this coupon to us. If you would like to have ALL the back volumes that are available, circle the "ALL". To get as many of these back numbers into circulation as possible, we will make NO CHARGE for them whatsoever. If you are ordering copies for each member of your Bible Class, tell us how many members of the class you have.

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MICHAEL STRUTHERS

Brother Struthers was put to repose, at the early age of 51, on May 17, 1964. He was laid to rest in Failsworth cemetary on the 21st of May, to await the rousing voice of God's Son when He calls the ecclesia which is His body. Though our brother resided in the Manchester area, yet the circle of his fellowship extended over the English Midlands. The friends will miss his ministry, for his messages were thoughtful, and showed his faith in the Scriptures. Always did our brother seek to lay before an audience the love and glory of his God and Father.

As a young man, Brother Struthers was in contact with the Bible Hall at Blackheath, Birmingham. It was there that he heard the late Brother Lewellyn Walker unfold the love of God and the glory of God's Son, and Brother Struthers discerned that God's love was for him. God's Word became the vast joy of his life, and he found interest and value throughout the Scriptures, but especially did he rejoice to know the ultimate reconciliation to which God is moving His creation amidst the eons. He had ability in the ordinary pursuits of life, but these were always out of sight; he sought only the exaltation and glory of His Lord and Saviour. Our brother leaves a wife and daughter, with whom are our sincerest sympathies, and we thank our God and Father that they also share his faith and delight in the Word of God. E.H.C.

CONCORDANT SCRIPTURE PROGRAM

We are very thankful for the new work being conducted by Brother Anthony M. Bruno under the name of the "Concordant Scripture Program." Brother Bruno is conducting this ministry largely by mail, sending out quantities of literature to those who answer small advertisements he places in mail order magazines. If you would be interested in learning more about this unique witness we encourage you to contact Anthony M. Bruno, 89-44 97th Street, Woodhaven, New York 11421.

NEW SCHEDULE FOR RADIO BROADCAST

"Pastor Bill" (Brother William K. Hoag), Pastor of Grace Concordant Church of El Cajon, California, has expanded his radio program over XEMO (860 on the dial) so that he is now on the air for half an hour instead of fifteen minutes on Sunday mornings at 9:00 a.m. and for fifteen minutes each Sunday evening at 11:00 p.m. XEMO is a powerful station and can be heard throughout Southern California in the daytime, and throughout the west in the evening. Please pray for this broadcast, and listen if you can. E.O.K.

EPHESIANS

If you were in prison, chained to a guard so that you could not move about freely, would you be contented? Especially if you knew you had done nothing wrong?

This happened to the apostle Paul. Can you remember reading in Acts (chapter 28) how he was taken to Rome to appear before the ruler, Caesar? Now Paul could not travel from city to city—he could only preach about the Lord Jesus Christ to those who came to him. People *did* come to hear him speak, for a while, and his friends helped him for a while. But there came a time when even his friends left him.

But Paul did not cry and feel sorry for himself. He began to write; and today we have three most wonderful letters which he wrote while he was chained to a Roman guard. One of these is Ephesians. It is addressed to "all the saints who are also believers in Christ Jesus" (Eph. 1:1), and so we know that it was written not only for the Ephesians but for all who had heard Paul speak, and also for *us*. Ephesians is especially for us!

A most wonderful thought is found in Ephesians 1:4, where Paul tells how God chooses us in Christ. "He chooses us in Him" is really something to remember and think about often. Look at the next line, "before the disruption of the world." Long before we were on this earth, even before Adam and Eve were created, God had decided on this wonderful plan: *we were going to belong to Christ, and Christ would belong to us*—our wonderful Saviour Who came down from heaven to die for our sakes!

Ephesians tells us that God loves us, and has a wonderful future planned for us. It is a lovely letter!

F.S.

THE UNIVERSE

I scan the heavens on a cloudless night,
And watch the silent planets as they run
Their chosen courses round the hidden sun;
And that grand galaxy of stars so bright,
Suns in themselves, some shining with a light
A thousand times more powerful than our own.
Not one of them is still. Their paths are known
To Him Who made them and controls their flight.

God is omniscient. No lesser mind
Could have conceived so intricate a scheme,
Or kept their myriad movements so defined
That nothing can disturb them; but, with Him,
Each orbit is His charge from hour to hour,
A witness to the greatness of His power.

J.H.E.

For we, in spirit, are awaiting the expectation of righteousness by faith. For in Christ Jesus neither circumcision is availing anything, nor uncircumcision, but faith, operating through love. (Galatians 5:5)

"His [Paul's] faith is perennial. It transcends the limits of time. It has a future as well as a past, a prospect as well as a retrospect. It looks back to Christ crucified, and onward to Christ glorified. More than this: faith is not only an inspiration and a vision, a past favor and a future hope, but a present *active* force —it works. Love is its working energy. Faith can work as well as wait. Love lends it feet and wings."

—*V. Gelesnoff, The Practical Power of Faith* (Unsearchable Riches, v. 10, p. 102)

We regret that the *Young People's Department* had to be omitted in this issue. It will be resumed in the September issue.

UNSEARCHABLE RICHES FOR SEPTEMBER, 1964
BEING THE FIFTH NUMBER OF VOLUME FIFTY-FIVE

EDITORIAL

SINCE there is little more than a page left in this issue for an Editorial, I will try to be as brief as possible, and still convey as much news as I can.

Reports from my parents, Ernest and Alberta Knoch, now visiting the European continent, are most encouraging. They are both feeling very fine, and are being overwhelmed by the hospitality being shown to them by the various classes and groups they are visiting. We hope to have a full report of their trip for you either in the next issue, or in the January 1965 number.

The number of orders for complete paper-covered sets of back numbers of Unsearchable Riches, offered in the July issue, was greater than we could have ever anticipated. While we shall continue the offer indefinitely, may we ask you to refrain from ordering any more sets until my father returns and we have more help in the office? Thank you.

The Young People's Fellowship in Baldwin, Michigan, was, in the words of one of those who attended, "the best ever," and I know that you will want to read the report of that fellowship which is found on page 238 of this issue.

Please note that our address has changed, even though *we have NOT moved.* The county has decided to issue street numbers on our own driveway, so the Concern's address is now 15570 WEST KNOCHAVEN DRIVE. Mail shall continue to be delivered to us regardless of which address (old or new) is used, for some time to come, the Saugus post office tells us.

The printing press we referred to in a recent Newsletter has now been delivered and shall soon be installed. It should not be too long until we are able to begin printing the Newsletter on the new press.

About a year ago, when my brother, Albert, traveled back to the Baldwin Fellowship with Brother Joseph E. Kirk of Montclair, California (the brother who conducted the radio ministry in Idaho last year), Brother Kirk consented to allow

Brother Raymond Van Dyke of Grand Rapids to reprint, by lithography, a tract written by Brother Kirk some years before entitled, "Shall All Who Die in Adam be Made Alive in Christ?" The surplus of this printing was shipped to us, and distributed to our readers after an announcement appeared in the magazine. This tract has proven to be so popular that we have decided to reprint it in full in this issue, and an additional reprint may be made later, for those who wish to use it as a tract. It quotes the Revised Version, rather than the Concordant Version, since it is primarily intended for those who are not familiar with the Concordant Version.

While the basic argument is a little different from that found in some of our literature, since it contends that the context of 1 Corinthians 15:22-26 demands the interpretation "end *order*" or "consummation *order*" in verse 24, the case made is worthy of consideration, and the explanation given as to when and how the unbeliever is finally saved may prove helpful to many. D.E.K.

BROTHER AND SISTER N. L. CHASE



Pray for Brother and Sister Chase who labor among the poverty-stricken mountain people of Tennessee.

WILL ALL WHO DIE IN ADAM BE MADE ALIVE IN CHRIST?

MAN was made for life, but death swallows up the race. Is death always to be the abject, heart-breaking end of life, or will death some day be vanquished and its victims freed? The right answer to this question reveals a triumphant Saviour, strengthens faith in God, gives true comfort, and inspires worship, thanksgiving and joy. The right answer is God's answer. It is direct and clear. Note it carefully.

> AS in Adam *ALL* die
> SO ALSO in Christ shall *ALL* be made alive.
> BUT each in his own order:
> Christ the Firstfruit;
> Then they that are Christ's, at His coming;
> Then cometh the end [order], WHEN He shall deliver up the kingdom to God, even the Father; WHEN He shall have abolished *ALL* rule and *ALL* authority and power. For He must reign, TILL He hath put all His enemies under His feet. THE LAST ENEMY THAT SHALL BE ABOLISHED IS DEATH. (1 Cor. 15:22-26, R.V.).

To many this is an unexplored portion of God's Word. Its challenging statements should strengthen our determination to understand and believe the truth God has revealed in it. Let us consider some of its outstanding points:

As in Adam all die. Death is the heritage of all who are related to Adam, none escape it. Even those who believe in Jesus Christ as their Saviour, succumb to the

sleep of death and are referred to as "the dead in Christ" (1 Thess. 4:13-18); and as "the dead" that "shall be raised incorruptible" (1 Cor. 15:51, 52). The fact that "those who are Christ's" need to be "made alive at His coming" shows that they too are included in the ALL who die in Adam.

Satan's success in blinding men to the nature and extent of death is the cause of much error. That this would be a master stroke of deception is evidenced by the fact that Satan's first lie was "Ye shall not surely die" (Gen. 3:4) This deception is still believed by many in spite of the fact that all die. Truth is sometimes rejected because it is unpleasant. The apparent finality of death appalls man. His aversion to death causes him to welcome any philosophy that explains it away. To reject the truth concerning death is to lose the comfort contained in God's way of dealing with it. Death is indeed a grim and relentless enemy but there is One Who is "*the Resurrection and the Life*" (John 11:25). He has "the keys of death and of Hades" (Rev. 1:17, 18). He it is who will conquer death and set its victims free. Hear the thrilling words:

So also in Christ shall all be made alive. Think of it—ALL who die in Adam will be *made alive in Christ!* Made alive beyond the reach of death. Made alive unto immortality as was Christ "the Firstfruit" when He was raised from the dead (1 Tim. 6:16). Made alive as "those who are Christ's" will be made alive at His coming—the dead raised "incorruptible" and the living "changed" from mortal to immortal (1 Cor. 15:51-55). Marvel of marvels, "*incorruptible*" and "*immortal*"—incapable of being corrupted and incapable of dying. This is the "victory" that will "swallow up" all death in due time. What rejoicing there will be then! What glory to God and to His Son!

But each in his own order. Not a "but" of exception, rather a "but" of order. ALL are to be made alive but at

different times. "Each in his own order." *Three orders* are enumerated and located in relation to other events:

1. Christ the Firstfruit—Three days after His death.
2. Then those who are Christ's—At His coming.
3. Then the end [order]—WHEN He shall deliver up the kingdom.

It is the third or "end" order that many overlook. A thoughtful reading of this passage will enable most believers to see clearly that the words "then cometh the end" refer to this end order to be made alive. The subject the apostle is elucidating is: The order in which all who die in Adam will be made alive in Christ (vs. 22-24). Christ the firstfruit (order one) and those who are Christ's at His coming (order two) comprise only a small part of the *all* who die in Adam. A third order is necessary to make *all* alive. To refer the "end' to anything else is to ignore the context and to introduce something foreign to the subject. It cannot possibly refer to an end of the kingdom, for though the kingdom will be "delivered up' to the Father (1 Cor. 15:24), it will never end (Luke 1:33).

Four statements in this passage indicate that the words "then cometh the end' refer to the making alive of an end order.

1. "As in Adam all die, so also in Christ shall all be made alive. But each in his own order" (vs. 22, 23).

2. "The last enemy that shall be abolished is death" (vs. 26). It is the making alive of ALL that will abolish death. As long as any remain dead, death has not been abolished.

3. "When all things have been subjected unto the Son" (vs. 27, 28). The dead must ALL be made alive if all are to be subjected unto the Son. The only exception in this subjection is God the Father.

4. "That God may be all in all" (vs. 28). This requires that all be made alive. As long as any remain dead God cannot be ALL IN ALL, for He is not the God of the dead (Luke 20:37, 38).

But the question arises, May not the making alive of this end order refer to "the resurrection unto judg-

ment'' at the time of the "Great White Throne'' (John 5:29; Rev. 20:11-15)? This cannot be the case for three reasons:

1. In the resurrection unto judgment the dead are not made alive unto immortality as is the case in the end order. Were they raised "incorruptible" and "immortal" to be judged, they could not afterward die the second death. God's Word makes it clear that "if any are not found written in the book of life" they will suffer the second death (Rev. 20:13-15).

2. The making alive of the end order will abolish death. The resurrection unto judgment does not do this for it is followed by the second death. As long as the second death exists, death has not been abolished.

3. The making alive of this end order takes place long after the resurrection unto judgment at the Great White Throne—more than a whole age later. The end order is made alive, "WHEN He shall deliver up the kingdom to God even the Father." When does He do this? "WHEN He shall have abolished ALL RULE and ALL AUTHORITY and POWER. For He must reign TILL He hath put all His enemies under His feet. THE LAST ENEMY THAT SHALL BE ABOLISHED IS DEATH" (1 Cor. 15:24-26, R.V.).

The Son does not deliver up the kingdom to God the Father until He has abolished *all* rule, authority, power, and death. Since death is the last enemy to be abolished, as long as rule, authority, and power remain, the end order has not been made alive. With these facts in mind let us glance at the outstanding events of the future which bear on this subject.

AN OUTLINE OF FUTURE EVENTS

When Christ returns He will set up a kingdom upon earth (Rev. 11:15; Dan. 2:44). Together with His saints He will then reign for 1,000 years (Rev. 19:11-20:6). When the 1,000 years are finished there will be a Satan-led revolt which ends in disaster for the revolters (Rev. 20:7-10). This will be followed by the resurrection unto judgment (Rev. 20:5, 6 and 11-15). The present heavens and earth will then be dissolved (2 Pet. 3:7-13). Then will come the New Heavens and

the New Earth upon which the New Jerusalem descends (Rev. 21:1-22:5).

Will rule, authority, and power still be present on the New Earth? If so, death has not yet been abolished. Let us see: "The throne of God and of the Lamb shall be therein" (Rev. 22:3). "And his servants shall serve him" and "they shall *reign* for the ages of the ages" (Rev. 22:3-5). "The *Kings* of the earth bring their glory into the New Jerusalem" (Rev. 21:23, 24). Yes, rule, authority, and power are still present on the New Earth. The Lord Jesus is still reigning, the saints are still reigning, and there are still kings on the earth. The end order has not yet been made alive. Since there will be no death on the New Earth (Rev. 21:1-4), the only dead ones to be made alive in the end order are those who have suffered the second death. When these have been made alive, then in deed and in truth, death will have been abolished.

The question arises, When will these who are made alive in the end order come to believe in Jesus Christ as their Saviour? Another question answers this one. How can unbelievers *experience* the resurrecting power of Jesus Christ in saving them out of the first death, be brought into His presence at the Great White Throne, and not believe? The Judge is none other than the Saviour (Rom. 2:16). "All judgment has been committed unto the Son that all may *honor* the Son even as they honor the Father" (John 5:22, 23).

But the objection arises, if they come to know Jesus Christ as their Saviour then, why should they suffer the second death? Again we would answer by asking another question. Why do those who believe during this life suffer the first death? We should not forget that the first death is the condemnation of God against *sin* (Rom. 5:12-19). Deliverance out of it for anyone is on the basis of the saving work of Jesus Christ (John 1:29). Unbelievers will be saved *out of* the first death in the

"resurrection unto judgment" (John 5:28, 29). They will then be judged and dealt with according to their *deeds* (Rom. 2:5, 6; Rev. 20:11-15) after which they will suffer the second death. The second death is because of the *sins* of the individual, and deliverance *out of* it will be on the basis of the saving work of Jesus Christ (1 John 2:2; Rom. 5:18, 19; 1 Cor. 15:20-26).

The teaching of eternal punishment slanders the character of God and dishonors His Son. Failure to distinguish between the elective salvation of the ages (2 Tim. 2:10), and the general salvation beyond (1 Tim. 4:9-11; 2:3-6), has caused many to malign the God they seek to glorify. This distinction is clearly revealed in the types of the Old Testament. There was a redemption for *some* prior to Jubilee, and a deliverance for *all* at Jubilee (Lev. 25:1-55). There is to be a grand Jubilee of Salvation. All are to receive "justification of life" and "be made righteous" (Rom. 5:18, 19). Jesus Christ is indeed a triumphant Saviour! "The pleasure of the Lord *shall prosper* in His hand, He shall see of the travail of His soul and *shall be satisfied*" (Isa. 53:10, 11). J.E.K.

MARTIN H. EBEL

The Bible class in Pharr, Texas has just written to us informing us of the passing of their beloved leader, Martin H. Ebel, on August 19, 1964. Brother Ebel was 79.

Brother Ebel was a retired Santa Fe railroad worker, who, in the words of our correspondent, never failed to "put God's work and Word first." He was highly respected and is greatly mourned by all who knew him.

The Bible teaching work is now being carried on by his wife, who has been a teacher of the Word herself for forty years. She will be assisted by Brother Robert Morris, when he is in Pharr.

D.E.K.

THE RESURRECTION SABBATH

"THE PROBLEM OF THE PASSION WEEK" has been pronounced insoluble by some of the most eminent theologians. Some who have offered solutions, have later on reversed their decisions. A candid survey of the situation will show that the evidence produced from the Bible is conflicting, and there is no possibility of reaching any definite conclusion without ignoring some of the facts. Chronology, astronomy and other secular sciences have been invoked without avail. It should be clear that the trouble is deep-seated, and lies somewhere in the supposed facts on which all base their findings.

We have little hesitancy in suggesting that the group of words which are relied upon in this discussion are perhaps the most discordantly translated collection in all the Scriptures. And the worst of all mistranslations is the rendering "first day of the week." It should be "one of the sabbaths." This false rendering is the father of all the rest. Translate *sabbath* "week" and we must change *one* to "first." Then we must insert *day,* and translate evening "end" (Matt. 28:1). The fact that the problem as a whole is connected with so many questionable renderings, and that each difficulty vanishes when the text is corrected by the concordant method, is sufficient to show that the translations must

NOTE: This article is part of a series which began in Volume 53, Number 1 (Jan., 1962). These back numbers are available.

be astray and that the solution must lie in a "scientific," consistent, concordant version.

The fundamental errors, which have led to the deplorable conditions which envelop this subject are all connected with the sabbath. The annual sabbaths have been confused with the weekly observance, and the weekly sabbath has been unwarrantably altered to the first day of the week. Thus, by ignorantly supposing that the great sabbath day which began the festival of Unleavened Bread must come on Saturday, we have the error that the Lord was crucified on Friday. By rendering "one of the sabbaths" as "the first day of the week," we have been misled into thinking that the Lord rose on Sunday, instead of Saturday morning.

Many have noted and corrected the former error. All who hold to Wednesday and Thursday as the crucifixion day have been delivered from this mistake. But no one, so far as we are aware, has set forth the truth as to the resurrection day. It is only as we are able to set both of these matters right, that we shall be able to keep in line with every passage and enjoy the conviction that we really have the mind of the spirit.

THE ORIGIN OF THE WORD SABBATH

The word "sabbath" comes from a Hebrew element which means to CEASE. It is usually translated *rest,* and most students of the Scriptures take this to be its primary signification. It is, however, only in a secondary sense that it means to rest, because resting is usually cessation from labor. The verb *shbth* (שבת) can always be translated *cease,* but in very many cases *rest* is not at all an appropriate rendering. It created a contradiction in such passages as Lamentations 5:15, "The joy of our heart *is rested.*" The translators have wisely rendered it *is ceased.* Indeed, they have translated *shbth "cease"* forty-eight times and *"rest"* only ten times, and in almost every case this secondary sense is used of the

seventh day. The sabbath day was *not* given as a day of *rest,* but of *cessation.* Many have wondered how God, Who is not wearied by work, *rested* from all His work on the seventh day (Gen. 2:3). He did not. He *ceased.* He was not tired or exhausted by His efforts. The same word is used in Genesis 8:22, "day and night *shall* not *cease.*" Surely no one would think of saying "day and night shall not *rest*"!

The noun *shbth* occurs about seventy-seven times in the singular. As these are not in question, and anyone can readily find them, we will not give the list. But, as "scholarly authorities" insist that it must often be translated in the singular in the "New Testament" we will give all the occurrences in the plural, in the Hebrew Scriptures. Consider each case carefully. Such expressions as "*seven* sabbaths" certainly ought to convince anyone that the word has a plural and can refer to more than one sabbath. The following thirty-one are all the occurrences (Isaiah 1:13 and Lamentations 2:6 are in the singular in Hebrew).

שבתות *shbthuth* (plural)

Ex. 31:13	Verily *My sabbaths* ye shall keep
Lev. 19: 3	and keep *My sabbaths*
30	Ye shall keep *My sabbaths*
23:15	seven *sabbaths* shall be complete
38	the *sabbaths* of the Lord
25: 8	thou shalt number seven *sabbaths*
8	the space of seven *sabbaths*
26: 2	Ye shall keep My *sabbaths*
34	Then shall the land enjoy her *sabbaths*
34	then shall the land... enjoy her *sabbaths*
35	did not rest in your *sabbaths*
43	The land shall enjoy her *sabbaths*
1 Chron. 23:31	in the *sabbaths,* in the new moons
2 Chron. 2: 4	(3) *on the sabbaths,* and on the new
8:13	*on the sabbaths,* and on the new
31: 3	the burnt offerings *for the sabbaths*
36:21	the land had enjoyed *her sabbaths*
Neh. 10:33	(34) of the *sabbaths,* of the new moons,
Isa. 56: 4	the eunuchs that keep *My sabbaths*

Ezek. 20:12	I gave them *My sabbaths*
13	*My sabbaths* they greatly polluted
16	but polluted *My sabbaths*
20	hallow *My sabbaths*
21	they polluted *My sabbaths*
24	had polluted *My sabbaths*
22: 8	hast profaned *My sabbaths*
26	*and* have hid their eyes *from My sabbaths*
23:38	have profaned *My sabbaths*
44:24	they shall hallow *My sabbaths*
45:17	in the new moons, *and in the sabbaths*
46: 3	*in the sabbaths* and in the new moons

In every case, the Septuagint, the Greek translation of the "Old Testament," uses a plural form where the Hebrew has it. Nothing can be plainer to real students of God's Word than this: When God speaks of one sabbath day He uses the singular: but when He uses the plural He speaks of more than one. No one would ever doubt such a trite statement unless so-called "scholarship" and the tradition of the learned denied it.

In view of what has just been presented, is it not remarkable that, in the English versions of the Greek Scriptures, the word *sabbath* itself is *never* seen in the plural? They have indicated the plural by the added word "days." In the Hebrew the translators always gave the plural form when it was so in the original. But in no case have they dared to do this in rendering the Greek, notwithstanding the fact that the Greek version had also always translated exactly like the Hebrew in this respect. We will now give a list of all the occurrences of the plural in the Greek. If apostate Christendom did not observe Sunday there would be absolutely no reason for the following translations. Beneath each, in a different typeface, is the CONCORDANT rendering.

sabbata (plural)

Matt. 12: 1	Jesus went on the *sabbath day* through
	Jesus went through the sowings on the **sabbaths.**
10	lawful to heal on the *sabbath days*?

Is it allowed to cure on the **sabbaths**?
12 lawful to do well on the *sabbath days*
it is allowed to be doing the ideal on the **sabbaths**
28: 1 in the end of the *sabbath*
Now it is the evening of the **sabbaths.**
1 as it began to dawn toward the first day of the *week*,
At the lighting up into one of the **sabbaths**
Mark 1:21 on the *sabbath day* he entered into
on the **sabbaths,** entering the
2:23 the corn fields on the *sabbath day*
the sowings on the **sabbaths**
24 why do they on the *sabbath day*
what is not allowed on the **sabbaths**
3: 2 heal him on the *sabbath day*
curing him on the **sabbaths**
4 to do good on the *sabbath days*
on the **sabbaths** to do good
16: 2 in the morning the first day of the *week*
in the morning on one of the **sabbaths**
9 risen early the first day of the *week*
rising in the morning, the first **sabbath** (singular)
Luke 4:16 the synagogue on the *sabbath day*
the synagogue on the day of the **sabbaths**
31 taught them on the *sabbath days*
He was teaching them on the **sabbaths**
6: 2 lawful to do on the *sabbath days*?
what is not allowed to be done on the **sabbaths?**
9 lawful on the *sabbath days* to do good
it is allowed on the **sabbath** (Alexandrinus ms. reads: **sabbaths**)
13:10 in one of the synagogues on the *sabbath*
in one of the synagogues on the **sabbaths**
24: 1 upon the first *day* of the *week*
of one of the **sabbaths**
John 20: 1 The first *day* of the *week*
Now on one of the **sabbaths**
19 the first *day* of the *week*
one of the **sabbaths**
Acts 13:14 into the synagogue on the *sabbath* day
the synagogue the day of the **sabbaths**

16:13	and on the *sabbath* and the day of the **sabbaths**
17: 2	three *sabbath days* three **sabbaths**
20: 7	the first *day* of the *week* one of the **sabbaths**
1 Cor. 16: 2	Upon the first *day* of the *week* on one of the **sabbaths**
Col. 2:16	new moon, or of the *sabbath days* new moon or of **sabbaths**

A few examples will suffice to show that the plural really means a number of sabbaths. In Matthew 12:5 both singular and plural are used: "on the *sabbath days* the priests in the temple profane that sabbath." At Thessalonica Paul argued for "three sabbaths." The numeral insists on the plural. Indeed, the translators admit its plural force many times in the added word "days" (Matt. 12:5, 10, 12; Luke 4:31; 6:2, 9).

Unless we make the phrase "one of the sabbaths" a lawless exception, we must allow that the word "week" is wrong. *It must be plural.* The closest examination of all the occurrences, both in Hebrew and Greek, absolutely establishes the fact that the plural form of this word has a plural sense. No argument should be necessary to prove this. Many arguments will be needed to prove that God picks His words at random and really means quite a different matter, and when all have failed, we will come back to the pure and plain Word of God.

There are a few striking phrases which become luminous and instructive, once we allow them to stand as they are. The light thrown upon the sacred page by these accurate and literal renderings will convince all who are open to conviction that we are treading the road of truth. These phrases are "The day of the sabbaths," "the intervening sabbath," and "the evening of the sabbaths."

Such phrases as "the day of the sabbaths," have

probably led to the idea that the plural *sabbaths* is used idiomatically. To the mind unacquainted with the Jewish sabbaths, it does not seem possible that one day could be more than one sabbath. But a little reflection will soon show, not only the possibility, but the probability that this must occasionally occur. With seven special sabbaths in a year, the weekly sabbath must of necessity have fallen on the same day at times. And, in such a case, it would be very strange if some note was not made of the fact by some special form of expression as "the day of the sabbaths." Such a day was a double sabbath.

On only three occasions do we read of "the day of the sabbaths." These were memorable days whose events well deserved the sabbatic conjunction. Our Lord's notable address to His own townsmen in Nazareth was on the day of the sabbaths (Luke 4:16). As this was probably in summer, it may have been the blowing of trumpets on the first day of the seventh month, or the day of atonement on the tenth day.

On two occasions Paul preached on "the day of the sabbaths" (Acts 13:14; 16:13), and both inaugurated new departures in his ministry. His first address at Pisidian Antioch and his first meeting in Macedonia were each on such a sacred day.

As it was suggested that the Hebrew Calendar is now arranged so that the annual festivals would never coincide with the weekly sabbaths, and might have been thus in our Lord's day, a friend interviewed the president of a synagogue on the subject. He assures us that this is not the case, but that, every so often, a festival falls on the sabbath, and so makes a double sabbath, or a "day of the sabbaths," as we find it in the Greek Scriptures.

THE "INTERVENING" SABBATH

In Acts 13:42-44 the versions read twice "the *next* sabbath." In both cases *next* is a "singular" translation, in that the Greek word for *coming* (Acts 13:44) is

never elsewhere "next," neither is the word *between* (Acts 13:42) or *intervening*. This latter case is most interesting. The CONCORDANT VERSION reads "they entreated that these declarations be spoken to them on the intervening sabbath." The sublinear for *intervening* is "between." The translators have so rendered it in the following passages:

Matt..	18:15	tell him his fault *between* thee and him alone
	23:35	*between* the temple and the altar
Luke	11:51	*between* the altar and the temple
	16:26	*between* us and you there is a great gulf
Acts	12: 6	sleeping *between* two soldiers
	15: 9	no difference *between* us and them

(John 4:31 and Rom. 2:15, the only remaining occurrences, have *meanwhile*).

This should be more than sufficient evidence that there was a "between" or *intervening* sabbath. There could not be a weekly sabbath between the ordinary ones, but there could be a special annual sabbath, and such, doubtless, this was, for it seems that it was no common occasion. Great interest had been aroused and the people did not wish to wait a week before hearing Paul again. They took advantage of the fact that an annual holiday came during the week. On this sabbath Paul turned to the nations.

The previous sabbath, as we have seen, was a double one, "the day of the sabbaths" (Acts 13:14). Here we have a series of intricate circumstances. A double sabbath is followed, in less than seven days, by an annual festival. Could this be? When might it occur?

On the tenth day of the seventh month was the day of shelter or "atonement" (Lev. 23:26-32). Let us suppose that this coincided with the weekly sabbath, which is called "the day of the sabbaths" (Acts 13:14). Then, five days later, on the fifteenth day of the same month, was the festival of ingathering (Lev. 23:39). This was the "intervening" sabbath (Acts 13:42), or the "com-

ing" sabbath (Acts 13:44), in which almost the entire city was assembled. Truly, it *was* an "ingathering," even as the previous sabbath had been a real affliction of soul to the Jews, as was in keeping with the day of atonement.

Here we have a beautiful example of the importance of accuracy in the study of Holy Scripture, and of the inestimable value of the knowledge of the exact facts. Translate "day of the sabbaths" by "the sabbath day" and, "the between (or intervening) sabbath" by "the next sabbath" and you spoil the point of both expressions. An accurate rendering unlocks for us the whole calendar of the time, and confirms, beyond the shadow of a doubt, that a double sabbath was called a "day of the sabbaths." It actually gives us the key to the spiritual connection with the festivals in Israel. No one can ask more than that.

These three double sabbaths are strikingly located with reference to three great spiritual movements. Our Lord's inaugural, as it were (though not the beginning of His ministry), was on such a sabbath. Paul's special ministry among the aliens really began at Pisidian Antioch. The Macedonian call, which first brought him to Europe, gave him his first opportunity on such a day. The evangel for the Circumcision, the evangel for the nations, under the Circumcision, and the evangel of the Uncircumcision, each began with a festival which fell on a weekly sabbath, a fit reminder of the great fact that God does all these things. Man can commence nothing.

We have now shown that, in every other connection, the plural of *sabbath* is literal. More than one sabbath is always meant. In those cases where it has not been so rendered we have found the translations at fault. Now we must conclude that it always means more than one unless strong evidence can be produced to the contrary. The phrase "first day of the week" is literally "one of the sabbaths." We should first find out if one or more

sabbaths are referred to and then consider the rendering "week."

Another phrase, of supreme importance in this discussion, is "the evening of the sabbaths." This has little meaning until we consider its connection with the Hebrew series of sabbaths, and also their division of the day. We start the new day at midnight, so each day can have only one evening and each evening can be in only one day. But the Hebrew Scriptures always start the day in the evening at sunset. The evening before sunset was in one day and that after the sinking of the sun was in the next day. So every evening was in two days. Just as we say "the night of the 15th-16th," so they said "the evening the 15th-16th."

If both of these days (15-16) were sabbaths, then the evening was in two sabbaths, hence was "the evening of the sabbaths." The fifteenth of Nisan was the first day of the festival of Unleavened Bread, and the sixteenth was a weekly sabbath. Just as the phrase "the day of the sabbaths" denoted two sabbaths on *one* day, so "the evening of the sabbaths" proves that two sabbaths were consecutive, for the end of one and the beginning of the next had an evening in common. A.E.K.

(To be continued)

Binalonian, Pangasinan, Philippines, August 27, 1964

"... I am glad to tell you that in the island of Mindoro, some have gladly accepted the message of the Reconciliation of all things, that adds to those brothers and sisters who have accepted the message in our previous visits to that Island. We could have stayed longer if not for the scarcity of foods in that island on account of the recent typhoon that destroyed nearly all the crops. Prices of foodstuff have been so high that it is very hard for poor people to buy the necessary foods. Most of the people there are eating root foods, as they were not damaged by the typhoon. What little extra money we had, we gave to our brothers and sisters in the faith. Please pray that God is going to provide the necessary money for the brethren until they can again raise their foods. I plan to send them something as the Lord provides."

—Excerpt from a letter from Brother Potenciano C. Carino

"EVERLASTING" *NOT* ENDLESS

GOD IS CONCILIATED to mankind. This, however, is a *one-sided* conciliation. On the other hand, *reconciliation,* as the following pages show, is *mutual;* it is enjoyed by *both* God and man. God's goal, as Colossians 1:20 shows, is not merely to conciliate the world, but to reconcile *all,* whether those on the earth or those in the heavens.

If this be true, then what about "eternal torment"? God cannot "reconcile all" and, at the same time, torment the majority eternally. A thorough search into the words which are supposed to furnish us with the thought of eternity have revealed many startling facts, a few of which are presented here.*

The conclusion that there will be an *actual, mutual, universal reconciliation* is so astounding, so overwhelming, so glorious, that we cannot contain it; it must overflow.

We do not appeal to prejudice, or to human reasoning, but solely to the Word of God. If we go past versions to the original texts, we trust that all is made so plain that every reader can follow and apprehend.

To discover such a glorious consummation to God's dealings with mankind immeasurably heightens our conception of the glory of His power and wisdom and truth

*For more detailed studies, see our Catalogue of the various printed materials, under the heading "Destiny."

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and love. Sin is but His handmaid, not His master; and shall not mar His work when it is finally finished.

It is usual to view this subject from the depths of the sinner's doom. But let us rather look at it from the heights of God's glory, and rejoice that He Who was made to be a sin offering for our sakes, will yet, by the power of His cross, annul the acts of the Adversary (1 John 3:8), and so sweep every sign of sin from God's universe.

KATALLASSOO AND *APOKATALLASSOO*

"and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens."
(Colossians 1:20)

It may be new to many to know that conciliation, as viewed in the Word of God, is *one-sided.* When we are spoken of as "conciliated to God" we are not to look for any change in Him. He became conciliated through the death of His Son; we are conciliated when we believe Him. Usage, which alone can establish the current value and significance of any expression, shows us clearly that the word ordinarily translated "reconciliation" (*katallassō*) does *not* imply a *mutual* friendliness.

If *katallassō* had been used in Colossians 1:20, it would mean little more than what has already been so fully considered: the truth that God has laid aside all enmity and is most favorably inclined towards all of Adam's sinning sons.

But if we examine the text more closely we discover that the word *katallassō* has, in this case, been strengthened by the addition of the prefix *apo-*, which must mean more that *katallassō* alone. God *cannot,* however, be *more* conciliated than He is as set forth in those passages where the ordinary, unstrengthened form of the word is used.

Immediately following our text we read that the Colossians once were alienated and enemies. This they

were years after God had become conciliated to them at the cross. "Yet *now*," says the apostle, "He reconciles (*apokateeleaxen*) by His body of flesh." Once the estrangement had been laid aside on God's side only, but now that *they* had entered into that grand truth, the conciliation had become *mutual.* When both parties in an estrangement are conciliated the result is complete *reconciliation.*

The reconciliation of all cannot be confined to the peace made by the blood of the cross, for it is only *after* having made this peace, that we read the added truth that, through *Him* (not His cross), all are to respond to that peace and share its blessed fruits.

So then, mutual, complete, universal reconciliation is *based* upon the blood of His cross and God's attitude as a consequence. But it does not stop there. It includes the actual and complete blotting out of the estrangement on man's side as well.

This meaning is confirmed by the only remaining occurrence of the word reconcile. In Ephesians 2:16 we read: "that He . . . should be reconciling (*apokatallaxee*) both in one body to God through (*dia*) the cross, killing the enmity in it.' Here we are taught that the enmity *has been* slain at the cross; and this becomes the channel *through* which mutual reconciliation *is to be* effected. In view of the tremendous issues involved, it behooves everyone who treasures God's revelation, to search this matter to the core. We believe that those who do will come to the same conclusion to which we have been compelled, namely, that there is to be, at some future time, a condition of affairs in which the entire universe will be at perfect peace with God.

Glorious as such a prospect is, magnificent as such a consummation of God's mighty administrations must seem, and however passionately perfection pleads for some such a Divine Utopia, it will not be an easy task for most of us, who have been nursed in the lap of

Tradition, to believe, much less to comprehend, truth so grand.

The many objections which present themselves have been examined with great care. The results of this investigation, though not in line with our main subject, are necessary to an acceptance and understanding of its marvelous message, and shall have the benefit of a separate chapter.

OBJECTIONS TO THE RECONCILIATION OF ALL

The host of objections raised against the possibility of the reconciliation of all narrow themselves down to those scriptures which speak of "everlasting" punishment, or torment "forever and ever."

A right division of the word of truth (2 Tim. 2:15) in regard to the doom of the lost is just as necessary as when considering the destiny of the saved. The fact that Satan, the Beast, the False Prophet and the worshippers of the Beast are to be "tormented" does not give us liberty to say that *all* the lost will be tormented (Rev. 14:10). Neither does the fact that their torment extends to "the eons of the eons" allow us to extend the duration of the punishment of others to a like length.

Nor are we at liberty to dislocate a passage (Matt. 25:46) dealing with the judgment of living nations gathered before the Son of Mankind, based upon their treatment of His Jewish brethren, and assume that their "everlasting" punishment may be transferred to those who live today. Such is not reading, but rather, wresting the word of truth.

The truth as to the present day unbeliever is not obscure nor hard to determine. God's present intentions are clearly set forth in the opening argument of the epistle to the Romans: "God, Who will be paying each one in accord with his acts: to those, indeed, who by endurance in good acts are seeking glory and honor and incorruption, life eonian; yet to those of faction, and

stubborn, indeed, as to the truth, yet persuaded to injustice, indignation and fury, affliction and distress, on every human soul which is effecting evil" (Rom. 2:6-9). It is most significant that there is no reference whatever to the *duration* of the doom inflicted in this passage. Let us not be wise above what is written.

The statements which *do* seem to deny the possibility of the reconciliation of all are those which speak of torment "forever and ever." We could probably prove that only Satan, the Beast, his Prophet, and his Israelitish worshippers, are included in this terrible doom. But if Satan alone were to suffer such a fate, and even if he be consigned to the remotest corner of the universe, his single case would not allow us to speak of the reconciliation as including *all.* We need to consider most carefully, then, the words which seem to teach the endlessness of Satan's doom.

"FOR EVER" AND "EVERLASTING"

How do we get the thought of "everlasting" in the Word of God? It is acknowledged by all that the Greek word *aiōn* (which we will call "eon") did not mean "for ever" until after it came in contact with Hebrew in the Greek version of the Scriptures. Then, because it was applied to God in such phrases as Psalm 90:2, "even from everlasting to everlasting Thou art God" it acquired, it is said, its new meaning of *endlessness.* Since it is used thus of God, consistency requires, we are told, that the same meaning be attached to it when it is applied to men.

In order to test the truthfulness of this deduction it will be absolutely necessary for us to get our facts directly from the original languages. It is quite easy, however, after these facts have been gathered, for anyone to satisfy himself as to the real meaning of the original terms which are rendered "for ever" in most versions.

OULM IN THE PAST

First let us consider the Hebrew word *oulm* (עולם), which lies at the root of the matter. It is used in reference to the *past* in a number of passages. It is much easier for us to grasp that which has become history than that which is yet future.

The following are the passages in which *m-oulm* (מ-עולם) "*from* everlasting" occurs. They are arranged under two heads, first those which refer to God, then those concerned with mankind.

USED OF GOD

1 Chron. 29:10	*for (from) ever.*
Psa. 25:6	*ever of old.*
41:13	*from everlasting.*
90:2	*even from everlasting.*
93:2	*from everlasting.*
103:17	*from everlasting.*
Prov. 8:23	*from everlasting.*
Isa. 63:16	*from everlasting.*

USED OF MEN

Gen. 6:4	*of old.*
Josh. 24:2	*in old time.*
1 Sam. 27:8	*of old.*
Psa. 119:52	*of old.*
Isa. 42:14	*long time.*
46:9	*of old.*
57:11	*even of old.*
63:19	*(n)ever.*
64:4	*for since the beginning of the world.*
Jer. 2:20	*of old.*
5:15	*ancient.*
Ezek. 26:20	*old time.*

There is a startling inconsistency here. When applied to God it is always "ever" or "everlasting," but when applied to men it is *never* so rendered. Why? Because in no case will the sense bear it. Man and his history do not stretch back to a dateless past eternity. No nation, no prophets, have been "from everlasting."

The translators, when *oulm* referred to the past, saw

fit to use *entirely different terms* for God, than for man. They were *sure* that the passages referring to man could *not* mean everlasting. A false sense of reverence led them to depart from the consistent usage of the original and the example of the Greek translators, whose rendering received the stamp of divine approval in the later breathings of the Holy Spirit. The possibility that these passages might not refer to God simply as existent in eternity past, but to His revelation of Himself under various titles which describe His relationships to His creatures during the eons or age-times, does not seem to have suggested itself to them. We will follow this hint a little later.

Other passages make it still more manifest that *oulm* does not mean endless when applied to the past. Here are some with their renderings:

Deut. 32:7, *old*; Job 22:15, *old*; Psa. 77:5, *ancient time*; Prov. 22:28, *ancient*; 23:10, *old*; Ecc. 1:10, *of old time*; Isa. 44:7, *ancient*; 51:9, *of old*; 58:12, *old*; 61:4, *old*; 63:9, *old*; Jer. 5:15, *ancient*; 6:16, *old*; 18:15, *ancient*; 28:8, *old*; 1 Sam. 27:1, *old*; Ezek. 25:15, *old*; 26:20, *of old*; 36:2, *ancient*; Amos 9:11, *old*; Mic. 7:14, *old*; Mal. 3:4, *old*. A.E.K.

(To be continued)

UNITED GATHERING AT STAPLEFORD

About sixty gathered together for a day of fellowship and thanksgiving on June 14. Brother E. G. Jones of Mansfield opened the day with an address upon "The Language of Grace," and this was followed by Brother R. Bradford speaking upon "The Coming of the Lord" and in the evening Brother B. Davies continued his studies upon the subject: "Thy Word was Found."

We value these gatherings for the mutual fellowship and joy they give to all who gather together, and all of us look forward to the meeting at Stapleford, Notts., on September 20, when we expect Brother E. O. Knoch to be with us.

E.G.J.

W. E. WHITING

Brother Whiting, who was our agent for the eastern portion of Australia, died suddenly after spending a few days in the hospital, for a condition thought not to be too serious. He had expected to come home the day after he died. He had taken over the agency only a few years ago, in behalf of his father, who had served his Lord in this capacity for many years.

His brother Arthur, who survives, tells us that W. E. (or "Tony," as he was called), gave a wonderful address on "Justification," without notes, to the local Church of England Men's Society, only two weeks ago. Thus we see that our brother was following in the footsteps of his father, as an indefatigable witness for his Lord and Saviour.

Our dear brother will be sorely missed by those who knew and loved him, whose consolation lies only in the precious promise which we find in the Word of God, that "the dead in Christ shall be rising first. Thereupon we, the living who are surviving, shall at the same time be snatched away together with them in clouds, to meet the Lord in the air. And thus shall we always be together with the Lord. So that, console one another with these words." E.O.K.

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We have *not* moved, but we do have a new address. The County has assigned us a new street number on our own driveway because they did not allow enough of a gap between the numbers they assigned on Iron Canyon Road to allow for all of the homes which have been built in recent months. The Post Office has informed us that they will deliver mail addressed to us at either our Iron Canyon address or the new address for several months.

THE EGYPTIAN LEAGUE

(ISAIAH 30:1-17)

THE PROPHECY is now moving amidst the earlier years of the reigning of Hezekiah; prior, in fact, to the occurrence of the woe pronounced on Ariel. From the present chapter (30) we discern how impeded was Hezekiah by his ministers, for some were thoroughly unworthy to hold office in a nation which had Ieue as its Protector. According to the law, the nation was to be a separated people, without any policy of unity with another nation, yet a shameful and false party in Judah did, subsequent to the downfall of Ephraim, adopt the same policy by also seeking an alliance with Egypt.

A particular aspect of the woe is being stressed, for to appeal to another nation, as a safeguard for Ieue's people, was not simply disloyal to Ieue, but was a rejection of Him, and demonstrated their preference for the might of Egypt. What could be the thoughts of the faithful, as to its outcome? What message would the prophet of Ieue bring to Judah?

REBELLION AGAINST IEUE

"Woe, stubborn sons!" averring is Ieue,
"To make counsel, yet not from Me,
And to libate a libation, yet not of My spirit,
That they may add sin on sin!
2 Going down to Egypt, yet they do not ask at My mouth,
To be strong in the stronghold of Pharaoh,
And to take refuge in the shadow of Egypt!

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

Woe, stubborn sons! These are vivid words and realistic too, for they fully describe the case of Jacob's sons. They were more ready to follow the ministers who advocated seeking Egyptian aid than to follow Hezekiah who would rely upon Ieue. Israel had been called out of Egyptian bondage, with many evidences of divine power, and of their own helplessness. But the lesson had not been taken to heart by the later generations, for they make counsel to others, and they libate it, that is, they add the elements of confirmation to the counselling, yet all without asking at the mouth of Ieue. This was their "digging deep" in order to conceal (29:15). Gradually great political powers had arisen in the east, and these threatened them, and eventually conquered them, *because* they leaned on Egypt, and not on the arm of Ieue. This was rebellion and reliance on the wisdom of the world, and it must ever fail to lead them into the glory of their God. Yet Ieue will vindicate Himself before His people and before that nation whom they fear, that is, Assyria.

DISAPPOINTMENT RULES EGYPT

3 Yet become, for you, shall the stronghold of Pharaoh for shame,
And the refuge in the shadow of Egypt for confounding.
4 For his chiefs come to be in Zoan,
And his messengers are attaining Hanes.
5 All are ashamed of a people who are not benefiting them,
Not for help, and not for benefit,
For they are for shame, and even for reproach."

In order to dissuade Judah, the prophet warns of disappointment, for Pharoah's chiefs will not have any confidence in Judah's Alueim, and they will be ashamed to be allied with them. Egypt's reluctance is indicated by telling beforehand what Judah's Embassy will experience; they will be met by chiefs at Zoan, and messengers will later reach them at Hanes (4). The embassy has only gone to be received with shame and

even reproach, for Egypt regards them as a people not benefiting them. And is not this from Ieue, in order to press them back to Himself for *His* saving?

Egypt would reason that the Assyrian would resent their making any pact with Judah, and would probably be much tempted to turn against Egypt, because of such a combination. From the human viewpoint, Jerusalem was not able to withstand the Assyrian hordes. Moreover, in the load declared on Egypt, Isaiah had earlier warned that Ieue would tangle Egypt with Egypt (see 19:2), thus making Egypt's weakness clear to Judah, so that there could be no real help available from that direction. Blind eyes and dull ears did not receive such messages.

PROPERTY REMOVED

6 The load of the beasts of the south rim;
In a land of distress and aridity and constraint,
The parent lion and the long maned lion are there,
Yet no water.
The puff adder and the burning serpent are making flight.
They are bearing on the shoulders of donkeys their estate,
And on the humps of camels their treasures,
To a people who are not benefiting them for help,
But for shame and for reproach.

The lack of eagerness or enthusiasm on Egypt's part was offset by Judah's efforts to attract their assistance. To effect this, property was removed from Judah, into Egypt, and the verses corresponding in the skeleton (15-17) suggest that it becomes almost equal to a flight. The trials endured in this taking of estate into Egypt were not at all of small moment. The south rim of Judah was the border nearest to Egypt, but it was separated from it by the desert, a land of distress and aridity, which was very trying to cross, not only because of heat and lack of water, but because of the deadly character of the wild life that then infested it. From the south rim went camels, laden with treasures to bribe Egypt's support.

These allusions to the desert are almost comparable to Deuteronomy 8:15, and the words intimate that Judah is following and enacting a reversal of their great deliverance from Egypt, when in their journey to the patrimony, they experienced the rigors of the same area. This later generation had lost the sense of the experience of their forefathers, though much of it was rehearsed by the fathers to their sons, at the passovers.

USELESS HELP

7 **And Egypt in vain and for naught is helping you.**
Wherefore I call as to this, "Their audacity shall cease!"
Now come, write it on a tablet for them.
And on a scroll delineate it,
And it shall come to be for the day hereafter,
For the future, till the eon.

Egyptian support was to be useless; it is sought of a people "who are not benefiting them." These words are first used in verse 5, yet there the sense is reversed, for then they give Egypt's thoughts of Judah, in connection with the help they are seeking from them. The prophet, mindful that this people are Ieue's, cries out that this sort of thing shall cease. It is audacity, for Egypt is not on a par with Ieue! Egypt's help could not compare with His. How blind was the policy of this party of Judah, in acting counter to the prophet, as well as the remnant of the faithful, and the king, Hezekiah. Moreover, early in the ministry of Isaiah, Ieue had intimated what He would do in regard to Assyria (see 14:25).

IEUE'S WORDS REJECTED

9 **For a rebellious people are they, sons of dissimulations,**
Sons who would not hearken to the law of Ieue,
10 **Who say to the seers, "You shall not direct us!"**
And to the vision seers, "You shall not perceive correctives for us!
Speak to us slick things, Perceive trifles.
11 **Withdraw from the way, Turn aside from the path.**
Eradicate from our face the Holy One of Israel."

The prophecy was not believed at that time, so that it was necessary that it be preserved for the future, after it had been fulfilled, for predictions are not exhausted when they come to pass, but remain a permanent witness to the One Who gave them. If, at that time, He knew what was going to come to pass, then the future is an open book to Him, and we may trust His word in regard to that which is still to come. Is such an outlook too simple for humans? Or is it that they allow rebellion to have full sway?

It was also to be written on a scroll as a witness to the mercy of Ieue, how He bore with this rebellious nation. It is not alone the matter around this Embassy to Egypt which is to be recorded, but the perverse attitude displayed with regard to God's messages through His prophets. They rejected the words He sent to them, and despised the very thoughts, for they were not what they wanted to hear. They did not care for correctives directing them to subjection to Ieue, but they desired slick or easy things which encouraged them in the pathway of their own devising; they sought a way, but it was a way in which they did not entertain the glory of the Holy One of Israel. In the future kingdom, when He will have given them a new heart, then will they rejoice in the outcome of the ways of their Alueim, and they will see their waywardness in its true perspective, and realize the reality of His marvelous mercy to their nation. Ieue is able to make all things to serve His glory.

DESTRUCTION INVITED

12 Wherefore, thus says Ieue, the Holy One of Israel:
"Because you reject this word,
And are trusting in extortion and are devious,
And are leaning on it,
13 Wherefore this depravity will come to you as a falling breach,
An extrusion in a wall impregnable,
Of which, suddenly, in an instant, its break is coming.

14 And it is broken as the breaking of a potter's crock.
Pounding He will not spare.
And, when it has been pounded, a shard will not be found
To bank a fire from glowing coals,
Or to bare the water from a pool."

The persistent rejecting of His word on the part of Jacob's sons corresponded with their depravity, in which they lean on extortion and diverging for the ways of the Holy One of Israel. How distinct was Israel's real position: this is figured for them in the prophet's words, "an impregnable wall," yet they did not recognize the position their Alueim afforded to them, and the picture needed the addition of an extrusion of the wall, in order to indicate the fulness of destruction which lay in front of them, due to their folly. Ultimately the refusing of God's word led to Israel's sudden breakdown, as a nation, and to their division into minute fragments, which were scattered over the earth, as they are today.

The figure is changed to the breaking of a potter's crock; this was a matter well known to them. The details of the pounding of the crock are stressed, indicating that no sherd or fragment of it would be large enough to serve the most ordinary use of banking a fire. Nothing else could so well describe the condition which overtook them among the nations and which continues to the present. In their outlook, these verses widen out their survey to cover the extent to which Israel's ways would lead, yet, in His mercy, and for His glory, Ieue will stay matters in order to deal with Assyria, and this is the crisis just ahead.

THE WAY OF SALVATION TOLD

15 For thus says my Lord Ieue, the Holy One of Israel:
"By returning and resting shall you be saved.
In quietness and in trust shall come your mastery.
Yet you are not willing to hear."

The title, "Holy One of Israel," is a designation used

by the rebellious people when expressing their rejection of their Alueim (vs. 11). By using this title, they doubly confirm that they spurn Him! Yet the prophet, owning this One as his Lord, Ieue, uses the title to tell the real way of salvation from their enemies. It is not by flight to Egypt, but by "returning and resting... In quietness and in trust," for Ieue belongs to Israel, and that is what the title specifically means. All their experience at His hands, from the plagues to the passover and Exodus forward, is included in the title, Holy One of Israel. But trust in Him was lacking in Israel; they are not willing to hear.

PERSONS FLEE

16 "And saying are you, 'No. For on horses will we flee.'
Therefore you shall flee.
And 'On the fleet will we ride.'
Therefore fleet shall be your pursuers.
17 One thousand in view of the rebuke of one shall flee,
And in view of the rebuke of five, ten thousand of you will flee,
Till you should be left as a mast on the summit of a mountain, And as a banner on a hill."

As expressed earlier, property was removed (vv. 6, 7) but now persons flee. They flee from Ieue's salvation, for they refuse rest, and, preferring flight, they will rely on horses, and this means Egypt. But their pursuers, to a dismaying degree, will also be fleet, for a thousand will flee in view of the rebuke of one! The valor promised them before their enemies by Moses is to be put into reverse. Yet Moses also asked how this could come about except their Rock had sold them (Deut. 32:30). Isaiah now adds that their dismay will proceed until they are left as a mast on a mountain top, and a banner on a hill. Here the prophet plumbs the depth to which Judah and Jerusalem are to come, due to their folly. Humanly speaking, this was all unnecessary, and was brought upon them by their own lack of faith. But from the divine side, the important

lesson of complete confidence in Ieue Alueim needed to be emphasized and burned into their heads and hearts by the sore suffering which they brought upon themselves by their lack of living reliance on His word.

This episode in the history of Judah, in the days of a king of the character of Hezekiah, calls for special note. That, contemporary with such a king, there should be in Judah a party so bent on seeking aid from Egypt, is most remarkable. Hezekiah's policy of reliance upon Ieue could not fail, for in it was the faithfulness of Ieue. Equally, the other policy could not achieve anything but distress. The two matters were not simply opposites, for Hezekiah's reliance could but lead to the glory of Ieue, whereas, for the other party to find effective help in Egypt would shatter the whole basis and structure of Ieue's people. This is the lesson which Ieue demonstrated to Israel in the days of Hezekiah. The course and experience of Israel is altogether inexplicable except it be viewed as part of their training by the hand of their Alueim, and it will yet be seen to be such, in an even greater sense than is realized at present, by the remainder of the nations, for they have also lost the vision of their grafting into the Olive tree.

E.H.C.

Lapirawan, Alicia, Zamboanga del Sur, Philippines

"...I thank Jesus for [the gift] for the glory of God, the Father. With this gift I have been able to buy, for the very poor brothers and sisters in the church, and for two Moslems, 11 Bisayan Bibles with Old and New Testaments, for 50 pesos only, from the Philippine Bible House of Manila. The retail price of the Bible is 6 pesos each.... I have also been able to give to Sister and Brother Hinoo 38 pesos to assist them with their needs. I have been praying for Brother Hinoo as he was a great tobacco smoker, and God heard my prayer on his behalf, for now he is so happy that he is no longer smoking and wasting his money, burning it for his own distruction. Now I am training him for home missionary Bible wórker to cooperate with me in the ministry of the gospel. Pray for us.

—A portion of a letter from missionary W. L. Rodriguez

SAUL IN DAMASCUS

"...from darkness to light..."
—Acts 26:18

THE RISEN CHRIST in His celestial glory, after having commissioned Saul, directed him to proceed to the city which was near (Acts 9:3), and to wait there for further instructions: "Go into Damascus, and there you will be spoken to concerning all which has been set for you to do" (Acts 22:10).

The men who had traveled from Jerusalem with Saul, in a north-easterly direction, for about 140 miles, were probably a little distance away from him when they saw "a light out of heaven" (Acts 9:3; 22:9), and all of them fell on their faces (Acts 26:14). Since the vision was intended for Saul only, these men beheld "no one"; they were "dumbfounded" for they heard the "sound" of the Lord's voice, but they did not recognize it as His voice, nor did they hear the words which were spoken (Acts 9:7; 22:9). When Saul opened his eyes again, there was *darkness around him,* "he observed nothing." Christ's celestial glory, "above the brightness of the sun," had blinded his eyes to the things on earth (Acts 9:8; 22:11; 26:13). One of his attendants took him by the hand, and thus "they led him into Damascus" (Acts 9:8), where he did not eat nor drink for three days.

We do not know Saul's thoughts during those days.

NOTE: This article is part of a series which began in Volume 55, Number 1 (Jan., 1964). These back numbers are available.

We may assume, however, that he realized that he had gone a long way in blindness and darkness—that he had been in this condition ever since he had entered Gamaliel's rabbinical college in Jerusalem. Later, as a young Pharisee, the influential members of the Sanhedrin had led him by the hand; these were the very men who had never recognized the Lord of glory, or they would not have crucified the One in Whom God's glory had returned (1 Cor. 2:8). Then Saul had progressed in Judaism above many of his contemporaries and "inordinately persecuted the ecclesia of God and ravaged it" (Gal. 1:13, 14).

We may further assume that Saul realized that he had been injuring himself rather than the Lord of glory against Whom his murderous campaign had been directed. When Christ asked him on the road, "*Why* are you persecuting Me?", His meaning was clear. He was saying, "You cannot hurt Me, nor wipe out My believers; you are only hurting yourself by *kicking against the goads*" (Acts 26:14). The Concordant Commentary explains: "In the Orient a sharp, pointed rod is used in place of a whip to urge animals to their task. To kick the sharp goad hurts no one but themselves. This is a graphic picture of Saul's service up to this time. The Lord was using him to carry out His purpose, but hitherto Saul did not acknowledge his Master. He had been goaded into persecuting the saints. Henceforth he was to render willing, intelligent service. Henceforth he acknowledges Christ as his Lord."

There was no reason for Saul to worry about his future service under the new commission, since his Lord had promised to give him more detailed instructions in Damascus. We may assume that his prayerful thoughts centered around the words which the risen Christ in His celestial glory had spoken to him on the road. During the first three days of his stay in Damascus

he was surrounded by physical darkness which provided the background for the initial stage of his readjustment, when he came to see *new spiritual realities.*

At this juncture, we would like to quote from Unsearchable Riches magazine, volume 39, page 44, so as to grasp some of the spiritual realities which were dawning on Saul, either during those three days or at a later period.

"*Nationally,* Saul belonged to those who were about to fall from God's favor. *Individually,* he exceeded them all in opposition to the Messiah. He endorsed the assassination of Stephen (Acts 8:1). Then he devastated the ecclesia of God, actually going into the homes and dragging out both men and women, he gave them over to jail (Acts 8:3). No one in Israel deserved a worse doom than he. What Ananias and Sapphira did was nothing to his atrocities, and they suffered the supreme penalty. No penalty could be too severe for him, no death too fearful. If God's attitude is still the same, He would most miserably destroy him.

"But God has changed His attitude entirely! He does not send a Philip nor a Peter, but *Christ Himself comes to meet the mad man.* He does not strike him dead, as he deserves, but grants him the greatest grace ever given to a mortal. In an instant He transformed him from His worst enemy to His most faithful and fervent friend. Here was reconciliation at its fullest and finest. Let us note some of its salient features. God was about to judge the nation for their rejection of the evangel of the kingdom, and Saul, as an individual, was the worst of the rebels. According to all that had been revealed, God was due to destroy him. *But He does the reverse!* He treats him as if he were His best friend. *He does not reckon his offenses against him* (2 Cor. 5:19). And He never does! Paul suffered much for His name's sake, but never for his persecution of the saints, and never for any mistakes he may

have made in his later life, from the hands of God. For He is conciliated, and all that comes to him henceforth is for his good.

"Saul's gracious and glorious call on the Damascus road, like Peter's housetop vision (Acts 10:9-20), was intended to teach him, by the most powerful means at God's command, *the limitless grace of God, to which he should bear witness before the nations.* In this light we can see that even Saul's murderous career, which preceded his call, was necessary, and can be justified from the divine standpoint. To display in him the limitless grace that God intended to impart to the nations, demanded that he deserve the severest judgment, such as the bowls of wrath which He will pour out on the apostate nation at the time of the end. Had Saul not been the foremost of sinners, he could not have become a pattern of those who were about to believe (1 Tim. 1:15, 16).

PAUL REPLACES THE PRIESTS

"In Saul's gracious call we have not only God's friendly attitude toward him *individually* displayed, but His repudiation of Israel as His religious representatives to the rest of the world, for now *he* was to replace *the priests* in bearing God's name before their kings, *nationally,* as well as before the sons of Israel. They were none of them as worthy of judgment as Saul, so God stretches out the hand of friendship to the whole race. As Paul wrote later, "that God was in Christ, conciliating the *world* to Himself, not reckoning their offenses to them" (2 Cor. 5:19).

"God did not wait for Saul to repent or to pray or to turn to Him before He called him *by His grace.* So, also, now, God is conciliated to the world including all of every race. All that *they* need to do in order to be saved is to respond to His grace by believing the special evangel of which *Paul* became the dispenser (Eph. 3:7; 1 Tim. 1:11; 2 Tim. 1:11)."

CHRIST'S WITNESS TO ALL MEN

Saul was a blind man of ill fame in a strange city, and unable to establish contact with the Jewish believers there, for his recent persecution of believers in Jerusalem and elsewhere was common knowledge, and his plans to continue his nefarious career in Damascus was no secret either. Hence the Lord Himself introduces him to those "who are of the way" (Acts 9:2b) in this town. For this purpose, Saul has another vision in which he sees "a man named Ananias entering and placing his hands on him so that he should be receiving sight" (Acts 9:12).

At this time, Ananias, too, has a vision in which he recognizes the Lord speaking to him, "Rise! Go to the street called 'Straight,' and seek in the house of Judas for a Tarsian named Saul, for, lo! he is praying. And he perceived in a vision a man named Ananias entering and placing his hands on him so that he should be receiving sight."

The Concordant Commentary explains: "God graciously gives a double witness to His dealing with Saul. Ananias is quite his opposite, being a devout disciple. Saul would have found it almost impossible to join the disciples as he did without some such confirmatory testimony to his conversion, for Ananias himself was afraid to go, knowing what Saul had done and what he proposed to do."

Ananias, "a pious man according to the law, being attested by all the Jews dwelling there" (Acts 22:12), was well aware of the sinister purpose of Saul's journey. Being afraid of him, he answers the Lord in his vision: "I hear from many about this man, how much evil he does to Thy saints in Jerusalem. And here he has authority from the chief priests to bind all who are invoking Thy name." But the Lord allays his apprehensions by telling him what had happened to Saul on the road outside the city and bids him "Go!" In

addition, He advises him of the field and scope of Saul's future ministries: first and foremost to the nations, later to kings, and meanwhile to the sons of Israel among the nations. What must have impressed Ananias most, were the Lord's words, Saul "is a choice instrument of Mine."

Apparently we do not have the full text of the conversation between the Lord and Ananias, nor does Luke report everything that passed between Ananias and Saul. The following combines the two accounts, giving us what may be the complete dialogue (Acts 9: 17-19; 22:13-16):

"Now Ananias came away and entered the house, and, placing his hands on him, said, 'Saul! Brother! Receive your sight! The Lord has commissioned me (Jesus, Who was seen by you on the road by which you came), so that you should be receiving sight and be filled with holy spirit.' And immediately fall from his eyes as if scales, and he receives sight.

"And *I*, in the same same hour, look up to him. Now he said, '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.* And now, why do you defer? Rise, baptize, and bathe off your sins, invoking His name.'

"Besides, rising, also, he is baptized, and, obtaining nourishment, is strengthened."

From this it seems that Ananias learned more details about Saul's conversion from the Lord which are not reported in Acts 9:15, 16. For Ananias refers to "Jesus, Who was seen by you on the road by which you came." When introducing Saul to the Jewish believers in Damascus, Ananias would be able to corroborate Saul's story, even in details which he had learned in his own vision. Saul was going to be *the* witness of the risen Christ in His celestial glory as he had seen Him. Fur-

thermore (in the words of Ananias) he was "to know His will... and to hear the voice of His mouth." In the Greek, the grammatical forms of "to know" as well as "to hear" and "you... hear" (Acts 22:14, 15) indicate a *fact* not only *of the past* (three days ago on the road), but also *of the present* (Saul's vision in Judas' house), *and of the future* (such as referred to in Acts 22:17, 18; 2 Cor. 12:4; Gal. 1:12; Eph. 3:3; 1 Thess. 4:15).

We may assume that the Lord's instructions to Ananias were worded as "placing his hands on him so that he should be receiving sight" (Acts 9:12), just as He described the contents of Saul's vision to Ananias. However, in the words of the latter (Acts 9:17), Saul is not only to "be receiving sight," but in addition to "be filled with holy spirit." Since this manifestation of the spirit depended on the authorized imposition of hands in those days, the Lord may not have mentioned it to Ananias. However, the sequence in Saul's case (filled with holy spirit *prior* to water baptism) deviated from the rule as laid down by Peter, when the gratuity of the holy spirit had to be preceded by *compunction, repentance, and baptism* (Acts 2:37, 38).

No such works were required from Saul in order to be filled with holy spirit. The eyes of his heart having been enlightened on the road three days ago (when he had not even asked for it), his physical eyesight restored now, Saul was sure to remember the Lord's words, "from darkness to light." As the Lord Himself had opened his eyes (both spiritually and physically), he was now ready *to bear witness of* what he had perceived. This is indicated by the phrase, "*filled* with holy spirit," i.e., in order to speak as the Lord had commissioned him.

H.H.R.

(To be continued)

DO YOU *FULLY* FOLLOW PAUL...?
(2 Timothy 3:10, 11)

A FULL REVELATION

"...God has given us a *full* revelation, for it reaches its fruition, the realization of Himself as Father and the reconciliation of the universe to Himself. More is not needed, more would cumber the Divine record and defeat its end.

"But, we are asked, what room, then, is there for *faith?* If all is revealed, we do not need to trust. Quite the contrary, for faith is not faith at all unless it is founded on His word. Faith in an indefinite, unrevealed future is impossible. That would be *credulity*, not faith. When faith is exercised in believing what God *has* spoken there will be no need for the nebulous, indistinct imaginings so often misnamed faith. There is much need for faith. Not faith in irrelevant details which are not revealed, but faith to appreciate the fullness and accuracy of what has been made known...

"...God has withheld nothing from us. Our hope of a perfect knowledge of Him does not lie in an unpromised future supplement to the scriptures, but rather in a present persistent and painstaking examination of what He has revealed. Now that we have grasped, as it were, a telescopic view of the entire purpose of God, it remains to enjoy the minute details of His word by means of faith's microscope. And we shall be no less astounded by the perfection of its smallest atom than we have been with the magnifical grandeur of the whole."

—*A. E. Knoch, from "The Fulless of the Word,"*
(Volume 5, Number 4, pp. 51, 53)

BUYING AND SELLING

IN THE MATERIALISTIC world system in which we find ourselves, buying and selling are THE all-important activities. Never in the history of mankind has there been more trade and exchange of commodities.

In contrast, we hear very little concerning any kind of "exchange" in the spiritual realm. We need constantly to remind ourselves and our fellow believers of the *values*—the true *treasures*—that are available to us. These are not the kind of values that can be seen by the physical eye. They are eonian (2 Cor. 4:18).

THE RICH YOUNG RULER

In the Scriptures, our title must be reversed. It is "Selling and Buying" in the spiritual realm. The Scriptures tell us about a young man who found that he first must *sell* before he could *buy*. A leader among his people, he had great acquisitions—properties which had been allotted to others. These he probably obtained through foreclosures and bad debts, and whether or not the owner was left destitute was apparently not his concern.

Zealous to obey the letter of the law, this young man was very religious, but somehow the *meaning* of the law did not penetrate his heart. Perhaps he sensed a lack, for when he heard that Jesus Christ was in the vicinity, he hurried to Him to ask a very important question.

"Good Teacher, by doing what should I enjoy the allotment of eonian life?" (Luke 18:18).

Jesus mentioned some of the commandments, but the young man had no difficulty about them. "All these I maintain from my youth," he claimed.

The Lord then put His finger on the great need. "Sell all, whatever you have, and distribute to the poor, and you will be having treasure in the heavens. And hither! Follow Me."

The Law covered two areas: Love to God, and Love to Fellowmen. If he obeyed, it would prove that he *truly* loved God and *truly* loved his associates. What would the answer be? Here was an opportunity to obtain an eonian allotment in the Kingdom; would his heart respond in obedience? We are told that he turned away sorrowfully; the cost was too great.

SAUL OF TARSUS

The Scriptures tell also of a young man who set forth resolutely toward Damascus. In his possession were papers which gave him authority to arrest and punish the hated followers of Jesus. This violent young man thought he was doing God a real service.

Suddenly a light fell from heaven, brighter than the midday sun, which blinded him and threw him to the ground. Out of this tremendous experience came a commission to carry the news of God's love and conciliation through Christ, to the nations. Paul's response was obedience; he "sold out" to follow the call. As a result, he was given great spiritual insight as God led him step by step. His life became a source of blessings to thousands, continuing even to the present time.

Evaluating this step of obedience and its consequences, Paul told the Philippians that there was no comparison between what he *lost* and what he *gained*. "But things which were gain to me, these I have deemed a forfeit because of... the superiority of the knowledge of

Christ Jesus, my Lord, because of Whom I forfeited all, and am deeming it to be REFUSE." He rejoiced in the exchange, and reveled in the glories of Christ and His righteousness.

RECLAIM THE ERA

"Then be observing accurately, brethren, how you are walking, not as unwise, but as wise, *reclaiming the era,* for the days are wicked." (Eph. 5:15, 16) We cannot "buy" anything from God, nor pay for the slightest favor. But we *can* "buy up" or "reclaim" opportunities out of the evil age in which we live. We can "buy up" wonderful opportunities of obedience, of service, walking in love, putting the will of God into action in the circumstances which are peculiarly ours. Such "buying" is to be done in wisdom, lest we spoil our opportunity. "In wisdom be walking toward those outside, *reclaiming the era,* your word being always with grace, seasoned with salt, perceiving how you must answer each one." (Col. 4:5).

BUY THE TRUTH

Above all, let us "buy the truth and sell it not." (Prov. 23:23). Buying the truth involves obedience, for if we obey the truth given to us, God will give us *more* truth and *more* understanding. Thus, we will go from truth to truth, and from glory to glory. F.S.

"IN HIM WE ARE LIVING AND MOVING AND ARE" (Acts 17:28)

"In Him we are living. This refers to the spirit, for it is the only source of life. 'Moving' is said of the soul, for only that which has life *and moves* has sensation or soul. Plants have life but no soul. Animals which are detached from the soil have souls. 'Are' refers to the body. The little Jewish 'scrap-picker,' as they called Paul, condensed more knowledge about God and mankind into one sentence than could be found in all the philosophies of Greece. It was a masterly analysis of man and his relation to his Creator."

—A.E.K., *Unsearchable Riches,* Volume 18

BALDWIN FELLOWSHIP REPORT

"We are glorying also in God, through our Lord Jesus Christ..." (Rom. 5:11).

From July 31 through August 9 a group of believers met together here at Baldwin, Michigan, with us, for a time of fellowship and instruction from God's Word. We concentrated our attention on Romans five on such revelations of God's superabounding grace as justification and conciliation. We meditated especially on the "faith of Jesus Christ" and what God does through Him. We studied, as well, the contrast of Adam to Christ, God's great goal of glory, and the vastness of His love. We rejoiced hearing such subjects as "Access", "Glorying in Afflictions", "The Many" and "Peace."

The days quickly passed... much too quickly indeed, but we do not forget how God blessed us daily. Not only the messages and discussions were blessings, but the way in which everyone took part in song, in labor, in hospitality, in kindnesses, in mutual understanding where there were differences—all this also was surely God's blessing. Indeed, the fruit of the Fellowship is to glory even *more* in God through our Lord Jesus Christ!

We plan to mimeograph many of the messages gradually throughout the year as the Lord leads. Anyone wishing to receive this series of reports should write to Miss Dorothy Johnson, Rt. 1, Box 538, Baldwin, Michigan, and they will be sent free, whenever they are issued. THE BALDWIN ECCLESIA

CONCORDANT TAPE MINISTRY EXPANDS

Through the kindness of Brother Charles Peart of San Francisco, we are now able to offer our friends quite a number of additional tape recordings, made by Brother Peart, and covering a wide variety of interesting subjects. We have prepared a sheet which lists all of these new tapes by subject matter, and we will be happy to mail you a copy upon request. D.E.K.

MISSIONARY NEWS FROM SOUTH INDIA

Thannikal House, Kakad, Kunnamkulam, Kerala, S. India

"... In participating with other denominations, we have a great deal to work out. So many people have misunderstood God—'Fierce' when He Himself is Love. So instead of keeping aloof with other parties, we should mingle with them to speak with them on the basis of God's love." —*T. D. Iype*

PHILIPPIANS

IT WAS A special day for the believers at Philippi! For several days they had been planning a gift for their beloved apostle, Paul, who was in prison. They wanted the gift to be *large,* if possible! No doubt every person brought a few coins, and perhaps some had been able to bring much more.

And now Epaphroditus was ready to travel to Rome. He would carry their gifts to Paul, and tell him of their prayers and love for him. How happy everyone was! They were so glad they could share with Paul.

* * *

When you open your copy of God's Word to the letter named "Philippians," you will find Paul's letter to these people. He wrote to thank them for their thoughtfulness (see Phil. 1:5 and 4:14-20). Paul also had other things to say in the letter — words to encourage the Philippian believers, and to help them be strong in faith. He reminds them to be kind and loving to each other.

"Become imitators... of me," he writes, and tells them not to mind if they have to suffer because they are serving God. Rather, they should count it a happy experience. "*...to you it is graciously granted, for Christ's sake, not only to be believing on Him, but to be suffering for his sake also...*"

In spite of the fact that Paul is in prison, he has joy in his heart. Again and again he tells the Philippians to also rejoice and be glad. "Be rejoicing in the Lord always" and "Let nothing be worrying you," he tells them. You will enjoy reading all of Philippians, for it is a happy letter! F.S.

CLARA RIEDEL AND L. P. GILLIS

We have just learned of the passing of two of our friends of longest standing who did much for many years to make the truth known in the Florida area. Both Sister Riedel and Brother Gillis were active in the Kissimeee, Florida class. Our first correspondence from Sister Riedel's husband (who passed away some years ago), is dated 1927. In our last letter from Sister Riedel, dated last November (1963), she wrote, "Enclosed find $1.00 for my renewal of the Unsearchable Riches. I have just passed my 89th birthday and have been enjoying Unsearchable Riches low all these years." Her daughter, Mrs. Frieda Bass, also passed away recently.

Brother Gillis, of St. Cloud, Florida, was 84. In his last letter, written last April, he said, "Bessie and I have had your literature for over 30 years. The Bible Students shut us up and put us out and we have been so glad we could understand the Unsearchable Riches studies." Even at his age he was still trying to get a small class started in St. Cloud when we last heard from him. He is survived by his wife, Bessie, who is also 84, and who is blind. We ask your prayers for her that she will be well cared for, now that her husband is reposing.

The night progesses, but the day is near. May that happy day for which these friends hoped, be not long in coming!

D.E.K.

DANIEL VAUGHN

A subscriber to Unsearchable Riches for more than a quarter of a century, Brother Daniel Vaughn of Oakland, California has found repose. Word from our Brother Charles Peart tells us that Brother Vaughn was first stricken with a growth in the prostrate gland; following an apparently successful operation he was struck down by an automobile; finally complications in the kidneys occurred and death followed. The funeral was on August 19, 1964. He is survived by his wife, Lottie, who is approaching 90 years of age. Brother Vaughn came into a knowledge of the salvation of all through the efforts of Brother Joseph Kirk, whose article, "Will All Who Die in Adam be Made Alive in Christ," appears in this issue.

D.E.K.

"No one has the truth who merely happens into its possession through the accident of birth. He really has it who fights for it, and possesses it who gains it through conquest."

—from "The Quest of Truth," U.R., Vol. 9

UNSEARCHABLE RICHES FOR NOVEMBER, 1964
BEING THE SIXTH NUMBER OF VOLUME FIFTY-FIVE

A. E. K.'S NINETIETH BIRTHDAY

ON DECEMBER 19, 1964, D.V., our beloved editor emeritus and senior teacher, brother A. E. Knoch, will reach his ninetieth birthday. A bright smile, as ever, will brighten his face when we tell him of the progress of the concordant work in new areas and old, of new publications, of renewed interest in concordant fundamentals which he recovered after they had been buried for centuries under man-made myths and human traditions. Now A. E. K.'s days are very quiet, his nights restful, as he awaits His Lord's return, Who will reward him in due time for the long, long years of patient drudgery.

And drudgery indeed it was, not only during the daylight hours when he was busy with concordant versions and the original texts, but during many nights as well, when he sought out divine facts to be expounded later on for us in his many writings, as God revealed them to him while he was delving for the true meaning of words in the Greek and Hebrew languages.

THIS IS NO EULOGY

This is not intended to be a eulogy, and A. E.K. would be the last to desire one. He has sometimes suffered misrepresentation, slander, ridicule, innuendo, or personal abuse from his foes, but he never sought the plaudits of his friends. No such momentary applause or transient acclaim would do justice to him. His life's work deserves a lasting appreciation from all who have profited from it. It ought to result in a heartfelt obli-

gation on our part to seek to do our utmost to further the truth for today by means of the Concordant New Testament and the Unsearchable Riches magazine.

THE MISSION OF THIS MAGAZINE

The mission of this bi-monthly publication is not merely to teach the truth, but to put our readers into the most intimate relationship with Christ Who is the Truth. So it is our privilege, not only to perceive the grand vision of God's ultimate, but to allow its rays to illumine our lives even now. Since God cares for His own, we must not only trust, we may not merely acquiesce; we should rather tune our hearts to continual thanksgiving toward the God and Father of our Lord Jesus Christ, to Whom we are conciliated through the death of His Son.

With the Concordant Version in our hands, we have better and safer access to the words of faith than those who understand Greek but are impeded by the fog of tradition and theology. In our Concordant literature we seek to follow the lines of the ideal teaching (1 Tim. 4:6; 2 Tim. 3:10). As A. E. K. once said: "We have the true riches. Material wealth has wings and flies away, unless, indeed, we exchange it for the currency of heaven. But the real riches will increase the more we expend it. It is a luxury to give, whatever the gift may be. But is it not our privilege to share with others that which brings satisfaction, which money cannot buy; that which transforms the life and glorifies God. In legal, apostate Israel, each one was required to give a tenth... By no means let us enslave ourselves with the yoke of the law, yet let us remember that, by the power of the spirit, we fulfill the righteous requirements of the law even though we do not walk after the flesh. We are not to bind ourselves to a tax of one tenth of all we acquire to the Lord's work. For this is mere justice, and far too low a standard for those who revel in God's grace. Rather let us be ashamed if we do not gleefully give

far more. Let each one seek to have his share in dispensing the blessing.

"The ultimate purpose of God is His self-revelation. The happiness of His creatures is dependent on this, for there can be no lasting bliss apart from it. It follows that our highest aim should be to make Him known. *Let us then, put purpose into our lives! Let us have a goal for our efforts!* Let us not allow minor matters to distract us, nor should the immediate effect of our acts discourage us. Let us look ahead to the day when all shall know Him. And let us imitate God in bending our energies to accomplish this great good. We are called into fellowship with Christ in this, the most stupendous and important enterprise in the universe. This is the one venture in which we may be sure of ultimate and unqualified success."

LET US HAVE A GOAL

Let us have a goal for our efforts! A minor goal, immediately before us, is the completion of the Concordant New Testament, a sample page of which was published over a year ago in this magazine (volume 54, page 103). The next step, following its completion, will be to find ways and means of putting the new Version into the hands of those who may have never seen it before. A.E.K. once advised us that one of the best ways of introducing the Concordant Version is to have extra parts available to loan, or to give away, since almost anyone who is at all interested in the Scriptures, will gladly accept the privilege of examining some portion, and it often leads to real interest. We once printed an additional large stock of the Pauline letters, at practically no extra cost, except for paper and binding, when we published the German Concordant New Testament.

Printing extra portions of the new edition of the Concordant Version (such as Luke, or John, or Paul's epistles) might be very helpful in publicising it if this

is God's will. We will greatly appreciate it, dear brother, dear sister, if you will join us in earnest prayer that God will direct us to a decision which is His will, that He may encourage our hearts as well as yours to take the right steps in the right direction. The publication of the new edition of the Concordant New Testament is your concern as well as ours, for there are thousands of God's dear children who might become interested in it if only some one would show it to them and let them examine it. We do not know these thousands and thousands, we cannot reach them; perhaps you can help us by contacting a few of them.

Please let us hear from you if you would be willing to keep a number of extra portions of the new edition on hand, either to loan or to give away (should they be available). Let us know if you will make efforts to publicise it by any means available to you, or, if you do not have the time, you might find other ways to have your share in dispensing the blessing. Let us pray for each other so that we may speak with boldness of the source of our true riches, and that we may find words of love and understanding whenever we meet apathy or prejudice.

A.E.K. once said that more hours than there are in a single lifetime, had been spent by him and his helpers on the compilation of the concordant versions and the various concordances. That would amount to more than 500,000 hours. What are you going to do to publicise the results of so much drudgery? If we hear from you soon, we may be able to tell A. E. K. about it on his ninetieth birthday. H.H.R.

BOUND VOLUME AVAILABLE SHORTLY

An attempt will be made to have the Bound Volume containing the six 1964 issues of the magazine bound in green cloth, hard covers, available in time to serve as holiday gifts. *Unsearchable Riches* bound volumes are two dollars each.

Fellowship in Europe

The following Special Report of the trip taken by Brother and Sister Ernest Knoch is reprinted from the November *Concordant Newsletter* because it was felt to be of interest to all.

Dear Friends in the Lord:

August fifth marked the date of our departure for Europe. The flight to Copenhagen on the SAS polar flight was a very interesting one, with a landing on Greenland en route. In Copenhagen we visited Sister Mary Andersen and saw Brother C. Poulsen, with whom my father stayed when he was forced to flee from Germany at the beginning of the Second World War.

Going on to Gothenburg, Sweden, by plane, we picked up a Volvo automobile there with which to tour Europe. We proceeded to Jonköping where we visited some of Alberta's relatives whom she had never met. Then on to Västerås, where we had a day of fellowship with Brother and Sister Gustav Hellsberg. Brother Hellsberg is the one who issues Swedish translations of various Unsearchable Riches articles.

From Sweden we drove south, ferrying the car from Trelleborg to Travemünde in Germany, thence via Hamburg to Bad Eilsen, where we visited Sigrid Knoch's brother, Count von Kanitz and his wife Lilli. We were fortunate to get there at the right time to see Christine von Kanitz, their daughter, who is engaged in missionary work in Berlin. Christine had stayed in California for some months some years ago, so we knew her per-

sonally. We also met "Mother" Knoch's other brother, and a sister, while there.

Our next contact was in Switzerland, near Basel, where we were entertained at the home of Brother Emil Hirschburger in Riehen. Unfortunately Brother Hirschburger, who is a member of the board of directors of the German (Swiss) branch of the Concordant Publishing Concern, was ill. But we were able to confer with him briefly. Going on to Zürich, accompanied by Brother Blaettler who had come to Basel to act as our guide, we were directed to his home in Adliswil, which is also the office of the German Branch. A hotel room had been kindly provided in Thalwil, with a balcony overlooking the lake. On Sunday, we were privileged to address (with Brother Blaettler acting as interpreter) the meeting in Zürich, and to meet about eighty of the friends there. We were also entertained in the homes of Brother Miller (who had visited my father A.E.Knoch in Los Angeles some years ago) and the Geistlich family. Everything was done for our comfort, and we shall always remember our stay in the Zürich area as one of precious kinship with others of like faith, and the many kindnesses of Brother and Sister Blaettler will ever remain fresh in our memories. Before leaving this part of Europe, we wished to go to Einsiedeln to see the Benziger plant where the binding was done for the Concordant Greek Text. This was a very enjoyable day, and we were entertained royally by a representative of this company which is located in a mountain village some distance from Zürich, and enabled to see their facilities so that we will be aware of their capabilities for any future work which it seems expedient to give them.

Leaving the Zürich area, we headed for the Alps, circling around via Liechtenstein, where we called on Brother Louis Winnicki, and were handed an assortment of very fine stamps. Brother Winnicki is in a

position to get these from all over the world, and has always been very kind about sending them to us to help in the missionary work.

ENGLAND

Passing through Austria, we returned to Germany and back to Sweden via Holland. We visited other relatives in the Stockholm area, thence back to Gothenburg to turn in our car for shipment back to the United States.

From there we went to London by plane, and by train to Nottingham in time for the United Gathering in Stapleford on Sunday, September 20. There we enjoyed hearing talks by Brother Fielding and Brother Harris. This was the last sermon Brother Harris ever preached, and his obituary appears in the November issue of Unsearchable Riches. On Wednesday he was stricken with a stroke, and never recovered. Through the kindness of Brother and Sister John Essex, we were able to visit him in the hospital at Tamworth, and have prayer with him, before leaving the area. Though unable to speak, he greeted us warmly and was obviously glad of our presence. His kindly ministry will be sadly missed by the friends in England.

In Beeston we were entertained at the home of Brother and Sister Frank Orton. On Sunday night Alberta was stricken with a heart attack, which was quite serious. She was forced to remain in bed there for about a week. Yet even in this, the Lord provided, for our agent for Britain, Brother Edgar Jones, is by profession a medical herbalist, and he very kindly came a considerable distance each day to care for her, and provided the needed medicines, so that, by the time scheduled for departure from England, Alberta was able to ride to the airport. Joyce Orton was kind enough to drive us all the way to London in her car. We shall never forget the many kindnesses extended to us by the Ortons. They are surely "pursuing hospitality." In addition to ourselves, they also entertained Brother

Maurice Ritchie from northern Ireland, and it was a joy to get to know this brother personally, for he is our agent for that area. A conference with Brother Clayton was arranged, for he is our chief helper and advisor in Greek and Hebrew now that my father is no longer able to serve. Brother and Sister Clayton entertained me in their home, as did Brother and Sister Edgar Jones. Alberta had to forego this pleasure because of her illness. Brother B. Davies very kindly served as "nurse" when needed. He is Joyce Orton's father.

When we reached Sweden, we had a few days of rest, then boarded the MS *Gripsholm* for New York. The sea voyage was relaxing and quite enjoyable. We were met at the dock in New York by the Bynoes and the Klings of *Grace and Truth,* and taken to the home of Brother Kerr in New York. Here we spent a couple of days awaiting the arrival and unloading of our car. It was a joy to renew acquaintance with the saints there, and compare notes. When our car was ready at Port Newark, Sister Una Nelson took us over there, and another car load of friends (already mentioned) also went to see us off. We drove to Allentown, Pennsylvania, that night, where we were privileged to fellowship with the Walter Pollitts. While being entertained there, we also visited the home of Brother and Sister Wilbur C. Roth. As time was running out, we made no further stops but drove straight through to Saugus, stopping only for the night. Our car performed admirably, and we had no trouble with it for the entire 7000 miles, for which we are very thankful.

We hope to have a fuller account of our trip in our holiday season letter. We were indeed blessed by the contacts made on this trip, and thankful that the Lord made it possible.

Yours in His blessed service,

Alberta and Ernest Knoch

SAUL IN DAMASCUS

(*Continued*)

THE FIRST DEVIATION FROM THE PRIMITIVE

To deviate means to turn away, although not abruptly, but rather in a *slight and gradual movement toward a different direction.* When Paul later said (2 Cor. 5:17), "The *primitive* passed by," this included the previous commissions which the Lord had given to the twelve in the *beginning* (Keyword Concordance, page 27), i.e., prior to his own commission which he received on the Damascus road, and which was supplemented in later visions.

Starting in Damascus, Saul's initial ministry was like that of the twelve apostles, in that it also included repentance and pardon. Saul proved from the Scriptures that Jesus was the Christ, just as he still did twenty years later in Thessalonica on his second missionary journey (Acts 17:2, 3). But there was already a slight deviation even in Damascus where he heralded Jesus as the *Son of God.* This aspect was in harmony with his vision of the risen Christ in His *celestial* glory. Later, in a figure of speech, Paul described the authority which this glory implied, by the phrase, *seating Him at God's right hand among the celestials* (Eph. 1:20).

During the Pentecostal era, *Jesus* Christ, Who was of the *seed of David,* according to the flesh, was heralded to the covenant nation, Israel; and these believers were required to keep the law.

The uncovenanted nations, however, were under no

such obligation. Since Israel, the "chosen race," was unwilling to lead the rest of mankind to God at that time, Saul was commissioned "to be the minister of Christ Jesus for the nations, acting as a priest of the evangel of God," thus filling the gap left by Israel (1 Pet. 2:9; Rom. 15:16).

Inside the holy land, under the law, Saul could never qualify for such an office. This is why the risen Christ called him outside the land, where the law did not apply, when he himself did not think of reforming or repenting. This deviation from the primitive was an object lesson for Saul as to the status of the uncovenanted nations to whom the law would not apply either. Christ Jesus, the *Son of God,* would not require works from them. The first symptoms of this deviation were apparent at Saul's conversion. That he had to undergo the ritual of water baptism and the imposition of hands at that time, is easily understood when we keep in mind that about a quarter of a century was required, during which these primitive things gradually faded out, until their background vanished completely with the destruction of the temple in Jerusalem.

When the buildings of the sanctuary went up in flames, when priests and Levites and other Jews were executed by Roman soldiers, or sold into slavery, then *the facilities for keeping the law had fully vanished.* Ever since that time, no one has been in a position to comply with the rules of the ceremonial law.

Paul said in Galatians (3:10), "Accursed is everyone who is not remaining *in all things* written in the scroll of the law," so as to show them the fallacy of making just one precept (circumcizing) mandatory for believers from the nations. During the past nineteen hundred years, self-appointed teachers have tickled the ears of their followers with all sorts of seemingly conceivable precepts, to be kept by those who want to demonstrate that they are holier than others.

We have to keep in mind the *deviation from the primitive* which ended when the Word of God was completed (Col. 1:25), when the primitive had passed by in fact, and when works are no longer required, "lest anyone should be boasting" (Eph. 2:9). With this in mind, we will now study the force of the terms used by Ananias in relation to baptism and the holy spirit, and of similar terms, used by others. For this purpose, we quote from Unsearchable Riches magazine, volume 18, beginning with page 267; volume 21, page 91, and volume 22, page 542.

THE SPIRIT IN THIS ECONOMY

"The great change in the operation of the spirit can be understood only when we carefully consider the force of the terms used. We read of the spirit *coming on* for power, of *filling* for utterance, of *baptism* for cleansing, of *sealing* for safety, of the *earnest* as a pledge, and of *homing* for communion. The first of these, *coming on* for power, Paul never applies to the nations. The last, homing for communion, which takes its place, is used only by Paul, in view of the impending climax of Ephesians (3:17; volume 54, 219). Instead of receiving an occasional visitation, the believers among the nations become the permanent home of the holy spirit. This is not for the operation of miraculous displays, but for the maintenance of constant fellowship. Almost all of these are continually confused with the baptism of the spirit, which we will consider first.

THE BAPTISM OF THE SPIRIT

"What is the baptism in holy spirit? Aside from the promise given by John the baptist (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33) that they would be baptized in holy spirit at the coming of Christ, and our Lord's declaration that they would be baptized in holy spirit at Pentecost (Acts 1:5), we have only one other mention of spirit baptism in the Scriptures. This is Paul's

declaration that, "in one spirit also we all are baptized into one body, whether Jews or Greeks, whether slaves or free, and all are made to imbibe one spirit" (1 Cor. 12:13). We are assured by the apostle that *all* who are members of Christ's body, have become such by the baptism of the spirit.

"Baptism in water was the type or *symbol of the spiritual reality.* It spoke of *cleansing* and *union.* It was ceremonial washing, and associated its subjects by a common bond. Saul of Tarsus washed away his sins (Acts 22:16). The sons of Israel were baptized into Moses (1 Cor. 10:2): These two thoughts—cleansing and unity—are only *typified* by water, but *realized* in spirit. The disciples were cleansed on the day of Pentecost and the believers in Corinth were united into one body by the baptism of spirit.

"Peter, on the day of Pentecost, conditions the reception of the spirit upon baptism in water (Acts 2:38). Conversely, in Cornelius' case, he conditions baptism in water on the reception of the spirit (Acts 10:47, 48). Similarly, Saul was filled with holy spirit *before* his baptism. The tendency was away from water to spirit, especially in regard to the gentiles. Under Paul's ministry this is carried much further. Of baptism in water he said, "Christ does not commission me to be baptizing, but to be bringing the evangel..." (1 Cor. 1:17). Though so vehemently denying the practice of baptizing *in water,* he insists, in the same epistle, that "*in one spirit*... we all are baptized into one body" (1 Cor. 12:13).

"Spirit baptism is essential to membership in the body of Christ. Water baptism is not. During our Lord's life water baptism was the only one. During the Pentecostal era spirit baptism was added, so there were two. Now there is a return to one: Either water *or* spirit baptism is no longer in force; can anyone hesitate which one to drop!

"Spirit baptism is vital: *Without it* we have nothing; we are not cleansed; we are not united into one body.

"Not so water baptism: Paul had practically dropped it long before. It was nothing but a ceremonial, of no efficacy in itself, it was a *type* of spirit baptism. One was the shadow, the other the reality. Spirit baptism is the one baptism for today.

"Perhaps some of those who first received the Ephesian epistle had known two baptisms. Some in Corinth had been dipped in water. Since that time there has been a *constant change from the physical to the spiritual.* Ephesians finally sets aside all fleshly prerogatives. *Nothing* depends on the physical, and *everything* is based on the spiritual. The very unity of which this is a part is made by *spirit.* How could such a oneness come from the superficial contact of water with the flesh? In a catalogue of spiritual unities (Eph. 4:3-6) it should be unnecessary to insist that the *one* baptism is that of God's spirit. All to whom this was written, had been baptized *in spirit.* It is the vital basis of unity.

"The popular view of the baptism of the spirit is far astray. Like its type, water baptism, it *cleanses* and *unifies. It does not impart power!* That was done by the *coming on* of the spirit, a manifestation which must not be confused with it. After the Pentecostal era, which paraded the powers of the coming eon, this *coming on* of the spirit ceased. In its place we have the *homing* of the spirit. We are not promised power, but weakness such as may be used as a foil for God's strength. The manifestations popularly connected with spirit baptism are usually the work of deceiving spirits, promising powers which have no place in this economy.

"As *spirit baptism* was the actual of which water baptism was the symbol, it stands for the *cleansing of conduct* and consequent *unity of all thus cleansed.* All believers have part in this. *All have their hearts cleansed.*

THE FILLING OF THE SPIRIT

"The filling of the spirit is one of the operations of God which comes to us through His previous activities. It characterizes the proclamation of the kingdom. John the baptist, our Lord Himself and His mother Mary, Peter and Stephen—all the chief heralds of the coming kingdom were filled with holy spirit to give utterance to the proclamation.

"The supreme example of the spirit-filled life is found in our Lord Himself. At His baptism in the Jordan, the spirit not only *came on Him* to remain, so that He performed powers and miracles and signs, but He was also *filled* with holy spirit in order to proclaim the kingdom (Luke 4:1). His anointing with the spirit gave Him the needed authority, but the *filling* gave Him utterance. Yet the *leading* of the spirit controlled the time and place of its exercise. Though full of holy spirit, He did not immediately go out to begin His proclamation, but was led out into the silence of the wilderness with the wild beasts.

"There is a needed lesson in this action of our Lord. Even though we are full of utterance, we need not imagine that this gives us the right to public proclamation. That comes from the *anointing* of the spirit. Nor does the filling call for immediate relief in words. The time and place depend on the *leading* of the spirit. It is only as we are filled with holy spirit that we refuse to entertain the suggestions of an unholy spirit. The filling with spirit finds expression in harmony. It sets our speech to stanzas. It makes our measures melodious. It finds outlet in psalms and hymns and spiritual songs.

"The great lesson for service in this administration of God's grace is *almost the reverse* of that which obtains at Pentecost. That power did not continue. Let anyone trace the exhibition of power through the book of Acts and he will be convinced that, as the kingdom

expectation vanishes, power also departs. At the beginning the twelve are mightily endued and are able to brave the opposition of their religious rulers. At the end they have been forced from the holy city and their cause is lost. Only a lone apostle, a prisoner in Rome, remains as God's ambassador. All the power he has lies in his weakness.

"That is the great lesson which is needed today. God's strength is now being perfected in infirmity (2 Cor. 12:9). God is working with weak instruments so that the glory may be His. Great power would disqualify us. It is one of the special excellencies of grace that it operates more freely in infirmity than in strength. God can, and has, wrought great things through those whom He has empowered. He is doing far greater marvels through the feeble, the faint, those who cannot claim a share in the glory of His achievements. Let us, like Paul at the close of his career, boast in our lack of physical power, for then we are more acceptable servitors of His grace." H.H.R.

(To be continued)

UNITED GATHERING, STAPLEFORD, NOTTS., ENGLAND

This United Gathering will be long remembered on account of the presence of Brother E. O. Knoch and his dear wife. What joy it gave to us as they graced our meetings and we shall look back with greater understanding of the work to which they are committed. The gathering was well attended and it was noteworthy with regard to the number of our coloured brethren and sisters from London and Luton who joined with us in worship and meditation.

It was good to have Brother D. Fielding of Bolton lead us into a discourse upon "The Realization of the Truth" and to hear the last address of Brother T. Harris of Tamworth, upon "The Faith of God." During the week that followed Brother and Sister Knoch found matters such that they had to stay with Brother and Sister Orton at Bramcote and we shall treasure that extended fellowship in its values of service and mutual growth in love and appreciation of the grace given us each and all. E.G.J.

REV. J. THEODORE HARRIS

His many friends in Scotland, the land of his birth, and England, where later he came to live, were shocked and grieved to hear of the passing on September 30, 1964, of Rev. J. Theodore Harris, of Tamworth, at the age of 70.

As recently as September 20, our brother was speaking to a United Gathering at Stapleford (Notts) on the subject, "The Faith of God." Among his audience were Brother and Sister E. O. Knoch of California, who had met him for the first time the previous evening. On the following Wednesday our brother had a seizure, and was visited by Brother Knoch in Tamworth General Hospital four days before he died.

This was a poignant meeting, for many years earlier, Brother Harris had shared the same platform at Glasgow with Brother A. E. Knoch, and was one of several who cooperated with Brother A. E. K. in the checking of the Concordant Version.

Beginning life as a coal miner, our brother became interested in the Scriptures at the early age of 16, and for a time served as a Methodist local preacher. Before the first world war, he travelled with Frank Penfold, taking charge of one of his "tents." Later, in company with his wife, he toured Scotland on an evangelical mission, before settling down as minister in charge of the Scottish Coast Mission at Burntisland, moving in 1929 to a similar mission at Musselburg.

In 1936 he came to England to take over the Queen Street Mission at Bolton, Lancs., and in 1944 moved to the Bolebridge Street Mission at Tamworth, Staffs., from which he retired only three months before his death. During the last thirteen years he gave many inspiring addresses at the Concordant United Gatherings which take place in England.

Our brother will be specially remembered for his deep knowledge of the Scriptures, and for the beautiful way in which he was able to present them. His audiences were always addressed as "Beloved," and he himself was equally beloved in the hearts of those who listened to him and knew him as a brother in Christ.

To his wife, our dear sister in the Lord, and his son, Theodore, we extend our deep sympathy in their sad loss. Our brother sleeps, awaiting the great call to meet his Lord in the air, about which he so often sang and spoke. J.H.E.

PRAYER REQUEST

We request your prayers for Miss Dorothy Johnson, our missionary to the rural school children of northwest Michigan, who undergoes a cataract removal operation on November 25.

IEUE, THE GRACIOUS ONE

(ISAIAH 30:18-33)

TWO THEMES, one of blessing and the other of judging, run through this portion of Isaiah 30. They are to furnish an interlude for Israel, arising out of the woe which then hung over Ariel, and thereby Ieue will show Himself as the Gracious One Who is able to achieve for His people, notwithstanding their waywardness. Blessing is to come to Israel, and this is touched upon in three places, verses 18-21; 23-26 and 29. Judging will be for idols, verse 22, executed by those who experience Ieue's graciousness. Then judging is for the nations, who really uphold idols, verses 27-28; and, in particular, the judging will single out that one nation, Assyria, which asserts its prowess over all other alueim, verses 30-33. This latter occurrence has in view the prayers of His people, both in regard to the Assyrian threat (33:2, 5, 6) and the distant future when Ieue's lovely king will enter the scene. What confident reliance the people of Ieue could have had in their Alueim, if their ears and eyes and heart had been attuned to receive the word He sent them by His prophet!

ISRAEL TO BE BLESSED

18 Wherefore Ieue is tarrying, to be gracious to you;
Wherefore He is exalting Himself to show compassion to you.

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

For an Alueim of judgment is Ieue,
And where are you leaving your glory?
Happy are all tarrying for Him!

A transition is introduced; it is to stay the threat against His people from proceeding to its ultimate. The threat was due to the policy of the worldly wise in Judah, those who looked to Egypt for help. Ieue is tarrying, to be gracious to Israel. He is exalting Himself to show His compassion. He awaits that moment when He can suitably intervene on behalf of His people and show Himself well able to defend them against their enemies, even enemies so formidable and blatant as Assyria. Egypt will fail them, yet Ieue will do that which benefits both Israel and Egypt!

Ieue is an Alueim Who judges. Amidst His judging, the question for those judged is, Where will they leave that which they are regarding as their glory? It must fail at His judging, yet happy will be those who tarry for Him, for their glory will not depart. Ieue tarried for the prayer of Hezekiah to Him, when Assyria was at the gates of Jerusalem. Hezekiah's understanding, which heeded the word of God's prophet, will show how vain and futile were those who fled to Egypt.

HOLY PEOPLE IN ZION

19 For holy people in Zion shall dwell,
And in Jerusalem you shall not lament, yea not lament.
Gracious, yea gracious will Ieue be to you at the sound of your outcry,
As He hears He will answer you.

The Assyrian shall not remove them from the land, though he will boast of doing so (36:17); holy people, who do not lament, shall dwell in Zion and in Jerusalem. Ieue's graciousness is assured to them, for at their outcry He hears and answers. This became most evident within a very short time, for Hezekiah's prayer to Ieue, that He would deal with Sennecherib, was signally answered, to the dismay of Assyria (37:14-21).

NEED AND CARE OF CITY ASSURED

20 And Ieue will give to you the bread of distress,
And the water of oppression,
Yet no longer will He hem in your directors,
And your eyes shall come to see your directors,
21 And your ears shall hear a word from behind you saying,
"This is the way. Go in it,"
In case you shall go right, and in case you shall go left.

The needs of the city and its people in the siege will be supplied by Ieue. Bread will be given and water will be forthcoming in the oppression. Such an intimation well anticipated the dire famine conditions which the Assyrian grand cupbearer threatened against Jerusalem (36:12). Yet Ieue held His people in His protecting care, and the directors, that is, those who teach the people, will be ready to guide and will be enabled to do so in the very adverse circumstances that will arise, for though the woe pronounced restriction and limitation upon their prophets (29:10, 11) yet here is promised some mitigating of it, for Isaiah was there ready to respond to any overtures and to advise the king.

The words also recall those of Moses (Deut. 5:32, 28:14) that they were not to deviate to right or left of the straight course of obedience to Ieue, yet they also reflect a widening out to cover the future, and this may well be figured as though there was One behind them calling out directions to keep them in the correct pathway. Not alone was prophecy for the time more or less immediate to its speaking, but its inherent values looked to the future.

IDOLS JUDGED

22 And unclean shall you make the overlaying of your silver carvings,
And the vestment of your golden molten image.
You shall toss them away as what comes from a languishing woman,
And as filth shall you reject it.

Ieue's judgments upon Israel were, in reality, also

judgings of their idols, for the idols had a great deal to do with their strayings from Ieue. Moses had most strongly prohibited the slightest attachment to idols, not even were they to possess the gold which had covered them (Deut. 7:25), for the carvings and molten images were of costly construction. The deliverance from the hands of the Assyrians ought to have fully dissuaded Jacob's sons from either inclination or adherence to them. Strangely enough, the people were not cured, even though Hezekiah had removed the fane heights.

Thus this prophecy, in its outlook, takes into its view the deportation to Babylon, for that did rid them of their proneness to idolatry. In the last section of Isaiah, the idols of the nations, and Israel's contamination with them, became a main theme. Ieue deported Judah to the very center and origin of idolatry, in order to cure and rid them of the idol. This was achieved, yet during the succeeding centuries, up to the coming of Messiah, they developed and cultivated the self-righteous attitude and outlook which led them to the crime of the cross.

GROUND BLESSED

23 And He will give rain for your seed with which you shall sow the ground,
And bread, the income of the ground.
And it comes to be sleek and stout.

Israel's blessing is resumed and the details move from the city over to the land and its produce. Zion has escaped devastation: fields are now occupied and ground is sown, and they are promised the necessary rain for the seed. These are not small or casual matters, but they find their basis and correspondence back when Israel was being brought into the land. Thus they show Ieue's faithfulness to them; a faithfulness which is not of yesterday, but extending over centuries.

ANIMALS BENEFITED

Your cattle will graze, in that day, in a widened meadow.

24 And the domestic animals, and the donkeys serving the ground,
Fermented chopped straw shall eat,
Which is winnowed with the wind and with the winnower.

The income from the ground is plentiful, and the cattle graze in widened meadows. The domestic animals are served with the choicest provender, fermented and winnowed from the chaff. It will be as though the animals share in Ieue's blessings to Israel. These are blessings which came in the time of Hezekiah and followed Jerusalem's deliverance from the Assyrian.

MOUNTAINS WATERED

25 And there shall come on every lofty mountain,
And on every uplifted hill, rillets, runnels of water,
In that day of the vast killing, when the towers fall.

The "day of the vast killing" is a reference to that which overtook the army of Assyria, and the fall of towers figures its captains and other high ranking officers (see 2 Chron. 32:21). In this day the rain supply gave rillets and runnels of water on the lofty mountains and hills. It is probable that these circumstances are related to the destructive storm detailed in the woe on Ariel (29:6) which so much discomfited the investing army, yet was of value to Israel.

LIGHT INCREASED

26 And the light of the white moonshine comes to be
As the light of the warm sunshine,
And the light of the warm sunshine will become sevenfold,
As the light of seven days,
In the day when Ieue will bind up the break of His people,
And the transfixed of their smiting will He heal.

The details of these verses, in their application to Hezekiah, typify the greater blessings which are yet to come for Israel. The description given mounts up to proportions which picture the great welfare of that day, for the light of the moon and sun is to be increased sevenfold. This will be an anticipation of Isaiah 60:19,

20 which tells of the further increase in this regard which are to be features on the new earth (Rev. 22:5). But this verse reaches to the point when Ieue binds up the break which His people have suffered, and heals the smiting to which He has subjected them in His disciplining.

NATIONS JUDGED

27 Behold! The name of Ieue shall come from afar.
Consumed is His anger, And heavy is its load.
His lips are full of menace,
And His tongue is as a devouring fire.
28 And His spirit, as a watercourse shall overflow unto the neck.
It is dividing, to wave the nations into a wave of futility,
And a bridle, leading astray, is on the cheeks of the peoples.

In consonance with the announced woe, Ieue is represented as being "afar" from His people; it is as though the efficacy of His presence was not immediately available to them. But by the "name of Ieue" it is intimated that the One Who is particularly related to Israel comes Himself to take action on their behalf. He comes to consume; He comes with a heavy load of anger, for He engages Himself to judge the nations in their alignment against His people.

The nations were much in concert, even if one was in the van; they imagined evil against His people, yet Ieue will be a menace to them. His spirit is dividing amongst them, waving them into futile exploits, which are adverse to their own plannings. The nations do not know that Ieue is able to lead them as easily as if a bridle was attached to their cheeks. His operations are illustrated by the flowing of the watercourse whose depth reaches to the neck, that is, the danger is very great, reaching almost to the fatal point of extinction. The Assyrian king was disgraced to the full. Thus will it come to be for the nations in the future, when the remnant of the faithful of Ieue's people are distressed by afflictions from the nations.

A SANCTIFYING CELEBRATION

29 A song is becoming yours, as of a night sanctifying a celebration,
And rejoicing of heart, as one going with a flute
To come into the mountain of Ieue, to the Rock of Israel.

Ieue, the Alueim of Israel, will operate in the interest of His people, promoting worship in which real joy of heart is to come into the mount of Ieue, that is, into the presence of God. Ieue will give them a deliverance, unmistakable and effective. It will be a deliverance fully worthy of His glory, and even to be listed with the notable celebrations in Israel. It will bring forth a song, sanctifying a night most reminiscent of the Passover (Exod. 12:42), for then the messenger of Ieue distinguished His people from the Egyptian, so now it is to be in regard to the Assyrian.

The details associate with matters which go back to the opening up of the nation's history; the words "mount of Ieue" reflect from the "mountain of Alueim" (Exod. 3:1) where Ieue appeared to Moses to commission him to his brethren. So too, "Rock of Israel" was the title used by Moses in the eighth of his ten addresses to Israel in the plain of Moab (Deut. 32:4, 15, 18, 30, 31). Notwithstanding the seemingly adverse and even threatening circumstances which lay around Israel at this time, Ieue's prophet is given messages assuring them that their Rock had not deserted them; that they were still His people, in spite of all their distrust of Him, for in them were centered His intentions for the nations of the earth.

ASSYRIA JUDGED

30 And caused to be heard by Ieue is the splendor of His voice,
And the dismay of His arm shall He show.
In the turbulence of anger, And the blaze of a devouring fire,
He will crash and storm, And do it with hail stones heavy.
31 For by the voice of Ieue, Assyria is dismayed,
With a club will He smite them.
32 And it comes that every passing of the disciplinary rod,

Which Ieue will rest on them,
Is with tambourines and with harps.
And with waving battles He fights against them,

The graciousness of Ieue now leads the prophet to speak of Ieue's direct judging of Assyria. No human agent entered into the case. His voice, in its splendor, will call for the elements to act in turbulent anger, and His arm, in its strength, will cause them to serve in the dismaying of Assyria; the intensity and effect are figured by the blaze of a devouring flame.

The disciplinary rod will, as it passes, rest on them, with the zest aroused by accompanying tambourines and harps. The fight against this enemy is pictured as being pressed to the degree when in the battle there are urgings which wave forward the ranks to greater efforts of prowess in order to sway the battle still closer to victory. Such a vigorous description is fully warranted, for Ieue commands every resource.

THE CLIMAX

33 For arranged since yesterday was the pyre.
Moreover it is prepared, yea prepared, for the king,
He deepens, He widens its abode for fire and much wood.
The breath of Ieue, as a watercourse of sulphur, is consuming in it.

The climax of Ieue's gracious undertaking is seen when the certainty of His intention against the Assyrian becomes apparent, for the pyre is made ready in advance. The end result for Jerusalem was never in doubt. The expressiveness, in the description concerning the preparation of the funeral pyre for burning the corpses of the dead, makes most evident that all was efficiently planned, so as to effect the desired result.

But Israel, though they possessed Ieue's messages by His prophet, together with the actual benefits which ensued to them from this deliverance, coupled with the good from the rule of king Hezekiah, did not, as a result, reach any lasting standard in honoring their Alueim.

E.H.C.

THE RESURRECTION SABBATH
PART II

Now that we are satisfied that God meant "sabbaths" when He used this word, the way is open to examine the other perversions in the phrase "the first day of the week." We will briefly take up the word "first," the added word "day," and the word "week."

THE WORD "FIRST"

The Hebrew word *rashun* (ראשון) is translated *first* more than a hundred times in the Authorized Version. This is confirmed by the Septuagint which employs *prōtos, first,* over a hundred times. As no one questions the correctness of this translation, we will not labor to prove it, except to point out a few passages which seem conclusive. It is opposed to *last* in 2 Chron. 9:29; 12:15; 16:11; 20:34; 25:26. In Zechariah 6:2 it comes first in the series, *first, second, third, fourth.*

In view of these facts, what shall we say to the continual reïteration by "scholarly and authoritative" writers, of the following statements? We are told that "Hebrew, and after it the Aramaic, had no ordinal corresponding to 'one'." "The New Testament authors use the cardinal because there was no ordinal ('first') in imitation of the Septuagint translation, which in turn imitated the Hebrew version, which was compelled to use the cardinal because there was no ordinal ('first') in

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that language." Anyone who reads the English version knows that this is not true, for the word *first* occurs often, and any scholar who uses the Septuagint knows that it is altogether false. In Genesis 1:5 the Hebrew reads *one* and in the Greek reads *one,* not because there is no word for *first* in either language, but because God wrote *one* and did not mean *first.*

Besides, why should the "New Testament writers" "imitate the Hebrew" at all? They wrote Greek and were not translating. The remarkable and suggestive fact is that they *did this only in the phrase "one of the sabbaths"!* I fear few honest seekers after truth will be able to swallow this camel! Because Hebrew had no word for *first* (though it had) the Septuagint imitated (which it did not) and the writers of the Greek Scriptures imitated that (only in this phrase)! Where is inspiration? Truly the Bible of these scholars *is* an "imitation"! They have said it.

The word *one* may coincide with the meaning *first.* The "one day" of Genesis is also the first day. But it may also be the last. In the parable of the vineyard (Matt. 20:12) those who worked only *one* hour did not work the *first* hour, but the eleventh, or *last.*

THE ADDITION OF THE WORD "DAY"

As the word "sabbath" carries with it the idea of a day, we do not feel that the addition of this word is entirely unwarranted, especially if it had been done uniformly or consistently. But the translators did not do this. They added it fourteen times out of twenty-six, and, on one occasion, they actually left it out when it occurs in the Greek (as a separate word). In Acts 16:13 the text is *day of the sabbaths,* but they made it simply *the sabbath.*

The Hebrew, Greek and English word *sabbath* or *sabbaths* has exactly the same usage in all three languages. Indeed, the word and its meaning and its usage

have all been imported into the later tongues. We can speak of *the sabbath,* and no one can possibly object if we do not say *the sabbath day.* This leaves open the possibility of making a worth-while distinction. The *sabbath* emphasizes the fact that it is a day of cessation: the *sabbath day* brings the *time* into prominence. We are not pleading for *our* way in these things, but God's. The mere thought of altering the slightest detail of divine revelation needlessly is repugnant to us. True scholarship, coupled with reverent humility, will cleave closely to the text.

THE WORD "WEEK"

The word "week" in the Hebrew Scriptures is never connected with the term *sabbath.* It is always the translation of *shbuo* (שבוע) from the root *shbo* (שבע) meaning SATISFY. As it took seven days to complete the readjustment of the creation, the seventh day was called *shbioi* (שביעי), SATISFIED. This is the significance of the numeral *seven* in Hebrew. A special form of the word *seven* (*shbo,* שבע) is always translated "week" in the Authorized Version. It means a series of seven, of days, a week, of aught else, a hebdomad. Thus Daniel's seventy "weeks" are hebdomads of years. In Daniel 10:2 we are told that Daniel was mourning three full *weeks of days.* This is the true equivalent of our word "week."

The Septuagint usually translates this word by *hebdomas,* which corresponds exactly with the derived English *hebdomad,* any seven things, especially days, a week. It is used in reference to the seven weeks from Wave Sheaf to Pentecost (Deut. 16:9, 9, 10, 16).

But it is especially in Daniel 10:2, 3, that we are given the proper Greek method of expressing what we mean by week. There it is *hebdomadas hêmerōn* and *hebdomadōn hêmerōn,* HEBOMADS OF-DAYS. The notion that "sabbath" means "week" is practically confuted

by the Hebrew Scriptures and the Greek translation of it. In it *sabbaths* is never translated *week,* and *week* is consistently and correctly rendered by totally different words.

The main passage which is relied on to clinch the argument is Luke 18:12: "I fast twice in the *week.*" This is one of those unreasonable reasons which have no foundation but the prejudice of the reasoner. Why should the Pharisee not fast twice on the *sabbath?* I myself used to fast once on Sundays in order to avoid doing unnecessary work on "the Lord's day"! Fasting on the sabbath would be far more meritorious than on any other day. To fast twice would be a sure indication of a rigorous law keeper. He omitted two meals.

If "the first day of the week" were intended in the passages so translated, it would have been written *hê prōtê hêmera tês hebdomados hêmerōn,* THE FIRST DAY OF-THE HEBDOMAD OF-DAYS. Possibly *hêmerōn,* OF-DAYS, might have been omitted. But to express this sense in words entirely foreign to the Hebrew or Greek usage, as hitherto employed, demands a credulity which can only be supplied by those who worship authority in matters of learning, or tradition in matters of religion. We may rest assured that the present apostasy will never give up Sunday or any perversion of the Scriptures which seems to give it sanctity, but those of us who wish to please God and not man will not let such carnal considerations keep us from a close acquaintance with God's Holy Word.

"THE FIRST SABBATH"

Conclusive proof that the word "first" could have been used if it were intended, and that *sabbath* would have been singular if that were to be understood, lies in the fact that both *first* and *sabbath* are used of this very day. In Mark 16:9 we read that the resurrection was on "the first sabbath." The word *first* suggests a series. What other sabbaths are in mind? We will

presently show that the resurrection day *was* the *first* one of the seven sabbaths from Wave Sheaf to Pentecost. This text destroys all the elaborate arguments which seek to show that "first" could not be used and that the plural of *sabbath* has no significance.

It was our intention to treat of all the various phrases which are brought up in order to bridge the gap between "one of the sabbaths" and "the first day of the week." One, however, will suffice to show how utterly unreasonable such a procedure is. We are told that old Jewish Prayer Books name the days of the week "first of the sabbath," "second of the sabbath," etc. Consequently "one of the sabbaths" means the first day of the week! Such irrational reasoning would prove anything. "Of the" are the only words which correspond exactly. "First" is not "one." "Sabbath" is not "sabbaths." Even if the phrases were exactly alike, why go to Jewish prayer books for light on Greek modes of expression? "One of the sabbaths" is not found in the Hebrew Scriptures. The writers of the Prayer Book may never have known a word of Greek. They certainly did not know the truth of the Greek Scriptures or they never would have written a Prayer Book. Even if it were a Hebrew phrase, it is a fallacy to suppose that a Jew is an authority on its meaning. Even in our Lord's day the Jews had so corrupted the names of their festivals that they called Unleavened Bread the "Passover," and the Passover was commonly called the "first day of unleavened bread." If they were so loose in their phraseology, how can we expect unbelieving Jews of these latter days to give us any light on such matters? The Scriptures are our sufficient guide.

But what *does* "one of the sabbaths" mean? To us this is very indefinite. What sabbaths? Here we will need a little knowledge of things that were most familiar to a Jew. In the twenty-third of Leviticus we have a summary of the various festivals and sabbaths, from

First Fruits to Pentecost, which form a group by themselves. The record reads:

> And you number for yourselves from the morrow of the sabbath, from the day you bring the sheaf of the wave offering, till seven sabbaths come to an end.
> —Leviticus 23:15, Tentative C.V.

Now we wish to call attention to a remarkable fact which seems to have been generally overlooked. *Every instance of the phrase "one of the sabbaths" finds its place in the period from First Fruits to Pentecost.* To see this, all that is necessary is to glance over the following list:

Matt. 28: 1	At the lighting up into one of the sabbaths
Mark 16: 2	And, very early in the morning on one of the sabbaths
Luke 24: 1	Now in the early depths of one of the sabbaths
John 20: 1	Now on one of the sabbaths
19	then, that day being the evening of one of the sabbaths
Acts 20: 7	Now on one of the sabbaths
1 Cor. 16: 2	On one of the sabbaths

The first four occurrences concern the resurrection, which occurred on the first sabbath in this series. The fifth (John 20:19) is the same day at evening. The sixth, in Acts, was after the days of Unleavened Bread (20:6) and before the day of Pentecost (20:16), and in Corinthians, Paul evidently writes some weeks before Pentecost, for he decided to remain in Ephesus until that time. Thus, in every case, "one of the sabbaths" refers to the series between Wave Sheaf and Pentecost.

The usual plea is that "one of the sabbaths" is the figure of speech called idiom, for many languages have peculiar expressions when speaking of time. But we must beware of the license which this gives. Anyone can take any phrase and say it is an idiom, it means what I wish it to mean. Many who have discussed this phrase have done so in order to show that it supported

their ecclesiastical position as to the sabbath. Allow a few idioms, and any doctrine can be precariously propped. If this is an idiom, let us have evidence to that effect. It must be shown that the literal meaning clashes with ascertained facts, so that it *cannot* be true as it stands. But no evidence has ever been presented that "one of the sabbaths" is not literally true. The reasoning has all been retrograde. It is not the facts of Scripture that clash with this phrase, but the false fancies of theology. If we wish to support them, we must make this an idiom. Otherwise there is no need to alter its plain statement. Moreover, an idiom must throw light on a difficult reading. The question is, has the rendering "first day of the week" cleared up, or created confusion? The present chaotic state of the teaching as to the passion week ought to convince anyone that something is radically wrong. We have no hesitancy in asserting that the unwarranted rendering "first day of the week," is one of the chief causes of this confusion. On the other hand, the literal rendering, "one of the sabbaths" is like an accurately notched key which fits the lock, and allows us to open the door to a clear, comprehensive conviction, which cannot be shaken. We do not want to change it in the least. We do not need to "explain" why it is plural instead of singular, why it is "one" instead of "first," for it is not. When an explanation complicates and creates confusion, why should those who hold God's Word above tradition have any respect for a human perversion? Let it go!

It seems a shame to spend so much time and labor to prove that God means exactly what He says. We bow our heads before the storm of epithets which will be hurled at us for daring to do so. We pray that God will give us all grace to believe Him, and to escape from the glosses with which men have covered His glorious truth. The errors we have exposed are hoary and venerable with age, they have the support of practically all

"authorities," they are the foundation of much of the ecclesiastical life of today. Many will deem it a sacrilege to even hint that our Lord was not roused from the dead on Sunday. But the first day of the week, in Scripture, is the beginning of a series of work days. I am glad He did not rise on that day. I revel in the glorious truth that His resurrection was on the seventh day, and is the sign that the work is done, and all may cease from labor, so well has His work been accomplished. A.E.K.

(To be continued)

OUR NEW PRESS INITIATED

The November, 1964 issue of the *Concordant Newsletter* was the first job to be printed on our "new" press. The press is far from new, but we trust that we shall be able to do satisfactory work on it, once we become thoroughly familiar with its operation. It is a "letterpress" machine, printing from raised metal type cast on our linotype, and from cuts and engravings. It can print an area as large as 13 by 19 inches, and can also print things as small as a post card.

It is called a "Vertical" press because the bed of the press runs vertically, up and down, instead of horizontally. For this reason the press takes up less floor space than other similar presses.

The press feeds sheets of paper or light cardboard automatically to the printing cylinder and then on into the receiving tray in two quick motions. It can operate at speeds from 2500 to 4000 impressions per hour.

We want to thank all of those who provided the funds used to purchase this press. We hope that our friends will pray that God will bless the use of this press, and that all that is printed on it will be for His glory and honor. D.E.K.

"EVERLASTING" *NOT* ENDLESS

(CONTINUED)

OULM IN THE FUTURE

Now we are ready to raise the question, can *oulm* mean "for ever" when it refers to the future? The Authorized Version is no authority in this matter. Its translators have rendered it by about twenty-five different terms. Even in the future we find *eternal, ever, lasting, long,* and *world.*

To be consistent they should have rendered Psalm 73:12: "Behold these are the ungodly who prosper FOREVER (*in the world,* A.V.)." The mere statement will be denied by everyone.

There are some things which we know are not eternal. Revelation 21:22 reads: "And a temple I did not perceive in it, for the Lord God Almighty and the Lambkin are its temple." Thus, in that blessed eon, when God is once more with men (Rev. 21:3) there is no need of the temple with its ceremonial. The very perfection and freedom of access to God make a temple obsolete. The sanctuary and its service and priesthood are *not* to last eternally. In conflict with these facts we are asked to believe that the sanctuary (Ezek. 37:26, 28), its ministrations (Ex. 30:21; Lev. 6:18, 22), the priesthood (Ex. 29:9; 40:15; Num. 25:13; Psa. 110:4), the offerings (Ex. 29:28; Lev. 7:34, 36; 10:15; 17:7; Num. 18:8, 11, 19) are to continue "for ever."

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

Our Lord could say "Heaven and earth *shall* be passing by" (Matt. 24:35). And concerning the law and the prophets: "Till heaven and earth should be passing by, one iota or one serif may by no means be passing by from the law *till all should be occurring.*" It is evident that He expected the passing of the law and this present earth, both at the same time. But in the earlier revelation we read that the earth (Psa. 78:69; Ecc. 1:4) and its hills (Gen. 49:26; Deut. 33:15; Hab. 3:6) are to endure "for ever."

The position that *oulm* does not mean endless is much strengthened by the fact that *u-od* (ו-עד), meaning "and *still,*" is added to it in about twenty cases. In English it is usually rendered "for ever *and ever.*" Even in English we can get a glimmering of the true thought if we render the added Hebrew word (*u-od*) by the meaning which it ordinarily bears in hundreds of other passages, and change the phrase to "for ever *and still.*" And this would have the right effect of limiting "for ever" to a period of time. This combination is probably the most comprehensive expression which the Hebrew Scriptures know, relative to duration. If we can fix its meaning we shall have the key to our problem.*

A most important and interesting occurrence of this phrase is Psalm 45:6: "Thy throne, O God, is for ever and ever." This is quoted in Hebrews 1:8: "But unto the Son He saith, "Thy throne, O God, is forever and ever" (*eis ton aiōna tou aiōnos*).

Other occurrences are: Psa. 9:5; 10:16; 21:4; 45:6, 17; 48:14; 52:8; 104:5; 119:44; 145:1, 21; Dan. 12:3; Mic. 4:5.

*Its first occurrence is Exodus 15:18. The Septuagint (the "LXX"—the Greek version of the Hebrew Scriptures) renders this instance by *"the eon and upon the eon and still"* (*ton aiōna kai ep' aiōna, kai eti*). That the last word means *still* or *longer* or *further* is shown by its use in such passages as Luke 16:2; Romans 6:2; Revelation 22:11 (four times). This shows conclusively that, in ancient times, the thought of endlessness was not ascribed to *oulm.*

Note that Psa. 148:6; Isa. 30:8 and Jer. 7:7 must not be confused with these, though rendered "forever and ever."

May we dare suggest that the kingdom of the Son of God is to have an end? Some there are, and we heartily sympathize with them, who may turn from such an inquiry as traitorous and unworthy of those for whom He died. But we beg them to bear with us a little further. We would never have taken it upon ourselves to write of these things unless, first of all, His highest glory had been set beyond question. Yet it will never do for *us* to decide what glorifies Him and what dishonors Him. God alone knows that. In 1 Corinthians 15:24-28, we read: "thereafter comes the consummation, whenever He may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power.... Now, 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."

Few things are more evident in Holy Writ than the perfect subjection of the Son of God to His Father. "Not My will but Thine" was His constant attitude. It sustained Him in the darkest hours of earthly sorrow. Such subjection will always be one of His perfections, but it is not the subject of our text. The subjection here spoken of follows the giving up of the throne of that universal kingdom which God will yet give to Him.

Earthly kingdoms last until some disorder disrupts them. What a contrast is His rule! His kingdom lasts until all are brought into such perfect subjection and harmony that His administration and that of His delegates is no longer needed. His power, too, lacks any further exercise, through its very forcefulness.

Just as priesthood is no longer needed where there is perfect and unhindered access to God by all His creatures, so government, in the hands of intermediaries, becomes unnecessary where there is perfect reconcilia-

tion between God and His creatures. Indeed, the eons will have failed of their object unless mankind learns not only that God's is the only worthy will, but that all true blessing issues from the Heart that moves it.

So then, the pinnacle of excellence is reached by the Kingdom of God's Son in its consummation. The rule spoken of in Hebrews 1:8 *ceases* when this "end" (*telos*) or consummation is reached. *Here is the key to our problem.*

Just as mankind for the present is confined by physical limitations to this comparatively small sphere we call "the earth," so also it has pleased God to limit man's present temporal* boundaries by the horizon of the eons.

EONIAN DESIGNATIONS

God has been pleased to reveal Himself under various titles corresponding to the character and purpose of the end He has in view. Subjection is connected with the term "Alueim" (To-subjectors), eonian relationship with "Ieue" (Will-be-ing-was); "Adonai" is the Adjudicator, corresponding to "Lord" in the Greek Scriptures when used in connection with the other nations. "God" in the Greek Scriptures literally means "Placer." This title is especially appropriate during this present interval of grace for we have been extricated

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*The rendering "temporal", i.e. *pertaining to time*, in 2 Corinthians 4:18 leads to serious misunderstanding. It should be rendered "for a season," "for a while," "*temporary*" or "transient." A reference to Matthew 13:21, Mark 4:17 and Hebrews 11:25, the only other occurrences, will substantiate this. The one whom our Lord compares to "rocky" places does not endure during the course of time, but "for a while" (temporary). And this reminds us that any superficial study of this subject in the Authorized Version can only lead us back to the traditions which its translators themselves held. They have colored the context with their opinions in many passages. The contrast in this passage is between temporary things and those which last through the eons.

out of this present wicked eon and *placed* among the celestials where every spiritual blessing is ours in Christ (Gal. 1:4; Eph. 1:3). Each of these titles is applied to the Son of God in His work of revealing the Divine excellencies.

So it is during the eons, but in the final consummation, when the dignities and activities which gave rise to these titles will have reached a full fruition, they will no longer be needed.

There will be no special covenants for Israel then with Ieue, for that would deny the reconciliation. He will be the Father of *all,* and thus the restricted titles which were used during the course of the eons will pass away in the perfect family of God.

Why at that time call Him Adonai, when all adjudication will have retired from the scene?

Such considerations as these will solve all those difficult passages which *seem,* by their connection with the names of God, to imply endlessness.

That keystone passage (Psa. 90:2), to which all point in order to show that "everlasting means everlasting," should be read in this light. Who is spoken of here? The opening of the Psalm tells us that it is Adonai, the Adjudicator (A.V., Lord). But how could He sustain such a title in the eras before creation, *when there was nothing to adjudicate?* And how can He continue to wear it in the consummation when all rule will have been ruled out? The glories it has gathered during the eons must ever adorn His praise, but when it has become merely a title, its very retirement will call for added applause.

THE CORRECT MEANING

The fact that "forever and ever" does not mean everlasting in the original is enough to start us on the pathway to truth. But well may we turn aside a moment and ask, "What *does* it mean, then?" In about

twenty-six instances *oulm* is not associated with time. Then it is allowed its ordinary sense of *obscure* (Psa. 90:8; Ecc. 12:14; Lev. 4:13; 5:2, 3, 4, etc.). It speaks then, of *obscure, unrevealed duration,* but *not* unlimited. The Greek translators so understood it when they changed the simple word *oulm* to a phrase "for the eon."

The horizon of the early prophets was limited to this present earth. Time prior to its making or after its destruction was outside the realm of that revelation. It was obscure, i.e. *oulm.*

Later unfoldings unwrap purposes *before* the eons (2 Tim. 1:9) or before *oulm.* They also carry us beyond *oulm* in the description of the new heavens and the new earth, and the consummation which follows.

This is confirmed by the uniform addition of *"and still"* (*u-od*) whenever rule or government is in question, because that still continues in the new earth all the way to the consummation.

"For ever," in the original, means *for the obscure eon* which lasts until the new creation. "For ever *and ever*" leads still further, to the very consummation. "Forever" is applied to this earth, the temple, the priesthood, the sacrifices—in fact to those things which endure till the last great conflagration (2 Pet. 3:12)—but never to those things which emerge from it.

"For ever *and ever*" is used of government because the universal kingdom of our Lord will not cease with the new earth but will continue until the consummation.

His priesthood passes with the earth, but His dominion continues beyond it, hence it is *oulm u-od,* "for ever" *and still.*

Then will the kingdom be handed over to God in His character as *Father.* This filial relationship, this changing of the great God from Subjector and Placer to Father, is the ripened fruit of the eons. Then will come to pass that daydream of the present, the Fatherhood of

God and the Brotherhood of Man, for then all will be one vast family linked together in Christ by the close fellowship of a Father's love.

Priests may be appointed for men in things divine, and rulers delegated by God to wield His authority during the course of the eons, but in that ideal, that perfect, that final consummation, they would but deny the fullness and infinite perfection of the reconciliation of all.

If we can fix this vision of the glorious ultimate, and enlarge our hearts to receive it, much that seems to intercept our sight will become transparent. For instance, in Ephesians 1:10 we read of the "administration of the complement of the eras," that is, the harvest season of the eons, when Christ will again be Head of everything, both that in the heavens and that on the earth. Not a word here, you say, regarding the subterranean or the lake of fire. But this scripture does not speak of the final state. Here it is a question of Christ's headship, His *rule.* At the consummation however, it will be a question of His *abdication,* the first and only Ruler who brings rule to ripened perfection.

WHAT OF THE UNSAVED?

This subject has been so long divorced from the glory of God and sunk to the level of an inquiry as to the doom of the impenitent that some will be impatient to know what becomes of them.

Since God does not associate everlasting, or any period of time, with the portion of sinners today, we, too, refrain from doing so. But there still remains the "everlasting" punishment of the nations who are gathered before the Son of Mankind when He appears in His glory (Matt. 25:31), and also the torment "for ever and ever" of those who worship the Beast and his image (Rev. 14:10, 11), and the Beast and the False Prophet themselves with the Adversary who deceived them (Rev. 20:10). Only these three "shall be tormented

... for the eons of the eons." Their dupes, however, are having "no rest day and night" *while* worship*ing* the wild beast and its image. The tense of the Greek verb (worship*ing*) suggests that this is their present experience. The fumes or smoke of their torment will serve as an eonian reminder of past fiery judgment as the Dead Sea does now (*cf.* Jude 7, Deut. 29:20, U.R. vol. 13, p. 215).

Besides, is not death to be abolished? (1 Cor. 15:26). What but life remains when the last enemy is defeated? Death could not be allowed to mar this perfect bliss. No, we are not promised "eternal" life but rather life for the "eons"..."eonian life" (Titus 1:2). This life is God's special gift to those chosen beforehand to serve as His instruments in reconciling the rest. We will serve as His display in the oncoming eons (Eph. 2:7). Thus He is the "Saviour of *all* mankind, *especially* of those who believe." (1 Tim. 4:10). We may rejoice, then, that our portion includes eonian life, but let us happily acknowledge that life beyond the eons is to be granted to *all* His creatures, in perfect fellowship with Him Who has become their All.

But what of our "eternal life"? Is it only for a limited time? What security have we for the future? Here again, instead of robbing God of the glory due His great Name, the truth only adds luster to its effulgence. As a matter of fact, His Word guarantees life and blessing until the consummation—when He will be All in all. Then we no longer have any prop to lean upon, no foundation whatever upon which to rest, but *God Himself!*

Yet Who would not trust themselves to Him? As for me, now that He has revealed Himself, I can repose upon Him in the utmost confidence, even when His promises and His Word have long since been fulfilled. What He *is* is sufficient for me, and will suffice all to whom the eons have revealed Him.

And this I know most pleases Him. A.E.K.

TO BE CONTINUED

RADIO WITNESS AIRED TO LARGER AUDIENCE

"Pastor Bill" (Bro. William K. Hoag) of Grace Concordant Church in El Cajon, California, is now broadcasting twice each Sunday over XEMO, at 9 A.M. and 9:30 P.M. Each program is a half hour broadcast. XEMO, at 860 on your radio dial, is a powerful station, and the evening broadcast may often be heard over the entire western part of the United States and Canada.

Many have asked over the years for a witness for the truths which we love, over the air, and this program is the answer. Please pray for it and listen to it, and ask your friends to listen also. If you can use cards with information about the broadcast, Bro. Hoag can supply them. If you are listening, why not write him and tell him so! His address is Box 2131, El Cajon, California. E.O.K.

IDA ELLEN WARREN

Sister Ida Ellen Warren, of Napa, California, died Saturday, September 19, 1964 at the age of eighty-six. She is survived by her husband, Brother Herbert M. Warren, and three grandchildren. They had been married forty-three years.

Sister Warren was a quiet and unassuming person who had been interested in the Concordant Version and the truth of the ultimate salvation of all since 1924.

She had been forced by illness to spend considerable time in the hospital since 1944. We extend our love and sympathy to Brother Warren, who has requested our prayers for himself and other members of his family who are suffering various trials at this time. When "one member is suffering, all the members are sympathizing..." D.E.K.

WALTER W. STRONG

Brother Strong was an ardent contender for what he believed to be truth. Although this was not always identical with what we feel the Scriptures teach, yet we had precious fellowship over the years, which was never tarnished by our slight differences in viewpoint. Brother Strong was also vitally interested in natural methods for health, and had written a book entitled "The Secret of Good Health," which was published in 1930.

Although we have no details of his death, we know Brother Strong was well along in his eighties. He had resided in Long Beach, California for many years. His interest in the Word of God was unflagging, and his concern for his fellow saints always apparent.

Good night, dear brother, until the morning! E.O.K.

A PERSONAL SAVIOUR

My Father and my Saviour,
I claim Thee as my own,
Though Thou art pure and holy,
And I to sin am prone.
But Thou, from highest heaven,
Didst witness my distress,
And, filled with love and pity,
Chose even me to bless.

If all else had been righteous,
And I the only one,
Whom sin had claimed in bondage,
Wouldst Thou have sent Thy Son?
Would Christ have left His glory
To come and die for me?
For one, would He have suffered
On that accursed tree?

That Jesus came for others
The Scriptures truly teach;
He died for *all,* but surely
He also died for *each.*
For me alone, then, Father,
Would He have borne the shame?
"Yes," swiftly comes the answer,
"To glorify My name."

"For in my loving purpose,
"If thou hadst found no place,
"I could not show the fulness
"Of My abounding grace.
"If sin and death could hold thee
"For ever in their thrall,
"I might be All in many,
"But never All in all."

J.H.E.

WHAT ARE *YOU* THINKING?

IT IS PROFITABLE for each of us to stop occasionally and ask ourselves, What am I thinking? What we *think* has a great effect upon us physically as well as spiritually, and motivates every action. As we *think,* so we *are,* for thinking involves the whole person.

We cannot stop our thoughts. They run on from one idea to another without effort on our part. It was Mark Twain who once referred to the "storm of thought forever blowing through one's head." Even while we sleep, there is activity in dreaming. The brain is a wonderful mechanism.

But without the illuminating touch of God, the human mind operates in darkness, and is said to be "disqualified" (Rom. 1:28). Without God, all human thinking is "vain" (Eph. 4:17). How wonderful to read, then, that we who believe have the mind of Christ! (1 Cor. 2:16). How wonderful to be able to think as He thinks, instead of in vanity and uselessness!

The mind of Christ which we have received must be constantly refreshed and renewed. Since we live in flesh, we are subject to weakness. Our bodies become tired, or ill; circumstances may push in upon us; we are assaulted by the enemy — all these things may depress and defeat us, except we are fortified and sustained by declarations from God. As we daily renew our minds by reading the Word of God, we *prepare* for this "wear and tear" of daily life, and learn to walk in the will of God (Rom. 12:2). By study of His Word, we also

repair or "rejuvenate" our spiritual life (Eph. 4:23) as we partake of the strength and vigor of the risen Christ. Not only rejuvenated, but Paul tells us that we are "transformed"—we are *changed!* Finally, we are told in Philippians 4:7 that the peace of God, superior to every frame of mind, will *garrison* our hearts and apprehensions. P r e p a r e d, rejuvenated, transformed and garrisoned—what provisions God has made for us!

Feeding on God's Word, we learn to control our thoughts. It is possible to change our thinking habits so as to avoid old "ruts" of thought involving resentment, criticism, doubt, worry, defeat, etc. We can make it a habit to think constructive, God-honoring thoughts.

It has been said that great minds dwell on *ideas;* lesser minds are taken up with *events;* while small minds are concerned with *people.* If this be true, then the apostle was urging us to think "great" thoughts when he wrote, "For the rest, brethren, whatever is t r u e, whatever is grave, whatever is just, whatever is pure, whatever is agreeable, whatever is renowned—if there is any virtue, and if any applause, be taking these into account." (Phil. 4:8). F.S.

PERCY HECKMAN

Percy Heckman of Reading fell asleep in Christ on August 19 in his seventy-ninth year. He first introduced me to the Concordant Version about twenty-six years ago. For several years he led a small class in Reading, England and he always sought to adorn the doctrine of our Lord and Saviour in all things, and his greatest joy was to speak of the love and sovereignty of God, and of the time when He will be All in all. E. David Booker

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TOM EATHER

Tom Eather, of Mansfield-Woodhouse, England died on October 3 at the age of seventy-four. So richly blessed in grace and faith, his fellowship for over forty years had encouraged and graced our meetings in the Midlands. He was never known to speak an ill word and ever testified of the greatness and glory of His God and Lord. E.G.J.

COLOSSIANS

CAN YOU SAY "Colossians" correctly? Divide it like this: Co-*los*-sians — accent the second part of the word. It is the same with some of the other names we have been reading about: Cor-*inth*-ians; E-*phes*-ians; Phi-*lip*-pians. These are not hard to say, are they?

Colosse was a small town, with beautiful lakes and valleys near by, and tall mountains in the distance. Even though Paul the apostle was in prison, he kept thinking about his friends back in this little town who also believed in the Lord Jesus Christ. Paul was concerned that they would not forget the evangel — the "good news" that they had heard from him. So he wrote a letter to them. God has kept this letter for us, too.

"We do not cease praying for you," Paul wrote (1:9). Then he explained that the Christ Whom they serve is a wonderful Saviour and Ruler. Not only is Christ *our* Head (that is, *our* Leader), but He is Head over *all* creatures and over *all* authority or government — even the whole universe! Just how big is the universe? Scientists tell us how far it is to the nearest planet and the sun — but it is too far for us to really understand. And, besides, our little group of planets and sun are only a *tiny* part of the whole universe! More distant stars are being discovered, so that the universe seems almost endless, and our minds cannot *think* how big it is. Yet however great and distant, our Christ is Head of *all!*

Are you not glad you belong to Him? F.S.

SUBSCRIPTION ALREADY PAID FOR 1965? THEN PLEASE READ THIS!

Because so many of our subscribers renew their subscription at this season, we automatically enclose a renewal envelope with each November issue, *whether your subscription is expiring or not.* Every year we get several letters from those who assume that we have sent them an expiration notice by mistake. The real reason each reader receives an envelope is because we have found no practical and inexpensive way to keep the envelopes out of copies going to subscribers who have already paid. We put no expiration date information on our address stencils, so that we can use the same ones year after year. We keep track of expiration dates by a special tab system on our correspondence file cards. Therefore there is no way for the girls down at the printing plant to know which magazines are going to subscribers who have paid for the following year and which are going to those whose subscriptions are expiring now. So we just have them put an envelope in with each magazine. If you have already paid your subscription for 1965, just save this envelope and use it next time you have to write us.

These remittance envelopes were printed before our street address was changed to Knochaven Drive. However, mail addressed to our old Iron Canyon address will continue to reach us for quite some time. However, adding our zip code, 91350, may expedite delivery considerably during the holidays.

Would you also check your address on the brown envelope this issue came in, and point out any errors to us when you write us? If you are a resident of the United States and the address we are now using for you does not contain a zip code, would you please let us know what your zip code is? If you are sending it for the first time, kindly *circle* it to call it to our attention. If you don't know your zip code, inquire at your post office. Just phone them.

NEVER MOVE QUIETLY!

When you move, please let us know your new address just as soon as possible. Merely giving a forwarding address to your post office is not sufficient, for they will not forward second class matter (such as *Unsearchable Riches*). Instead, they mail such material back to us, charging us 10 cents postage due. If they indicate your new address, we can mail the material over again, but it costs another 4 cents.

It makes a lot of *cents* to send us your new address
Before you make a move—keeps our postage bills much less!

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* Starred items appeared in the Young People's Department.
** Double starred items appeared on the Children's Page.