Unsearchable Riches

A BI-MONTHLY MAGAZINE FOR GOD AND HIS WORD

VOLUME LVII

E. O. KNOCH, Editor

CONCORDANT PUBLISHING CONCERN 15570 WEST KNOCHAVEN DRIVE SAUGUS, CALIF., 91350, U.S.A.

MY CROSS

God laid upon my back a grievous load, A heavy cross to bear along life's road; I struggled on when lo, one weary day, An angry lion sprang across my way. I prayed to God, and swift at his command The cross became a weapon in my hand. It slew my raging enemy and then Became a cross upon my back again.

I faltered many a weary league until Groaning, I fell—I had no further strength. Oh God, I cried, I am so weak and lame, And straightway the cross a wing-ed staff became; It swept me on until I'd gained my loss, Then leaped upon my back again, a cross. I reached the desert o'er the burning track; I persevered, the cross upon my back.

No shade was there beneath the cruel sun; I sank and thought my day's work now was done. But to God's work there came a best surprise—The cross became a tree before my eyes; I slept, I woke, I felt the strength of ten, But found the cross upon my back again.

And thus through all my days from that to this; The cross, my burden, has become my bliss. And never will I lay my burden down, For God someday will make my cross—my crown!

-AUTHOR UNKNOWN

THE MISSION OF THE MAGAZINE

NOTE: A little over forty years ago, an editorial written by our founder, A. E. Knoch, appeared in the pages of this magazine. It concerned the mission of the magazine, and it is no less appropriate today, than it was when it was written. Hence we feel constrained to print it again, since the vast majority of our readers will not have seen it before. It reads as follows:

THE MISSION of our magazine is a very simple one. It may be best expressed in the words of the apostle, "that we should be presenting every man mature in Christ Jesus" (Col. 1:28). Like Epaphras, we pray and labor that our readers "may stand mature and fully assured in all the will of God" (Col. 4:12). If this petition was necessary for the Colossians, how much more so in these days of declension and apostasy! Almost all are subconsciously aware of their immaturity, and express it when they speak of "seeing through a glass darkly," and looking forward to the future as the time when "we shall know as we are known." These and similar quotations show the need of a ministry which will clear away the mist from the eyes of God's beloved saints and give them a keen insight into His great purpose and His plans for accomplishing it through Christ.

Two things are needed to bring about this most blessed result in the hearts of our readers—facts and faith. For faith to believe Him our friends must appeal to God Himself—we cannot supply this. But the facts of Scripture, on which all truth is based, are our special concern. And we are confident that they will dissolve all the doubts and dispel all the illusions which have made theology so unsatisfactory.

The solutions we offer for the "problems" which have

haunted theology for centuries are so much simpler, more scriptural and satisfactory than the explanations usually offered, that it seems strange that everyone does not embrace them.

Take the two greatest of all problems, the origin and end of all things. How simple to believe the divine record, "out of Him...and into Him is all"! This is satisfactory. This is delightful. This is Godlike. But unbelief comes in and says, "All is not out of God; some things are of the devil." And so God's deity is destroyed, His sovereignty suspended, and endless discussions arise to cloud the creation. So with the end. Theology, confusing God's last judgments with His final consummation, insists that all is not for (or: into) God, but only the merest fragment is to be rescued from His disastrous experiment. Again, a god who has such poor success is not worthy of the name. If his will or desire is good, his ability is most limited.

The difficulty is that theology reasons from unknown premises to results which deny and defy the plainest possible statements that could be made. Our method differs in this, that we search the Scriptures accurately, find the true premises, and reason backward and forward to exactly the same conclusions as God has given in plain words.

It is the special object of this magazine to publish facts and truth not to be found elsewhere, based on a Concordant Version of the Scriptures. We are not popularizing well known doctrines, or the teaching of others. We are searching the Scriptures themselves, in the Original, and bring out new and unknown treasures, whose value bears no relation to the small pittance charged for subscription. Some have told us how a single article was worth more to them than its cost for a year. Others are at a loss to express its value. Many read it again and again, and receive new light each time.

THE SALVATION OF ALL WHEN SHOULD IT BE TAUGHT?

THREE outstanding views are held concerning the ultimate destiny of all mankind. Each of these views is based on statements found in the English Bible. Each of these positions represents God as an entirely different kind of God. Unfortunately, two of these positions actually deny the attributes of the true and living God. Two of these positions represent Jesus Christ as a failure insofar as the salvation of the majority is concerned.

Only one of these positions recognizes God as the ALMIGHTY GOD of Infinite Wisdom, Righteousness and Love that He is actually shown to be in the Scriptures. Only one of these positions represents Jesus Christ as the ALL TRIUMPHANT Saviour that He really is.

THE TWO FALSE POSITIONS ARE BASED ON SIX COMMON ERRORS

- (1). Failure to believe the plain statements in the Scriptures concerning the salvation of all.
- (2). Inaccurate and false translations of the Scriptures from the original languages into English.
- (3). Twisting passages from their true context and mis-applying them.
- (4). Failure to understand and believe what is revealed in the Scriptures concerning the "eons" or "ages."

- (5). Failure to grasp and believe what the Scriptures actually teach concerning death and resurrection.
- (6). Bondage to the traditions and teachings of men rather than submission to the truth of God.

To receive and stand by the truth of God usually results in ostracism and persecution. Acceptance by men requires adherence to the traditions and teachings of men, even though these traditions repudiate and invalidate the Word of God.

In seeking to ascertain the truth concerning the ultimate destiny of all mankind, one should consider carefully the basis of each of these three positions. For those who are interested in looking into this subject we have prepared a list of the outstanding passages cited to support each position. The references are put under three headings: (1) The Salvation of All; (2) The Annihilation of SOME; (3) The endless torment of MANY.

THE FINAL DESTINY OF ALL MANKIND ACCORDING TO THE SCRIPTURES

THREE DIFFERENT VIEWS EXAMINED

SALVATION OF ALL	Annihilation of Some	ENDLESS TORMENT OF MANY
1 Tim. 4:9-11 1 Tim. 2:1-7 Rom. 5:18, 19 Rom. 8:18-21 Rom. 11:25-36 1 Cor. 15:20-28 Eph. 1:7-11 Eph. 3:14-19 Phil. 2:9-11 Col. 1:12-23 Heb. 2:5-10 Heb. 9:23-26 John 12:20-33 1 John 3:8	2 Thess. 1:7-10 Everlasting destruction (Gk. olethros) 1 Thess. 5:3 1 Tim. 6:9 1 Cor. 5:5 2 Thess. 2:8-12 Consume, perish (Gk. apollumi) Jer. 51:39, 57 perpetual sleep. cf. Jer. 18:13-17, 25:8-11 Mal. 4:1-3 Obadiah 1:15, 16 Matt. 10:28 Rev. 20:11-15	Matt. 25:31-46 Everlasting punishment Luke 16:19-31 Hades Mark 9:38-48 Gehenna Matt. 12:24-32 Unpardonable sin John 3:35, 36 Wrath abides Rev. 14:9-12 Torment in fire Rev. 19:19-21 Rev. 20:7-10 2 Thess. 1:7-10 Everlasting destruction Rev. 20:11-15 Lake of fire

When the facts are known and understood the truth shines forth in splendor. God is glorified. Jesus Christ is honored. Peace and joy fill the heart. Worship and thanksgiving go up to God.

Unfortunately many Christians have never considered prayerfully and carefully these wonderful passages of Scripture which reveal that God will in due time save all. One of these passages is found in 1 Timothy chapter 4 verses 9 through 11. This passage reads as fol-

lows:

"Faithful is the saying, and worthy of all accepta-For to this end we labor and strive, because we have our hope set on the living God, Who is THE SAVIOUR OF ALL MEN, specially of them that believe. THESE THINGS COMMAND AND TEACH."

The fact that God is the Saviour of ALL MEN is said to be a FAITHFUL SAYING, and WORTHY OF ALL ACCEPTA-TION. Unbelieving men say it is unfaithful and should be rejected. But God declares that it is faithful and worthy of all acceptation.

But the question arises, What does it mean when it says that God is the Saviour of all men? meaning is clear is evidenced by the way many seek to change what it says. Some alter the passage and make it say that God is "the preserver of all." Some change it to "God offers salvation to all." But none of these efforts to get around the truth change the fact that the text declares. "God is the Saviour of all men." An offer of salvation to all would not constitute God the Saviour of all. He is only the Saviour of those He actually saves. In other places the Scriptures reveal what is included in this salvation. It is revealed that God will JUSTIFY ALL (Rom. 5:18, 19). He will reconcile all to Himself (Col. 1:15-20). He will vivify all (1 Cor. 15:20-28). He will SUBJECT ALL to Himself (Phil. 2:5-11). And finally God will BECOME ALL IN ALL (1 Cor. **15:26-28**).

This passage in 1 Timothy chapter 4 does not explain when and how God will save all. It is clear that God is not saving all mankind at the present time. At present only those who believe in Jesus Christ are being saved. Notice the text says, "God is the Saviour of all men, SPECIALLY of them that believe," not EXCLUSIVELY of them that believe, but SPECIALLY.

Believers are saved prior to the rest. They will be made like their Lord at the time of His appearing for them. They will live and reign with Christ during the coming eons. They will not be brought into judgment at the time of the Great White Throne described in Revelation Chapter 20. Believers will not have to endure the second death.

Those who do not believe now will be raised up at the time of the Great White Throne and will be judged and dealt with according to their deeds. Then all whose names are not in the book of life will be cast into the Lake of Fire which is the second death.

After this, at the end of the eons, God will abolish death, all death. This will be accomplished by Jesus Christ imparting His own resurrection life to all. Then it will be clear to all that God is indeed the Saviour of ALL.

Some who see clearly that God will save all say: "Though it is true, it should not be taught publicly." But what are God's instructions about this? Let me read the passage again.

"Faithful is the saying, and worthy of all acceptation. For to this end we labor and suffer reproach, because we have our hope set on the living God, Who is THE SAVIOUR OF ALL MEN, specially of them that believe. THESE THINGS COMMAND AND TEACH."

How could it be made plainer! God's positive and clear instructions are: "These things command and teach." Not just teach them, but command them! Faith obeys God and relies upon His wisdom and judg-

ment and suffers the consequences of obedience. Unbelief disregards God's instructions and seeks to avoid the reproach and rejection of men.

Once it is clear that the truth of the salvation of all is to be taught, the question arises: When should it be taught? This is a fair and an important question.

A good answer to this question is: It should be taught when and where the Apostle Paul taught it. But when and where did the Apostle Paul teach the salvation of all? This question is answered in the Epistle to the Romans. In this Epistle, the Gospel which was entrusted to Paul is set forth. Paul's first detailed instructions concerning the race-wide benefits of the saving work of Jesus Christ are found in Romans chapter 5, verses 18 and 19.

But before examining this passage, let us think for a few minutes of what precedes it in the first five chapters of Romans.

In Romans chapter 1, the Apostle deals with the subject of the present wrath of God which is being revealed from heaven against all the ungodliness and unrighteousness of men who hold down the truth in unrighteousness. The fact of the present wrath of God is stated. The reasons for this wrath are explained. Then the form this wrath takes is described in a striking manner. The Apostle shows that because men refuse to have God in their knowledge, God gives them up: First, to the lusts of their own hearts. Second, to vile passions and the evil consequences of their debauchery. And third, God gives men up to a reprobate or disqualified mind, to do those things which are not proper.

This first chapter of Romans describes most accurately the evil conditions which exist in the world today, and shows the reasons for them. The only remedy is for man to reverently acknowledge God and walk in His righteous ways. In the second chapter of Romans, the Apostle takes up the subject of the coming day of wrath and revelation of the righteous judgment of God. The outstanding principles governing this judgment are spelled out and the results of the judgment are indicated. It will be a judgment according to truth. It will be the righteous judgment of God Who will render to every man according to his deeds. It will be without respect of persons. God will deal with the secrets of men. It will be according to Paul's Gospel. And it will all be through Jesus Christ.

Coming on to Romans chapters 3 and 4, the Apostle deals with Justification by Faith through the deliverance which is in Christ Jesus. He shows that those who believe in Christ Jesus unto salvation are to be delivered from the wrath to come.

Then in the first part of the fifth chapter of Romans, the Apostle deals with the subject of Conciliation. He shows that Christ not only died for the ungodly and sinners but that He also died for His enemies; that through Christ man can be delivered from his enmity toward God and his estrangement from God.

With this wonderful background contained in the first five and a half chapters of Romans, the Apostle proceeds to deal with the race-wide consequences of Adam's transgression, and the race-wide benefits that are to come to mankind through the saving work of Jesus Christ. This is set forth in Romans chapter 5, verses 12 through 19. We shall consider only verses 18 and 19 where Paul summarizes what he has been setting forth in verses 12 through 17. Verses 18 and 19 read as follows:

"Consequently, then, as it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for justification of life. For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just." (Romans 5:18, 19).

Two persons, two acts, and two results affecting the entire human race are brought before us in this passage. Adam's act of disobedience and its race-wide, life-destroying result, presents a dark and dismal situation. Christ's act of obedience and its race-wide, life-giving result, presents a situation that is bright and glorious.

Adam's one offense brought judgment to all men to their condemnation. None escape this condemnation to death. "All are dying." Even so, Christ's one act of righteousness brings the free gift unto all men to justification of life. Not one will be left out. "All will be made alive."

The matter of faith or acceptance is not introduced on either side in this passage. The subject is not the special salvation of those who now believe. When that is discussed, faith has its place.

Neither is the time of this justification brought up. All are not justified at the same time. The point being emphasized is that all men shall be constituted righteous through the obedience of Jesus Christ, just as surely as they have been constituted sinners through the disobedience of Adam.

But someone will ask, Why does it say "the many" instead of "all" in verse 19? This is because the one disobedient man and the One righteous Man are put in a class by themselves. They are in contrast with "the many."

We may put it as follows: The one disobedient man plus "the many" equals all mankind made sinners. The One obedient Man plus "the many" equals all mankind made righteous.

That "the one" plus "the many" made sinners, includes all mankind, few, if any, attempt to deny. Even so, "the One" plus "the many" made righteous is allinclusive and guarantees justification of life for all mankind.

The next place the Apostle Paul brings up the salvation of all is in Romans chapter 8, verses 18 through 23. Here the Apostle is dealing with sufferings of the present life; the groaning, the travail, the bondage of corruption that the whole creation is now enduring.

Apart from the ultimate salvation of all there is no satisfactory answer to this problem of suffering. But once one sees what is revealed in the Scriptures concerning God's loving and wise purpose back of it all, there is indeed a satisfactory solution to this difficult problem. Through sufferings, obedience is learned, patience is acquired, maturity is wrought. Sufferings lead to glory.

Listen carefully while I read this wonderful passage found in Romans chapter 8, verses 18 through 23.

"For I am reekoning that the sufferings of the present time do not deserve the glory about to be revealed for us. For the premonition of the creation is awaiting the unveiling of the sons of God. For the creation was subjected to vanity, not voluntarily, but because of Him Who subjects it, in expectation that the creation itself, also, shall be freed from the slavery of corruption into the freedom of the glory of the children of God. For we are aware that the entire creation is groaning and travailing together until now. Yet not only so, but we ourselves also, who have the firstfruit of the Spirit, we ourselves also, are groaning in ourselves, awaiting the Sonship, the deliverance of our body."

Think of it, the whole creation is to be delivered from the bondage of corruption into the liberty of the glory of the children of God. It is no wonder that the Apostle by the spirit of God could write: "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed for us." The "us" of this statement does indeed refer to "the children of God." But the text distinctly declares that "the whole creation is to be delivered from the bondage of corruption into the liberty of the glory of the children of God."

The next time Paul brings up the Salvation of All in the Epistle to the Romans is in chapter 11 verses 25 through 36. Here the Apostle is dealing with the subject of man's stubbornness toward God. He points out what is back of man's stubbornness and shows what God is going to do about it. He makes the astonishing statement that "God locks all up together in stubbornness that He should be merciful to all." Instead of human stubbornness being something that God cannot cope with, it is revealed that God will deliver man from his stubbornness and show mercy to all. This enlightening passage reads as follows: "For I am not willing for you to be ignorant of this secret, brethren, lest you may be passing for prudent among yourselves, that callousness, in part, on Israel has come, until the complement of the Gentiles may be entering. And thus all Israel shall be saved, according as it is written, 'Arriving out of Zion shall be the Rescuer. He will be turning away irreverence from Jacob. And this is My covenant with them whenever I should be eliminating their sins.'

"As to the evangel, indeed, they are enemies because of you, yet, as to choice, they are beloved because of the fathers.

"For unregretted are the graces and the calling of God. For even as you once are stubborn toward God, yet now were shown mercy at their stubbornness, thus these also are now stubborn to this mercy of yours, that now they also may be shown mercy. For God Locks all up together in stubbornness, that He should be merciful to all."

To sum up, then, in reply to the question, When does the Apostle Paul teach the salvation of all? He does this after presenting the facts about the present wrath of God, the coming day of wrath, and the salvation which is in Christ Jesus. The apostle then proceeds to deal with the race-wide consequences of Adam's disobedience, and this leads him to the race-wide benefits that are to come to all mankind through the saving work of Jesus Christ.

The next time the Apostle brings up the salvation of all is when he is dealing with the sufferings of the creation. He makes it clear that the whole creation is to be delivered from the bondage of corruption into the liberty of the glory of the children of God.

And lastly Paul brings up the salvation of all when he is dealing with the subject of man's stubbornness to God. He shows that God will eventually deliver man from his stubbornness and unbelief, and show the mercy of salvation to all.

Contemplation of such a triumphant Saviour calls forth those wonderful words of worship, adoration and praise to God with which the Apostle closes this eleventh chapter of Romans:

"O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and untraceable His ways! For, who knew the mind of the Lord? or who became His adviser? or, who gave to Him first, and will be repaid by Him? Seeing that out of Him and through Him and unto Him is all: to Him be the glory for the eons! Amen!"

_JE KIRK

(This is a copy of a radio broadcast, hence scripture verses cited are from various versions, and have been slightly adapted in certain instances, for clarity's sake.)

WHY A SMALLER MAGAZINE?

In order to justify resumption of a forty-eight page magazine, the circulation of Unsearchable Riches should be increased to the point of warranting the addition of another staff member to look after this work, since we feel strongly that our most important obligation is the compilation of concordances, and issuing and making known the Concordant Version of both the Hebrew and the Greek Scriptures. For the past few years, the circulation has not varied much, but last year there was a considerable decline. The cost (not including writing, proof-reading or editing) now is more than \$3945 per year, and the subscription income is only about one third of this amount.

If each present subscriber could encourage at least two of his friends to subscribe, we would be able to bring the magazine back up to its normal size.

A Message of Comfort

GOD'S PURPOSE IN DEATH

The following article was submitted as a possible outline for a message that might be appropriate for a funeral service.

ROMANS 5:12-19

"THEREFORE, even as through one man sin entered into the world, and through sin death, and thus death passed through into all mankind, on which all sinned—for until law sin was in the world, yet sin is not being taken into account when there is no law; nevertheless death reigns from Adam unto Moses, over those also who do not sin in the likeness of the transgression of Adam, who is a type of Him Who is about to be.

"But not as the offense, thus also the grace. For if, by the offense of the one, the many died, much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, to the many superabounds.

"And not as through one act of sinning is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award.

"For if, by the offense of one, death reigns through the one, much rather, those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ.

"Consequently, then, as it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life's justifying. For even as, through the disobedience of the one man, the many were constituted sinners, thus also through the obedience of the One, the many shall be constituted just." [Quoted from the 1966 Concordant Version]

Our beloved friend is dead. Death is something none of us can escape, unless we should be here when our Lord returns. Death is not a door to another existence. It is not something to look forward to but is a grim fact, a cold and clammy proposition that comes to each and every one of Adam's race. Death is man's worst enemy and will be the last to be destroyed (1 Cor. 15: 26). Man and all other animals have an instinctive fear of death, yet death has its place in God's great plan to subject all to Himself.

Death is not something that crept into the universe without God's permission or purpose. He was from the beginning of creation working all according to the counsel of His own will (Eph. 1:11). He created Satan for the very purpose of introducing sin and rebellion among His creatures: so that they might have the knowledge of good and evil. When man has learned his lesson and is brought back to God by the love and sacrifice of His blessed Son, sin and death will be destroyed. Death is the consequence of and the penalty for sin. "And instructing is Ieue Alueim the human, saying, 'From every tree of the garden, you are to eat, yea, eat. Yet from the tree of the knowledge of good and evil, you are not to be eating from it, for in the day you eat from it, to die shall you be dying." (Gen. 2:16-17). Adam sinned knowing the penalty. "Adam was not seduced, yet the woman, being deluded, has come to be in the transgression" (1 Tim. 2:14). That penalty passed on to all Adam's race, which, in turn, causes all to sin.

"Therefore, even as through one man sin entered into the world, and through sin death, and thus death passed through into all mankind, on which all sinned." (Rom. 5:12). We not only die because we sin, but we sin because we are dying. We do not have the vitality to live up to God's high standard. Adam was told plainly, "In the day you eat from it, to die shall you be dying." Death would begin the moment he ate and would continue until he returned whence he came. That death passed through Adam to all his descendants. We are all dying from the moment we are born. Adam understood this but not so Eve; she was deluded. She hoped to gain much by disobeying her Creator's command. When she offered Adam the forbidden food he deliberately ate of the fruit because Eve had eaten and was under the death penalty. He identified himself with her under sin and thus became the first type of Christ, Who took on Himself the sin of the world, though He Himself was without sin.

He became sin for us and paid the full penalty for sin, so that He might save the race and give it an even better life than the first Adam had lost.

Adam was expelled from the Garden of Eden, lest he eat of the fruit of the tree of Life and so prevent the execution of the death penalty. There was never any other sentence pronounced upon man for sin except death. He who dies is justified from sin (Ro. 6:7). But without the death and resurrection of Christ, there would be no escape from death for any of the human race. Just as Adam deliberately plunged the race into sin and death, so Christ deliberately took on Himself that sin and death, and paid the full penalty, thus becoming the second Adam and the new Head of the race.

What is death? Death is spoken of in the Scriptures as sleep. "And after this He is saying to them, 'Lazarus, our friend, has found repose, but I am going that I should be awakening him out of sleep.'" (John 11:11-15).

The disciples misunderstood our Lord and said, "If he has repose, he shall be saved." Now Jesus had made the declaration concerning his death, yet the disciples supposed that He was talking about the repose of sleep.

There is no knowledge or consciousness in death. (Ecc. 9:10).

"The living know that they shall die but the dead know not anything." (Ecc. 9:5). "The dead praise not the Lord, neither they that go down into silence" (Psa. 115:17).

If we look at creation we find there the reverse of death. God created the body from the soil; then He breathed into it the spirit or the breath of the living, and man became a living soul (Gen. 2:7). The soul was not something added, but it was the result of the union of body and spirit. The spirit was God-given, but was not a conscious, living being before God breathed it into the body. Neither will it be a conscious living being when it leaves the body and returns to the God Who gave it.

"Then shall the soil return to the earth as it was; the spirit shall return to the God Who gave it." Death is a return. The body returns to the soil, the spirit to God, and the soul to the unseen. Christ on the cross committed His spirit to God and dismissed it. "For Thou wilt not be forsaking My soul in the unseen, nor wilt Thou be giving Thy Benign One to be acquainted with decay" (Acts 2:27).

This was spoken concerning the resurrection of Christ. His soul was not forsaken in the unseen, nor did His body return to the soil. The spirit returned to His body and the union of the two brought back His soul from the unseen. The best illustration of this is the electric light. The globe and wire are connected, but there is no light until the current is turned on. The current brings the light. Just so the union of body and spirit brings life, sensation, feeling—the soul.

When the spirit leaves the body the soul goes, not to hell, but to the *unseen*, for that is the real meaning of the word translated "hell" in many versions.

The soul is not immortal. Paul says, "Who is the

happy and only Potentate, the King of kings and Lord of lords, Who alone has immortality, making His home in light inaccessible, Whom not one of mankind perceived. nor can be perceiving, to Whom be honor and might eonian" (1 Tim. 6:15, 16). Who alone has immortality! That was not given to man. God alone has immortality. Man is mortal. Soul, spirit and body return at death whence they came.

The immortality of the soul is not found in the Scriptures, but is the first lie, when Satan said, "Not to die shall you be dying" (Gen. 3:4, 5). It is the philosophy of Plato and the teaching of pagan religions. Paul completes the Word of God and reveals things not found anywhere else in the Word.

Paul it is who reveals that God is the Saviour of all mankind (1 Tim. 4:10). In the fifteenth chapter of First Corinthians he reveals three classes that are roused and vivified, or made alive. First: Christ, Who arose from the dead and became the firstfruits of them that slept. (Lazarus and the widow of Nain's son were roused from the dead but were not vivified or made alive, to have life in themselves). Second: Those who are Christ's at His presence, the church which is the Body of Christ, and the Bride of the Lambkin. Third: Those saved at the consummation.

The resurrection of the dead, small and great, mentioned in Revelation 20:12-15 is not mentioned because those are not vivified. They will be resurrected for judgment before the great white Throne, and when the judgment or adjusting is complete they will be returned to death until the consummation, when all will be subjected to the Son and He lays down all power and authority that the Father may become "All in all" (1 Cor. 15:24-26).

Yes, death has its place in God's great plan to subject the universe to Himself. From the very beginning of creation when He created His Son to be the Saviour and Reconciler (1 Pet. 1:19-21), He was working "all things" according to the counsel of His own will. Before Satan, who was to bring sin into the world, or man, who was to sin, were created, the Saviour was brought into being (Rev. 3:14, Eph. 1:11).

We are often asked, "Why did God allow sin." Can an almighty Creator, Who is working all things according to His own will, allow? No, it was, it had to be, according to His purpose. He could have prevented sin and death from entering His creation. He alone is God. There is no other power. His will is absolute! His plan is perfect! He created Satan for the very purpose of introducing sin and rebellion among His creatures, so that they might have the knowledge of good and evil (Job 26:13).

We are so afraid of profaning God's holy Name by associating Him with sin that we do not accept what He has plainly told us about His work. God cannot sin because sin means missing the mark (Judges 20:16). "There were 700 chosen men left-handed; every one could sling stones at a hairbreadth and not miss [sin]." Here we have a clear definition of the word "sin." God never misses the mark. His plan never fails. He says. "I am Ieue Alueim, and there is none else. There is no Alueim except Me. I am belting you, yet you do not know Me. That they may know, from the rising of the sun and from the west, that there is a limit apart from Me. I am Ieue Alueim, and there is none else. Former of light and Creator of darkness, Maker of good and Creator of evil. I, Ieue Alueim, made all of these things." (Isa. 45:5-7). And in Colossians 1:15-17, speaking of the Son, it says, "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." To deny

that sin and death have their place and purpose in God's plan is to deny power, wisdom and love of God. you will ask, "Is not man a free moral agent"? The answer is emphatically, "No." That is only another of man's theories. He thinks he is free but is born under the curse of death; so is a sinner under the authority of Satan: Unless Christ frees him there is no release. He is not even free to choose. God's Word says, "It is not of him who is willing, nor of him who is racing, but of God, the Merciful" (Rom. 9:16). And again, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). Christ told His disciples, "Not you choose Me, but I choose you' (John 15:16). The individuals of the body of Christ of the present age of grace were chosen in Christ before the disruption (Eph. 1:4).

God has planned all and will accomplish all His will. Evil and death are only the means of winning the love and confidence of His creatures. His own Son, the Beloved of the Father, was slain in God's plan when sin entered the universe (Rev. 13:8). God wills all mankind to be saved (1 Tim. 2:4). And nothing can thwart the will of the almighty Creator. He planned wisely and well for the good of the creature and His own glory. Sin entered the universe through Satan who was created for that purpose and who is accomplishing what God has purposed, and when his work as an adversary is completed he will be reconciled to God, for he too is a part of the all things. "And through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens" (Col. 1:20).

The first Adam sinned and brought death to the race because he was its head. Christ paid the full penalty of that sin and tasted death for every man (Heb. 2:9).

His resurrection proved that God accepted that sacri-

fice. God is conciliated. Christ said while on earth, "And I, if I should be exalted out of the earth, shall be drawing all to Myself" (John 12:32). It is quite evident that He has been lifted up and so He will draw all men to Himself and reconcile them to God. "For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just" (Rom. 5:19). The first Adam was a living soul who brought death to the race. The last Adam is a vivifying spirit Who brings life to the race.

GOD IS NOT DEFEATED

What a glorious God! He is not a helpless, defeated God, Who can do nothing about the mess this world is in, Who is robbed of most of His creation by sin and death, but an almighty God Who is working all according to the counsel of His own will and Who deserves our greatest confidence, love and adoration. When God's judgments are completed and man's lesson is learned then sin and death will be wiped out. They are not to be a permanent blot on God's fair creation.

"For since, in fact, through a man came death, through a Man. also, comes the resurrection of the dead. even as, in Adam, all are dying, thus also, in Christ, shall all be vivified. Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence; 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. For He must be reigning until He should be placing all His enemies under His feet. The last enemy being abolished is death. For He [the Father] subjects all under His [the Son's] feet. Now whenever He may be saying that all is subject, is is evident that it is outside of Him [the Father] Who subjects all to Him [the Son]. 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" (1 Cor. 15:21-28).

God subects all to His Son, then the Son lays down all power and all authority that the Great Subjector, His Father, may become All in all.

What a glorious consummation! What a grand goal! Christ will see the fruit of the toil of His soul and be satisfied (Isa. 53:11). God, Who is love, will have His universe to love and adore Him. So here is comfort and consolation for all. When the eons have run their course, and all wrongs have been righted, and God has used all evil to accomplish His purpose; then all will bow before Him in wonder, love and praise.

---CONTRIBUTED

OUR TEXTBOOK IS CHRIST

It is customary in our schools today to offer the pupil an elementary course. The same subject may be taken up again in a complete course.

Even so it has pleased God, in His wisdom, to arrange His course of instruction. In the primary grades He taught by means of object-lessons. He addressed Himself to their senses by outward ordinances of material forms. He instituted a parallel between the material and the spiritual spheres. The removal of bodily defilement by water served to illustrate the cleansing from spiritual uncleanness by means of His Word. A tabernacle made of gold and silver and brass, of linen, of wood, and various other materials, typified His glorious dwelling place and the way of approach (Exodus, chapters 25, 26, 27).

God dealt with His earthly people as with a child. He gave them the law for a "schoolmaster," or rather a pedagogue to lead up to the true Teacher. Until Christ

came there could be no complete course of instruction. All from Moses to Christ were in the primary grade, so to speak. The text book, composed of types and shadows, was elementary, and consisted of ta stoicheia tês archês, the elements of the beginning or the rudimentary elements (Heb. 5:12).

Christ came (Gal. 4:7). He was the great Antitype. He revealed the heart of God fully and perfectly at the cross. Since then God has filled up His Words, and a complete course is offered. Christ Himself is our text book. In Him there is maturity.

What gentle graciousness we see in the patient Instructor of His people! To have blazed upon them in the effulgence of His glory would have blinded them. So He led them by gentle steps up the high ascent to the knowledge of Himself.

A.E.K.

-from the booklet, "On Baptism," pp. 5, 6.

CONCORDANT TAPE MINISTRY

Have you availed yourself of these helpful tapes? A new one on the eons has just been added. Please note the new address for tapes, though the ministry is still being carried on by Bro. Peart. Write him direct, if interested: Charles J. Peart, P. O. Box 467, Novato, California 94947.

IDENTICAL "ALL"S

"...in Adam, all are dying, thus also, in Christ, shall all be vivified (made alive)." These are identical alls, else Adam was a better sinner than Jesus is a Saviour. —John McGill Reynar

CHECK YOUR ANNOUNCEMENT

You will note that we have reset much of the type found on the Fellowship page (the back cover). Would you check the Announcement for your group and make sure it is up-to-date? Due to lack of space, we appreciate it when announcements can be condensed to fit in a single line of type. Thank you.

A.E.K.'S VIEWS ON LEXICONS AND MANUAL LABOR

Editor's Note: When the Special Memorial Number of Unsearchable Riches was prepared shortly after the death of our founder last March, more material from earlier issues of Unsearchable Riches was put into type than we had space for in that issue. However, we are now presenting some of these quotations from the writings of A.E. Knoch, since they cast such a bright light on the type of person he was, and they help to explain why the Concordant Version, to which he devoted most of his life, is such a unique piece of work.

I remember well when I bought my copy of Thayer's Greek-English Lexicon. I was eager to possess every possible help in my studies. But I was very young and had very little money to spare. I went to a second-hand book store and discovered Thayer's Lexicon. book I needed! I asked the price. Seven or eight dollars. I think it was. Far beyond my means at that time. But I could not resist it. Later I scraped together the money and went back to the store. Another clerk sold it to me for about one-third the previous price! How thankful I was for it! How I studied it! But gradually, as I studied God's Word itself, by means of concordances, I began to neglect it, and finally dropped it altogether, as nearly useless for anyone who deals directly with the original. The same is true of most lexicons. It is well to know what others think, but never wise to lean on human opinions, to the neglect of the divine oracles themselves

KNOWLEDGE PUFFS UP, WORK FLATTENS

I have just told a neighbor, who was once in my Greek class, that it has been intimated that I must be an "utterly lazy man," despite the fact that I could find so little time to have fellowship with him. He laughed and said, "Send 'em to me! I'll tell them whether you're a lazy man or not!" I am so busy that I write such things as this in the wakeful hours of the night. now sixteen minutes past four a.m. Besides the daily duties that I cannot evade, I must read proof and check the proof reading of five or six assistants who are working on the new International Edition of the version. also insert the corrections, and the corrections of the corrections, and the corrections of the corrections of the corrections in the type, and "make up" the pages. Some of the twenty-five thousand or so typographical corrections demand special work, and some I correct in the type myself, by hand, to save expense. True, I cannot work as long as I once could, but I keep going until I am exhausted almost every day. Yet I have arrived at an age when it is not considered a disgrace to be "utterly lazy."

When I was superintendent of the manufacturing department of a printing plant I "broke in" new "hands." The usual way was to commence as the "devil" and learn the business the dirty and drudging way. This made good workmen as a rule. But they began to teach printing in the schools later on, so I tried one of these "scholars." Never again! The young fellow had learned so much impracticable theory, and it had made him so superior to his fellows, that he was a liability, and was dismissed. A printing plant must produce results to exist. I fear if this test were applied to other branches of learning, our colleges would have to shut up shop. Theory is good; so is knowledge; but a ton of it is not as productive as an ounce of practice. Knowledge inflates—work flattens. One makes you marvel at how much

you know: the other makes you amazed at your ignorance. My experience compels me to discount all second-hand scholarship.

I work when I sleep! That sounds too silly to seriously consider, yet it is the secret of many of my discover-In the evening I am usually too tired to do any original thinking, so I only gather the material together in my mind, and make no effort to arrange it or think it through. But, in the morning, a miracle seems to have taken place. It is all arranged in order, and the answer to the problem is plain. While we sleep and are unconscious, life does not cease. The heart, the lungs, the digestive and other organs function as before. strange as it may seem, the mind functions better than when we are conscious, perhaps because we are not distracted and do not interfere with its normal operation. At any rate, I have found this of great value, and feel especially pleased with it, because I really should not claim any credit, for, as we say, "it comes to me." Indeed, all that we have which is really worthwhile is graciously granted to us by God. I have taken special pleasure in His assurance that He gives to the drudges (2 Cor. 9:9). My progress has been by means of "Daily Drudgery." That is the only claim I have to the degree of "D.D."

We make tools such as card indexes, concordances, loose leaf books, especially for our work. A properly equipped manufacturing plant can accomplish ten times as much as one without such advantages, and do better work. A lame man can get ten times as far in an automobile as an athlete on foot. He doesn't take any credit to himself for doing it. Neither do we, although we have made much of our apparatus ourselves, even as I helped build the first motor truck on the Pacific coast for my own use. Indeed, it would be a disgrace if we did not make exceptional progress with such helps.

I have many assistants. I do only a fraction of the

drudgery myself. Indeed, it has come to the point where I avoid doing anything that can be done by another.

When I came to publish my Greek text, I found that my working days were not over. There was not nearly enough money to have the printing of the version done in the usual way. The factory refused to make the matrices for the Greek type, so I toiled and sweated over The printer wanted twenty-five dollars for the composition of a single page of Greek, with super- and sublinear. That would come to nearly twenty thousand dollars for this part alone. So I started to set it myself. by hand. But it proved too much, so I hired an oldtime compositor to do part of the work. Yet I set every line of the superlinear and made up every page, doing all the correcting. I figure that we saved more than ten thousand dollars in this way. So, even after I stopped working for others, I had to do much of my studying in spare time. I found my new boss a hard taskmaster, until the work was completed. When the last edition was put through the press, I had worked so hard before. in preparing the concordance for printing, that I was unable to work more than half a day at a time, and felt so utterly spent that I considered my end had come. Not till then did I take a long rest, making a trip to Palestine, to check my work on the ground.

-from the writings of A. E. Knoch

PRAYER

Prayer is God's desire for me, wrought in me through the holy spirit, and expressed back to Him in petition. —Dr. W. H. Walker (contributed by Charles Lamb)

When a man's prestige, power, and provision are dependent on his pleasing the people, he is hardly in a position to please God. —from "The Dais," volume 39

Young People's Department

THE DIFFERENCE

Someone has said that the grave is the great leveler. It is no different for the rich or the poor, the renowned or the humble, the noble or the ignoble, the sinner or the saint. They all die. The poet has observed that here, at least, there is justice. Yet for the believer there is sometimes, expressed or unexpressed, a feeling of dissatisfaction with this system. Is it really right that we too should die? (No doubt the great deceptive doctrine of "the immortal soul" developed from this objection.) It is the type of question asked of Paul in Romans where God's ways are criticized because they do not fit in with what we would like to see. "Is it just for God to allow us, who have accepted Him, to die?" We must answer as Paul did. "O man! who are you, to be sure, who are answering again to God?"

In the first place it is not that we have made some kind of free-willed decision or done anything for which God must repay us. The situation is that God has called and graced us with vast riches in Christ for which we are completely, and without exception, undeserving!

What, then, is the difference between the believer and the unbeliever? Is it true that after all is said and done we are really just the same as all the rest?

Certainly not. In life there is, in spirit, every difference, and this distinctiveness should be clearly manifested. God has justified, saved and reconciled us in Christ Jesus. He, therefore, sees us as different (Rom. 4:8). In addition, though we should die, we die with

not merely hope but certain and glorious expectation. The real problem with most of us believers is not that we won't be different from the unbeliever in death (yet there is really an important distinction even there, for we would be dead in Christ and they only in Adam) but that we are not different now in the way we live! We do not manifest our distinctiveness! This is sad and very wrong.

ELISHA AND JOASH

The Scriptures themselves provide the best examples. In II Kings 13:14-20 we are given a strong contrast between two men, Elisha, the "man of God" (v. 19) and King Joash, who did "evil in the sight of the Lord" These men serve as symbols of two types. (v. 11). Elisha could represent the believer who has been useful to his Lord and Joash could represent the unbeliever. They both die. Elisha, in fact, becomes sick (v. 14), suggesting perhaps that his death was far more painful than was the king's. One man lives a life of faithful service to the Lord. He is sorrowed by his country's difficulties no less than is the other. He has trials, knows poverty, labors in hardship, experiences loneliness and constant rejection and becomes sick and dies. The other is born a prince and has, seemingly, a comfortable life. Nevertheless, he also experiences the woes and hardships of life, and he also dies. But where is the difference?

Joash weeps (v. 14). It is not Elisha who faces the prospect of death with fear and trembling, for he lives what he believes. Within Elisha, the hand of God moves silently yet effectively, producing peace, joy and assurance. Elisha has received the blessings of God's words, His powerful declarations. These have assured the prophet. But the king is afraid. His nation is in trouble, and what, he wonders, is to happen without the man of God to plead for them?

We can see the difference clearly. With calm strength and purpose, Elisha, holding the shaking hands of the

king, gives the sign of deliverance from the enemy, Syria. Then Elisha tests the king to see his fortitude and faith, saying, "Smite the ground" (v. 18). Elisha did not lack trust in Ieue and courage that Israel could defeat the enemy, no matter how great. But Joash was timid, for all he knew was what he could see—the hordes of Syria. He looked at the weakness and confusion of his people. The best he had WITHIN him was a hope to delay the inevitable. "And he smote thrice, and stayed." (v. 18).

Today, in a similar manner, the believer too often looks only at what he sees. By so doing, does he not display a lack of faith in God? What kind of God do we have? When, with simple trust, we look to Him and the revelations of His Word, we become invigorated. "For God gives us, not a spirit of timidity, but of power and of love and of sanity" (II Tim. 1:7).

CALLED AND CHANGED

Even as Elisha stands out distinct from Joash in the Scriptures so should we stand out distinct from the unbelievers in the world. For "you are hallowed...you were justified in the name of our Lord Jesus Christ and by the spirit of our God" (I Cor. 6:11).

There has entered into our lives a new force, God's spirit. It, as always, came as a companion of the Word and with power and assurance (I Thess. 1:5); unseen, unheard and unfelt. Yet it is surely there. And so in our lives though there still remains, and even increases, the distresses, the dangers and the sorrows of life, the attacks of enemies (Eph. 6:11, 12), the concerns of the present and of the future, yet in our lives there also should be—there must be—"the spirit of sonship, in which we are crying 'Abba, Father!" (Rom. 8:15). We need not fear; we can pray. We need not despair; we can believe. We need not feel useless, for He can make us useful. Our life is most distinct. There is now

a most powerful and precious tie between us and God's love. "For I am persuaded that neither death (and there still is death) nor life (and we still experience its difficulties) nor messenger, nor sovereignties (and they send their fiery arrows) nor the present (and its pressures are still here) nor what is impending (and this also remains ominous), nor powers, nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord" (Rom. 8: 38, 39).

Do you lack the assurance of this grand, all-encompassing promise? Meditate upon it often. May this word and all of God's Word to you become operative in you (I Thess. 2:13) that you too might, like Elisha, live out that which is WITHIN you and manifest it fully and unmistakably to the world for the glory of God. Let "the difference" be seen by all. Do not be ashamed of it!

Praise the Lord! Whose love, unweary
Ne'er forsakes us in distress:
Though all be around us dreary,
Joyful shines His glorious face!
Praise the Lord! Who leaves us never—
Faithful, guards the path we trace,
Blessings, fresh, downpouring ever!
Joyful shines His glorious face!
D.H.

THE CONCORDANT LITERAL NEW TESTAMENT

We hope to have a definite publication announcement about the Memorial Edition of the Concordant Version, which will also be known, especially in the bookstores, as "The Concordant Literal New Testament," in the March issue of Unsearchable Riches.

Arrangements are being made to have this edition of the Concordant Version sold primarily through local bookstores, and we encourage our friends to make inquiries at their favorite bookstore about the version, asking the store manager to carry a supply, when it becomes available.

D.E.K.

EDITORIAL

BACK in the early part of this century, when my father, A. E. Knoch, first conceived the idea of a Concordant Version, he doubtless had no idea of the magnitude of the project. But he wanted to know, at first mainly for his own satisfaction, exactly what God had said in His Word. Yet this purely personal motive was not what the Lord had in mind for the work. For A. E. Knoch was a printer by trade!

As the years went by, others became interested in the idea, and offered their help, both financially and in other capacities for which they were specially fitted. were many drudges, who did the necessary routine tasks in connection with the preparation of the STANDARDS. Not the least of these was his faithful wife and helpmeet, my mother, Olive E. Knoch. And there were outstanding scholars—specialists in their fields—who rendered indispensable assistance in their special capacities. For example, the late Pastor George L. Rogers was an expert at the Greek Verb, and devoted much time to checking this feature of the translation, finally moving to Los Angeles, where he worked for many years with the advantage of personal contact with my father. Alexander Thomson of Scotland was another outstanding research associate whose untiring efforts over the past forty years will only become apparent in that day. He worked in close cooperation with my father, in a number of invaluable capacities, for many years. was through him that we were able to obtain the photostatic copies of the manuscripts Vaticanus and Sinaiticus, after failing to get them on order from the libraries where they were supposed to be available. Also working with my father for many years past, was Edward H. Clayton of England. Brother Clayton is still working on the preparation of the copy for various books of the Hebrew Scriptures, since he is now the only active staff member who has firsthand knowledge of my father's thoughts on many points. To mention all those who have helped down through the years would be impossible.

As the years have gone by, various editions of the Concordant New Testament have been brought out. Distribution was largely direct from us, for we could not attain the status needed to attract bookstores, which of course requires national advertising. So a number of small printings of a constantly improved text were brought out and distributed by means of friend-to-friend recommendations, and through mention in the pages of Unsearchable Riches. Yet the Concordant Version, while the compiler still lived, was comparatively little known.

It is often said that one is seldom appreciated during his lifetime. Much opposition was encountered by my father, because of his teaching. He was accused of bringing out the Concordant Version simply to bolster up his opinion on certain doctrines. Actually, quite the opposite was the case. He was forced to change his doctrines as he went along, for the Concordant principle of translation would not allow him to wrest the Scriptures to fit his interpretations.

Now that he is gone, we have felt the leading of the Lord to bring out an edition which would be a fitting memorial for his lifelong devotion. First, the text was carefully checked, and minor errors corrected. New type matrices were purchased, in a face which we felt, after much comparison, was clearer and easier to read than any of the others, which would lend themselves to the special problems (combining with lightface, etc.)

which faced the format designer of a Concordant Version as it now appears. Then the entire New Testament was reset in our own shop, by the translator's grandson, David Knoch.

Next came the exacting task of proofreading and checking. We would like to at least thank by name some of the volunteer proof readers, many of whom invested hundreds of hours as a labor of love to insure, as far as is humanly possible, the accuracy of the new Concordant Literal New Testament. These would include Dr. and Mrs. Claude Beck. Maury Chapman, Connie Conaway, June Ferguson, Roy Hawes, Dean Hough, Earl Irey, Joseph Kirk, Nancy Knoch, Ellen Phillips, P. C. Reynders, Charles Stirman, Winifred Smith, J. Earl Syling, W. H. Thompson, Nova Wiedrick, and Gertrude Yoder. Many others contributed time for checking the Keyword Concordance (not yet republished), and still others made valuable suggestions and submitted useful constructive criticism. So to those we have mentioned, and to those we have inadvertently omitted we do want to express our sincere appreciation for their valuable services. Their real reward will be at the Bema of Christ, and we feel certain that they do not desire further laud here on earth.

Final checking has been done by our Research Consultant, Dr. Frank Neil Pohorlak, and our Coordinating Editor, Herman H. Rocke, with a final once-over by myself.

The day this is written marks the culmination of our labors, for the final batch of reproduction proofs was mailed to the printers today. Kingsport Press, where the printing is to be done, is an experienced book manufacturing firm, and we are anticipating a volume of which we can be proud. They promise to have books in our hands by May. This edition will be known as the Memorial Edition of the Concordant Literal New Testament. Styles available will be as follows: Divinity

circuit (genuine leather, red under gold edges), \$9.95. Library binding (stiff covers), \$4.95. Regular binding (leatheroid), \$3.95. Paper-cover, \$1.95. We will also have unbound copies available in two styles, both priced at \$1.50. The first will be untrimmed for those who wish to have the book specially bound by their local bookbinder, or wish to order a special binding from us; the second will be trimmed for those who wish to punch and bind it in their own loose-leaf binder, for a study Bible.

We will supply all copies which have already been ordered, from Saugus, and we will also supply those for whom it is inconvenient to order through a bookstore. Yet we would suggest that those who are able to get to a bookstore, might order their supply through it, in order that some demand for the book may be made apparent to book-dealers in various parts of the country. We are printing 25,000 copies, so we will need to sell many more copies than has been the case with any of the past editions. We do feel that this can be done, with the Lord's help, and with the help of our subscribers. Thus this edition can be, we trust, a fitting memorial, making available the many advantages of the literal renderings which do so much to bring home the accuracy and exactness of the Word of God to all who desire to have them, insead of only the few who happen to hear about the Concordant Literal New Testament through their friends.

Some of our readers may wonder why we have used the word "literal" in the title of the Memorial Edition of the Concordant New Testament. According to the latest unabridged edition of Webster's New International Dictionary, the first meaning of the word "literal" is "according with the letter of the scriptures." This is exactly what the Concordant method of translation achieves. Hence we felt that, since most of the modern translations have gone in the opposite direction, and accurate, literal versions are very scarce, this feature

would help to attract the eye of the type of reader into whose hands we hope to put the new edition.

Please pray with us about the distribution of the Memorial Edition. We have taken the step of faith, in ordering the printing of this (for us) large number of copies. We do feel assurance that the Lord will see to it that these copies do get into the hands of those who will appreciate and study them.

PROBLEMS FOR PRAYER

We have just been informed by the City of Los Angeles that we must vacate our warehouse there. This, of course, poses a difficult problem. We have room here at Saugus for only a portion of the literature it contains. Some of the literature is now brown and brittle and of little value. This portion will of course have to be destroyed. But if you can at this time use a supply of back issues of Unsearchable Riches or other literature which may otherwise have to be destroyed, we shall be glad to supply it for just the cost of postage and handling, in order to reduce our stock. We will of course reserve the right to supply only what seems expedient, retaining an adequate supply of all key literature.

We are also wondering if there are those who live a reasonable distance from Los Angeles and who have a considerable storage area available who would be interested in storing some of this literature for us so that it would not have to be destroyed. And if there were others in other areas who would have room for a considerable stock, regional literature depots could be set up, for supplying those in their area. Building more storage buildings here at Saugus would cost considerably more than this literature is worth, and renting space for storage in the Los Angeles area would also be prohibitively expensive. If you have any suggested solutions to this very pressing problem, pray about them and write us immediately.

Sigrid Knoch, widow of A. E. Knoch, is now quite feeble, and her care has become a problem. Please pray with us that we shall know His will with regard to finding a suitable solution.

Now that the compilation work on the Memorial Edition of the Concordant Literal New Testament is out of the way, we are hoping that it may be possible to progress a bit faster on some of the other projects, such as issuing a volume to contain the Concordant Commentary (the "notes" as they appeared in the 1930 Complete Edition), and various portions of the Old Testament, or Hebrew Scriptures.

Remember that you, too, are a part of the Concordant Publishing Concern, if you are concerned with the Lord's work as it goes forth through this "Concern." So please pray, not just "for," but "with" us, that we may be guided by Him in all that we do, as we seek His will in formulating the plans for the future of this work.

SUMMER FELLOWSHIP-1966

The Baldwin Ecclesia is happy to announce plans for the 1966 Fellowship to be held, God willing, at their Chapel from July 29 to August 7.

The meetings will begin as usual, with a supper on Friday evening and meeting at 7:30 in the Chapel. Classes will be held each morning at 9:30 and each afternoon at 2:00 p.m. with several evening meetings scheduled.

The theme of the Fellowship this year will be "The Toil of Love."

It is our sincere prayer that many of God's dear saints may be directed to these meetings and that all may be done to glorify our great God and His beloved Son, and that the believers will be built up in the faith.

If you plan to attend, please contact Dorothy Johnson, Route 1, Box 538, Baldwin, Michigan 49304.

D.M.J.

HARRY MURPHY

After a lingering illness Brother Harry Murphy of Baldwin, Michigan died peacefully early on the morning of January 27, 1966. The funeral, held at the Grace and Truth Chapel, which Brother Harry had helped to build, included a fine testimony from I Corinthians 1:26-31 by Pastor B. A. Baker. For many years the Murphys have opened their home to those attending the summer Fellowship in Baldwin, and most of the meals were prepared and eaten there.

Brother Murphy is survived by his wife, Dorothy, and his daughter JoAnn. D.H.

IN OUR NEXT ISSUE

Watch for the article "Son of Mankind" by Cecil J. Blay in the May number of Unsearchable Riches.

LOVE, THE TIE OF MATURITY

"Now over all these put on love, which is the tie of maturity!"

—Colossians 3:14

EARLIER in this series, we have dealt with Paul's experiences in Syrian Antioch (Acts 13:1). It is conceivable that our Lord used the ecclesia there as a training college for Paul, to teach him how to put on his spiritual apparel; pitiful compassions, kindness, humility, meekness, patience, and over all these, *love*, which is the tie of maturity. When Paul thus served in the ecclesia of the Syrian capital, together with four other teachers, whose former experiences in the life of faith had been quite different from his own, they may have had ample opportunity of bearing with one another and dealing graciously among themselves "if anyone should be having a complaint against any" (Col. 3:12-17).

THE PATH SUITED TO TRANSCENDENCE

The knowledge of the Word of God may lead us to "the realization of His will, in all wisdom and spiritual understanding," and may enable us "to walk worthily of the Lord for all pleasing, bearing fruit in every good work, and growing in the realization of God." The more these divine thoughts are reflected by our walk and service, while becoming part of our prayers for other believers as well, the more will our love toward them be "superabounding... in realization and all sensibility" (Phil. 1:9). Then we will perceive the validity of God's

NOTE: This article is part of a series which began in Volume 55, Number 1 (Jan., 1964). These back numbers are available.

promise to endue us "with all power, in accord with the might of His glory, for all endurance and patience with joy" (Col. 1:9-11).

"The transcendent greatness of His power for us who are believing" is one of Paul's requests in his first Ephesian prayer. In his career, he needed power for love and endurance, power for patience with joy. So do we in our daily walk and service.

Paul had his Lord's promise that such power was available to him in no small measure, but rather in transcendent greatness, in accord with the display of God's strength when He roused Christ from among the dead and seated Him at His right hand. The same kind of resurrection power is available to us, the same power for love and endurance, for patience with joy. If we fail to ask for this power daily, we will fail in following Paul on the path suited to transcendence.

This path has another characteristic. Some believers seem to feel that it is the doctrinal corral which is the fence of maturity. Yet, in the Scriptures, we find that this is not so. Any form of arrogant seclusion from those for whom Christ died is said to be immaturity. Whenever we read 1 Corinthians 13, are we not reminded of our lack of scriptural maturity? There is no fence around it to keep others out, for love is the tie of maturity.

The vicissitudes on the path suited to transcendence, remind us of the actual perils and hardships which Paul and Barnabas were facing on their dangerous journey from Perga in the fever-infested coastal region (Acts 13:14) up into the rugged mountain passes through robber-infested terrain. Wild tribes who were notorious for their banditry, exercised wide control over the steep and perilous trails of this area in Paul's day. To the "dangers of robbers" were added the "dangers of rivers" and the "dangers in the wilderness" (2 Cor. 11:26) in a wild region of cliffs and narrow ravines, where moun-

tain creeks might suddenly turn into raging torrents, and landslides might block the path of the wanderer before he reached the fertile tableland around Pisidian Antioch.

THE WORDING FITTED THE OCCASION

Paul's message in Pisidian Antioch (Acts 13:16-41) does not yet mention the riches of God's grace which He lavishes on us. Only in his epistles do we read of "being justified gratuitously in His grace," and of "the display of His righteousness in the current era," since He is the God of the Jews and of the nations, "Who will be justifying the Circumcision out of [the] faith [which they have] and the Uncircumcision through the faith [which they receive]" (Rom. 3:24, 26, 30). The latter fact is further elaborated in Ephesians 2:8, "For in grace, through faith, are you saved, and this is not out of you; it is God's approach present."

The wording of the evangel is always fitted to the occasion. As the scene changes, the wording is qualified by additional details. At Pentecost, Peter offered the pardon of sins to the very Jews in Jerusalem who had crucified Christ a few weeks before. They were indeed inordinate sinners (cf. Rom. 7:13) because of the recent murder of the One Whom God had made their Lord as well as their Christ ("This Jesus Whom you crucify" Acts 2:36).

More than fourteen years later, Paul addressed Jews and other God-fearing people in the synagogue of Pisidian Antioch. His proclamation differed from Peter's in many ways and for various reasons. The crucifixion of Christ was now an event of the past, and probably not one of the audience in Antioch had been among the Jerusalem crowd which had cried many years ago, "Crucify, crucify him!" Furthermore, even though the majority of the synagogue audience in Pisidian Antioch were Israelites to whom belonged the covenants and the promises, there were also "those who are fearing God"

(Acts 13:16), i.e., gentiles who had either adopted Judaism or at least attended the synagogue services. Hence they were somewhat familiar with the law and the prophets which were read every sabbath; they could follow Paul when he told the audience of the things which God had done for Israel in the past, of His loving tenderness throughout their early history, culminating in His appointment of David as their king. "From this one's seed, God, according to the promise, led to Israel a Saviour, Jesus" (Acts 13:23).

Thus the spirit of God, through the apostle, used a new approach, quite different from that used in the Pentecostal days, in order to win the response of their hearts, before the Saviour is presented in more detail.

"The word of this salvation" had not been received by the majority of "those dwelling in Jerusalem and their chiefs, being ignorant of Him and of the voices of the prophets which are read on every sabbath" (Acts 13:26, 27). When Paul emphasized this fact in the Pisidian synagogue, he wanted to show that people everywhere may be inordinate sinners, even when they appear to be very familiar with the Scriptures. This implication would apply to his present audience as well, should they not believe "the word of this salvation" dispatched to Paul and Barnabas (Acts 13:26), i.e., that God raised Jesus, His only begotten Son, from among the dead, offering through Him the pardon of sins together with justification from any failure in keeping the law of Moses (Acts 13:32-39).

THEY GLORIFIED THE WORD OF THE LORD

There is no record of Paul's next address which he gave on the following sabbath and which was mainly directed to the gentile population of Pisidian Antioch (Acts 13:44-48). It is conceivable that on this occasion he preached justification in some of the fullness to which his epistles testify. It is interesting to note that at the

end of verses 46 and 48 in Luke's report on this event, there are the two only occurrences of the adjective eonian in the book of Acts. The blaspheming Jews in Antioch are described as judging themselves "not worthy of eonian life," while the gentile believers of this city "rejoiced and glorified the word of the Lord, and they believe, whoever were set for life eonian" (Acts 13:46, 48).

When pondering on the outcome of the apostle's first public address given to a predominantly non-Jewish audience, we may well say that these young believers were indeed glorying in the expectation of the glory of God; they were about to take the steps of faith described in the fifth chapter of Romans:

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

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

YET NOT ONLY [SO], BUT ... ALSO

A combination of five little Greek words (ou monon de alla kai) is used twice (Rom. 5:3, 11) in the Original in order to impress us with the fact that there are various ways of glorying in the life of faith. The first is the result of a new spiritual perspective; through our Lord Jesus Christ we have the access into this grace, and we stand in it. This being a divine fact, God is commending His love to us while we are still sinners, since Christ died for our sakes and we are now justified in His blood.

All of this is sufficient reason for our "glorying in

expectation of the glory of God. Yet not only [so], but we may be glorying also in afflictions..."

Now, being conciliated to God through the death of His Son, we become ever more aware of our peace with, and our nearness to God, through our Lord, Jesus Christ. Not only are we conciliated through His death at Calvary's cross, we shall also be saved in His resurrection life at the right hand of His Father. When we die together with Christ, we shall be walking in newness of life, freed from the lordship of Sin, but now enslaved to Righteousness.

All of this is included in God's approach present for us, hence we may be glorying in expectation of further aspects of the divine glory. Yet not only [so], but through our Lord, Jesus Christ, through Whom we now obtained the conciliation, we are glorying also in God Himself, while we are walking worthily of the Lord for all pleasing, bearing fruit in every good work, and growing in the realization of God.

Once we were in want of the glory of God (Rom. 3:23), but righteousness and peace having become ours, nothing can exclude us from His glory. Since we shall be saved from His indignation (Rom. 5:9), we can joyfully anticipate our access into His glory for which our access into His grace has fitted us.

This anticipation of His glory cannot even be dimmed in our present afflictions. For "we are aware that God is working all together for the good of those who are loving God, who are called according to the purpose that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son, for Him to be Firstborn among many brethren. Now whom He designates beforehand, these He calls also, and whom He calls, these He justifies also; now whom He justifies, these He glorifies also... [hence] what shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or

sword?...Nay! in all these we are more than conquering through Him Who loves us' (Rom. 8:28-30, 35, 37).

When we are thus rooted and grounded in His love, any kind of affliction will bear its fruit; endurance, testedness, expectation, "seeing that the love of God has been poured out in our hearts through the holy spirit, which is being given to us." The fruits of affliction are not gained on the Damascus road, but in the hours of trial which exercise our hearts and detach us from everything on which we once depended, and bring us closer to the Lord, so as to become aware of the fact that we are garrisoned by the power of God, through faith (1 Pt. 1:5).

In addition, when we stop worrying, and make our requests known to God with thanksgiving, then the peace of God which is superior to every frame of mind, shall be garrisoning our hearts and our apprehensions in Christ Jesus (Phil. 4:6, 7). Even though our protection is in the spiritual sphere, we can perceive, with the enlightened eyes of our hearts, God's garrisons, both within us and around us. Our twofold protection is compared to a military force, a garrison, which no enemy will ever be able to conquer. At this juncture, we may once more emphasize those five little words: Yet not only [so] but also in all the vicissitudes of the path suited to transcendence, "we are more than conquering through Him Who loves us."

IN ACCORD WITH THE MIGHT OF HIS GLORY: POWER FOR LOVE, ENDURANCE, PATIENCE WITH JOY

Because of the persecution by blaspheming Jews in Pisidian Antioch (Acts 13:45, 50, 51), Paul and Barnabas fled to Iconium, about eighty miles away, where "the same thing occurred at their entering into the synagogue of the Jews and speaking, so that a vast multitude of both Jews and Greeks believe. Yet the stubborn Jews rouse up and provoke the souls of the nations against the brethren...

"Now as there came to be an onset both of the nations and the Jews, together with their chiefs, to outrage and pelt them with stones, being conscious of it, they fled for refuge into the cities of Lycaonia: Lystra and Derbe, and the country about. And there they were bringing the evangel...

"Yet Jews from Antioch and Iconium come on, and, persuading the throngs, and stoning Paul, they dragged him outside of the city, inferring that he is dead" (Acts

14:1, 2, 5-7, 19).

When the gentile mob in Lystra, instigated by out-oftown Jews, had stoned Paul and had dragged his body, battered and bleeding, outside the city, he remained unconscious for some time. It may well be that on this occasion, when he was not aware of anything (2 Cor. 12:2-4), he experienced another revelation of His celestial Lord, and was snatched away to the third heaven, where he heard ineffable divine declarations which he was not allowed to speak until later in his career.

If he had such a revelation at that time, it certainly was given in a setting calculated to reveal God's grace toward *inordinate* gentile *sinners* who had just stoned the chosen vessel God had sent for their salvation. In his vision of the third heaven, he may have seen undeserving gentile saints ruling the celestial realms as members of Christ's body and blessed "with every spiritual blessing among the celestials" (Eph. 1:3).

Since Paul seems to refer to his stoning at Lystra in his second letter to the Corinthians (11:25; 12:1-4), he may well have alluded to the same event at the beginning

of this epistle:

"Blessed is the God and Father of our Lord Jesus Christ, the Father of pities and God of all consolation, Who is consoling us in our every affliction... seeing that, according as the sufferings of Christ are superabounding in us, thus, through Christ, our consolation also is superabounding...

"For we do not want you to be ignorant, brethren, concerning our affliction which came to us in the province of Asia, that we were inordinately burdened, over our ability, so that we were despairing of life also. But we have the rescript of death in ourselves, that we may be having no confidence in ourselves, but in God, Who rouses the dead, Who rescues us from a death of such proportions, and will be rescuing; on Whom we rely that He will still be rescuing also; you also assisting together by a petition for us, in order that, from many faces He may be thanked by many for us for the gracious gift given to us."

Because of this gracious gift, Paul reckoned himself and all believers as having died, and as walking in newness of life, thus living a resurrection life while still in this body of our humiliation. Yet even Paul was not so sure that he would realize such resurrection power at all times. When he wrote Philippians, he had not yet obtained it; he was still pursuing the path suited to transcendence, he was still grasping for power to love, to endure, to be patient with joy, even though he knew Christ, and the power of His resurrection, and the fellowship of His sufferings, [almost] conforming to His death.

If Paul received his greatest vision and revelation at Lystra when he was unconscious and not aware of anything, then this was indeed a very special unveiling, comparable to the one given to John when he was in the island of Patmos. These two men of God have another thing in common; their emphasis on love divine which should be reflected in the conduct of every believer. The Greek equivalents for both the noun and the verb LOVE $(agap\hat{e}, agapa\bar{o})$ occur 258 times in the New Testament, 102 times in John's writings and 109 times in the Pauline epistles. This should indicate to us the importance of this subject to these two men of God, for the seven other authors of the remainder of the New Testa-

ment writings have used the two words only 47 times.

John writes in his first letter (3:14), "He who is not loving is remaining in death." In his first epistle to the Corinthians, Paul writes in a similar vein, "If I...have no love... in nothing do I benefit" (13:2, 3). Hence, as long as we are not sympathizing with our suffering fellow believers, and even with potential believers, we are nothing. Our assumed maturity, our knowledge about spiritual understanding does not benefit us at all. We are remaining in the sphere of death; no rivers of living water will flow out of our innermost being when we ignore or evade the fellowship with others, for whose sake Christ also died.

When John wrote (4:18) that "fear [of judgment] is not in love, but perfect love is casting out fear," he alluded to fear as the motive power in the pagan religions of his day, just as we would allude to fear as the motive power in superstitious christendom of our day. In addition John's word has a definite application in a believer's everyday life, where love divine is the motive power which casteth out any fear, as it certainly did in Paul's case, for he returned to Lystra where he had been stoned.

Paul's path of love was suited to the transcendence of the divine revelations which he had received. The apostle did not remain in secluded stagnation for the rest of his life after he had attained maturity and had outstripped others (Phil. 3:15, 16).

Stagnation is a synonym for inactivity and lethargy and thus reminds us of the sphere of death. Paul did not remain in that sphere when his disciples surrounded him (Acts 14:20). He did not retire from his missionary work after the trials in Lystra, but felt even more closely tied to his task by love, both for the brethren and for others, who might try once more to kill him. This love, which he put on day after day, was the tie of maturity. He knew that Christ had ordained him to proceed on the

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superexcellent way where love-in-action is the evidence of mature spiritual life.

H.H.R.

(To be continued)

JAMES CUDD

November 13, 1965 marked the passing of Bro. James Cudd, who died at the age of 85, after a short illness. He attended the meetings of the class in Lake Worth, Florida. He was born in England, and came to this country in 1922. He resided in West Palm Beach in his later years. His wife Emma died in 1961. Both were believers in God and in His Son Christ Jesus, and in the grand truth of the reconciliation of all. Brother Onnie A. Lind officiated at the funeral service and at the grave side. Burial was in West Palm Beach. He is asleep now, awaiting the voice of His Master Christ Jesus.

ONNIE A. LIND

"We would see Jesus." "O Lord, we have waited for Thee; the desire of our soul is to Thy Name, and to the remembrance of Thee."

Our dear brother in Christ, Onnie Lind, was put to repose early Thursday morning, December 23, 1965. He had conducted the service as usual for the Lake Worth class the previous Sunday. He had volunteered to act as teacher of this group, after Brother Loudy's retirement. Brother Lind was a most conscientious student and expositor of the Sacred Scriptures, concordantly rendered. He had had a class in Columbus, Ohio, before coming here, yet he was only permitted to serve his Lord and Saviour to his 56th year. His recent painstaking and exacting discourses have been on the "Divine Calendar," giving in minute detail "God's Purpose of the Eons." He had been re-reading Bro. Loudy's book, "God's Eonian Purpose," and finding new thoughts on this great universal theme.

Brother Adlai Loudy conducted the funeral service with one of his gracious renditions of scriptural truth and comfort and the blessed assurance of our heavenly Father's grace through the Son of His Love, Christ Jesus.

Brother Lind is survived by his beloved wife, Marguerite, and two daughters and three grandchildren, all of Lantana, Florida, to whom we extend our heartfelt sympathy and condolence, praying for their strength and healing balm, until the new glad morning, which may be arriving swiftly. God night, dear brother, till we all shall see His face in that glorious new day! May it be soon! Amen! B.G.R.

THE VARIOUS EXPECTATIONS OF THE ACTS ERA PART I

EXPECTATION is faith with reference to the future. Since all saints, when they shall be vivified, will not receive the same blessing, either in measure or in location, they cannot all look forward to the same prospect. Israel and the nations will be blessed upon the earth. Our place is among the celestials (Eph. 1:3). In the millennial kingdom, moreover, the lot of the nations is a place of blessing with Jehovah's people (Rom. 15:10). For them there is no such expectation as we have today, who are blessed while Israel is apostate, and who look ahead to a future, not on earth, subordinate to the chosen nation, but above them, among the celestials.

During the era of the book of Acts there was a complete readjustment of outlook in those who belonged to Christ. At its beginning no one had a heavenly hope. At its end all but the remaining remnant of the Circumcision looked above for their future career. At its commencement the twelve apostles looked forward to thrones, on which they would rule the twelve tribes of Israel. The favored nation itself anticipated a kingdom over the other nations, and there gentiles had no expectation of their own (Eph. 2:12), being merely dependent on the elect people for such blessing as should come to them. At the close of Acts we find the future of believers among the nations gloriously transformed. They are no longer destined to be beneath Israel on the earth, but above the celestials in the heavens.

It has been too readily assumed that "the hope of the Acts" was the same as the expectation of the Pauline

ecclesias during this era. The fact that, at the end of the period, the expectation in Paul's Ephesian epistle is far, far above what is accorded to the nations at its beginning, should keep us from such a conclusion. We must not reason from the false premise that the expectation of all saints at a given instant must necessarily be the same. That is true, indeed, within the main course of this administration. It is emphatically true today (Eph. 4:4). But it was not the case on the borderland between this and the period of the kingdom proclamation in the opening of the book of Acts. From the commencement of the ministry of the apostle Paul until the setting aside of Israel in the last chapter there is a period of transition in which one hope receded and remained unfulfilled, yet another, which is not set forth in Acts at all, but in Paul's preparatory epistles, comes upon the scene, and grows from glory to glory, until it reaches its climax in Ephesians.

What is meant by "the hope of the Acts"? We shall take it that it refers to that which is taught in the book itself. But what was the period of Acts? It runs from the resurrection of our Lord until two whole years after the repudiation of Israel by Paul in Rome. Now it is a matter of fact that we do not know from the Word of God of any other imprisonment of Paul in Rome except that mentioned in Acts and in his prison epistles, hence are compelled to include them in the period covered by that narrative. There are epistles written before Acts 28:28, and those thereafter, but we have no warrant for excluding the prison epistles from the Acts period. Let us beware, then, of speaking of the period of the book of Acts as if it did not include the writing of Paul's epistles, even the highest of them all. The first part of Acts is concerned with the kingdom promised to Israel. The last two years deal with it as repudiated. In between is the transitional era which chronicles the stages of its rejection.

THE ARGUMENT FROM DATES

Many syllogisms have been based on a division in Paul's epistles which depends on the dates when they were written. But this is not faith. Since they are not dated, we must not make human guesses the basis of truth. Much in their contents enables us to determine their relationship to each other and to the era of the The chief question is, Were Ephesians, Philippians, and Colossians written during the time covered by Acts? If the book closed with the repudiation of Israel. we might well question this. But, as the setting aside of Israel demands the revelation of the secret, which was waiting for this event, it is more than probable that the prison epistles were written during the two-year period mentioned in Acts 28:30, and therefore come within the period of the book. The Acts period does not close with the repudiation of Israel, but lingers somewhat longer, to include Paul's imprisonment.

This simplifies matters and warrants us in restating a false inference as follows: Acts presents the hope of Israel. Since Ephesians was written during the self-same period, the one hope of Ephesians 4:4 must be the same hope. This, of course, is absurd. As the reasoning is sound, the main premise must be at fault. The hope of Israel in Acts was one thing, and the hope of the Pauline ecclesias mentioned in Acts, was different. This need not be shown by any argument at all, for it should be self-evident to all who read the Scriptures intelligently. But, if our background is to be logical, we must go further. If Ephesians disproves the premise that epistles written within the period of Acts must have the same hope, then Romans, and even Thessalonians are free to have a hope differing from the hope of Israel.

ACTS TRANSITIONAL

The question arises, If such a vast change has taken

place, when did it occur? Was it introduced by Peter in Jerusalem, at Pentecost, as is usually supposed, or was it revealed by Paul in Rome after the meeting with the Jewish leaders, as some seem to insist? We hope to show that both of these views are extremes. The latter is a reaction from the former, and is unwarranted by the facts. The introduction of our present expectation was not a lightning flash, but a dawn, preceded by a twilight. a gradual brightening from glory to glory. Just as Paul, who has revealed to us our glorious expectation, appears upon the pages of Acts with gradually increasing frequency and importance, so his revelation of our marvelous destiny came not in a formal and exhaustive treatise. not in the book of Acts, but in small instalments in Paul's epistles, provoked by circumstances, when the time was ripe, and in response to Israel's increasing apostasy.

PAUL'S EPISTLES AND THE ACTS RECORD

Above all, let us note that our expectation is not found in Acts at all. It is found only in the epistles of Paul, which were written in the Acts era. Not only the Ephesian group, written during the last two years of Acts, but the Roman group and even the Thessalonian epistles, the earliest of all, bring before us an expectation entirely unknown to the pages of this treatise, which deals with the nations only as blessed through Israel, and as dependent upon them and beneath them in the kingdom.

The failure to see that the book of Acts has a subject distinct from Paul's epistles has led some to introduce these into the Acts narrative. Others, though seeing that Acts deals with the kingdom, do not apprehend that Paul's writings, of the same period, deal with the present grace, either preparatory, as Thessalonians and Romans, before Paul's presence in Rome, or consummate, as Ephesians, Philippians, and Colossians, during his Roman imprisonment. Acts deals with the kingdom and its expec-

tation, especially in the land through Peter, and in the dispersion, through Paul. But the apostle of the nations, in his earliest writings, deals with an expectation entirely foreign to Acts, even as he deals with doctrines, such as justification, reconciliation, and glorification for all mankind, which could never find a place within the narrow confines of the narrative of Acts.

It is especially misleading to reason that the hope of the churches to which Paul wrote must have been that set before us in Acts. In all other matters Paul teaches very differently in his epistles, because in Acts we have his service as connected with the proclamation of the kingdom to Israel and in the epistles his commission to the nations. Moreover, these nations could not, even in Acts, have "the hope of Israel", for that was not for the Uncircumcision, but alone for the Circumcision. Even in the book of Acts those saved among the nations. unless proselytes, like Cornelius, are not compelled to be circumcised and become one with Israel in the flesh hence they could not partake of the expectation of the chosen Their outlook was different and subordinate. nation They had "no expectation" in that era (Eph. 2:12) before Paul presented them with a new one.

THESSALONIANS AND ACTS

Although Paul's epistles to the Thessalonians seem to be the very first indication of the great separation which ended in the Ephesian letter, the cleavage is clear to every anointed eye. Let each one satisfy himself by reading the two Thessalonian epistles and then compare them with Acts 17:1 to 18:5. The following characteristic contrasts appear upon the surface. In Acts Paul goes to a synagogue on three sabbaths and argues with them from the Scriptures. The burden of his message was that Jesus is the Messiah of the Hebrew writings. Here some are persuaded, and were allotted to Paul and Silas. Only as an aside are we told that a vast multitude

of the reverent Greeks and not a few of the foremost women were also allotted to Paul and Silas. In the epistles things are reversed. The few Jews are simply ignored. The Thessalonians as a whole are looked at as gentiles, who turned back to God from idols. This cannot refer to the Jews, for they did not worship idols in the synagogues.

The future of proselytes such as Cornelius, under Peter's preaching, presented no difficulty, for they were to have a portion in the hope of Israel. They do not make contact with Paul, and do not belong to the nations, to whom he was sent. They are only a pre-view of Israel's millennial mission, when all the sons of Noah will be reached with the kingdom evangel. Japhet is seen in Cornelius and Ham in the Ethiopian eunuch. This is not in harmony with present truth, but in contrast with it. It is concerned with the earth and its blessing through Israel. We are to be occupied with the celestials, and are blessed notwithstanding Israel's repudiation.

It seems that some had died in Thessalonica. question arose. What will become of them in the future? This the apostle answers by a fresh revelation. "This," says he, "we are saying to you by the word of the Lord." And then he reveals an expectation entirely unknown to the book of Acts. There is nothing like it in our Lord's ministry. The writings of the Circumcision are silent on the subject. The reason is simple. This expectation puts the nations in a position which is at variance with their inferior place on the earth in the day of Jehovah. Paul has begun to preach grace to the nations. And grace cannot be satisfied with second rate blessings. Hence the place of blessing cannot be on the earth. It is transferred to the air, in view of its further removal to the heavens. Secondly, the time of blessing must be changed, for grace cannot allow its subjects to remain on earth during the period of God's indignation. Hence Paul reveals a "prior expectation", as he calls it in his Ephesian epistle (Eph. 1:12). This became the special token by which the nations who received Paul's ministry were distinguished from those who held the hope of Israel.

A.E.K.

(To be continued)

SCRIPTURAL SONGS NOW AVAILABLE ON TAPE

Forty of the songs contained in our new edition of the book "Scriptural Songs" are now available on a 7 inch tape (speed 3% ips) rendered by Adlai and Dona Loudy, accompanied by their daughter Mary. They are presented in a form suitable for use in groups which do not have a pianist, and are intended to help such groups become familiar with some of the new songs in the book. Send to Benjamin G. Roeber, 123 North "E" Street, Lake Worth, Florida for further information, or order the tape, sending a suitable contribution to help defray expenses, from Robert A. Spier, 3939 Davis Road, Lake Worth, Florida 33460.

Copies of the song book are still available, and should be ordered from Saugus. No price has been placed on the book.

MRS. C. E. MASON

Sister Mason, of Edmonton, Alberta, Canada, passed away on January 12, 1966. She loved Concordant truth and had been a student of it for a good many years. She believed strongly in the soon return of the Lord, and of our meeting Him in the air, together with all the saints. She will be greatly missed by her family and friends, yet they realize that God knows best, and that it will not be long until we all meet again.

UNITED GATHERINGS FOR 1966

The dates of the United Gatherings to be held in England this year are as follows:

Stapleford: April 17, June 12, September 11.

Astley Bridge: May 8. Blackheath: July 17.

All those in the British Isles are urged to plan to attend any or all of these helpful and inspiring days of fellowship. For further information contact E. G. Jones, 8 Handley Arcade, Mansfield, Nottingham, England.

IEUE, THE KING IN HIS GLORY (ISAIAH 35)

THE LOADS are concluded; the woes are past; the turning point in the history of humanity has been reached. The blessings which are for Israel require the close of "Man's Day" with all its features which inhibit the glory of God in the earth. This comes about, not by heralding, though that has had its place, but by the coming of Him Who will be Ieue's glorious King.

The marvelous description given in this chapter, has two themes, one concerning the land and the other concerning the people. The particulars associate themselves with the presence of Ieue, for that alone could bring about such blessings as these, whether for the land or for the people. The fulfillment will be in the day of Ieue—His thousand year reign over the present earth, following the day of His indignation described in the previous chapter (Isaiah 34). Those judgings were the prelude to the times of restoration, when the glorious King takes to Himself His power and His glory and reigns in Zion.

It will be helpful if we pause to note the forward steps which this fifth section of Isaiah has made. Between the woes, there are the passages which speak of the glories of Ieue. These are set out in the skeleton index of the Concordant Version of Isaiah, page 27. As we enter the details of this concluding chapter, we should review these revelations from chapter 28 and so

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

see them contributing to our present study. We have seen Ieue as the Instructor (28:23-29) when He engages Himself with the task of teaching those who are unfit to teach; then Ieue as the Distinguisher (29:22-24) when He gives to Abraham distinction from the rest of the people of the nations. This leads us to Ieue as the Gracious One (30:18-33) Who protects His city and its people, though but a remnant look to Him. All these attributes opened the way for the prophet to speak of Ieue's just King (32:1-20) Who is to establish His glory in Israel and reign. Following this we came to Ieue's King in His loveliness (33:13-24), reflecting the divine excellences. Now we are to look at Ieue's King in His glory (35:1-10), and we shall learn of the varied effects of that glory on His land and His people. Thus will be Ieue's restoring of His people to their land, and the circumstances and conditions of the return will be decidedly different from those which now obtain around Israel's own attempt to attain their ancient patrimony.

THE LAND EXULTS

1 Elated for them shall be the wilderness and the arid place, And exult will the gorge, And bud as a fondled lotus.

2 It will bud, yea bud and exult, indeed, With exultation and jubilation. And the glory of Lebanon will be given to it. The honor of Carmel and Sharon. And My people shall see the glory of Ieue, And the honor of our Alueim.

A change of great moment is to come: from the doleful and desolate to the joyful and luxuriant. The wilderness and the arid place will be elated to receive the animals allotted to them. No longer will their sparse vegetation be stripped bare because of being unable to produce what is required for life. The gorge will exult, budding as if a fondled lotus. This, indeed, is Ieue's doing.

In glowing terms, the prospect before Ieue's people is described. This is because, in the figure of exultation,

the thought is included that judgment is past, and the whole vegetation will also take part in the jubilation. Lebanon will recover its glory, no longer ravaged by the invader, and so too Carmel and Sharon will be honored. Ieue's people will see His glory, displayed by their King.

THE PEOPLE ENCOURAGED

- 3 Make steadfast the hands that are slack, And the faltering knees make resolute.
- 4 Say to the hasty of heart:
 "Be steadfast! You must not fear!
 Behold! Your Alueim with vengeance shall come,
 And with the requital of Alueim shall He come and save you."
 - 5 Then unclosed shall be the eyes of the blind, And the ears of the deaf shall be opened.
- 6 Then leap as a deer shall the lame, And jubilate shall the tongue of the mute.

In his thoughts, the prophet reverts to the adverse features which were present in his own day concerning the people before him, especially those who would honor Ieue. They need encouragement to grasp the prospects, and to rise out of the gloom which hangs around them. Hands are to be steadfast and knees resolute. Those hasty and prone to fear are to put aside their trepidation. Their Alueim will come with vengeance and it will be requited to their enemies, yet there will be salvation for the steadfast who look to Him.

The benefits which their salvation will bring are now stated, even in the words which the Lord used as signs to John the Baptist to show that He was the Coming One. Blind eyes are to be unclosed; deaf ears are to be opened; the lame will leap and the mute tongue will shout for joy. Thus does the prophet describe the august beginning of that future time which Messiah promises Ieue's people, and so may they anticipate the glory of the future which will ensue to Israel and overflow to the nations. In the ministry of the Lord, and in that of the twelve apostles, these prophecies were used as signs, and often the one who was the subject of the sign

could not restrain his joy, even when told to be silent about it by the Lord Jesus. The need at that time was to check the exultation because the Lord was seeking the sufferings of the cross, knowing well that the glory and the crown were to follow.

WATER SUPPLIED TO THE LAND

For rent in the wilderness shall be waters, And watercourses in the gorge shall go.

- 7 And the seared sink becomes a pond, And the thirsty land has fonts of water. In the homestead of jackals shall be a morass, An environ for reed and papyrus.
- 8 And there comes to be a highway and a clean one. And the holy way shall it be called.

The dispersion of the people of Israel is most extensive; their gathering back to the land is described at several places in the prophets, and they refer to the means of transport (Isa. 66:20) or to the lessening of other circumstances likely to impede the return to Jerusalem. Here we have additional marvels of the future which will facilitate their progress back to Zion and eliminate hazards and hardships. The wilderness and the lack of water have always been very real problems in Israel's past history. This account of the might of Ieue in bringing forth water in the wilderness is reminiscent of the ancient provision during the former exodus. but this will be on a vaster scale than that. There will be an abundance of water provided, for the jackal's home will come to be a morass where reeds and papyrus will thrive; the water which they require for their growth being readily available there. Nor will the return be through an uncharted desert, but rather a highway, clean and holy, will facilitate the return to Zion (see 57:14, 62:10).

THE EXCLUSIVE WAY—NO UNCLEAN THEREON The unclean shall not pass there.

And it shall be for those going that way,

Returning to the Land

Yet the dispersed shall not go astray on it, And the foolish shall not stray.

The future return of Ieue's people to the land is in many ways in sharp contrast with the Exodus from Egypt. Those returning will have a great and earnest desire to do so. They will know their Alueim in truth and will be returning under the blood of the new covenant. There will be no turning back in their heart, as of old. The long centuries of dispersion from their heritage, together with the spirit of their Alueim Who is gathering them, will ensure that none stray, either spiritually or in any other sense. How lacking is such an outlook in the sons of Israel who have returned thus far to the land!

NO DANGERS IN THE WAY

9 Nor shall a lion come there, And a breacher of living things will fail to ascend it. It shall not be found there.

All dangers, as judged by present circumstances, which could accompany the return of Ieue's people to the land, will be removed. No lion will be on the route of the journey. This will not only comprise an anticipation of the influence upon the animals (Isa. 11:6, 7, Ezek. 34:25) but it will be an actual prevention or inhibition: the lion may not come there. This fact is fully emphasized in these lines: a breacher of living things will not be found there. There will be no element to deter, for the outward circumstances will be in correspondence with the inward aspirations toward Ieue, for He will make them so.

THE PEOPLE RETURN

Yet the redeemed shall go into it,

10 And the ransomed of Ieue shall return,
And they shall enter Zion with jubilation,
And rejoicing eonian shall be on their head.
Elation and rejoicing shall they overtake,
And flee shall affliction and sighing.

In every sense, the language before us is far beyond that used in describing the return from the Babylonian deportation. The prophet looks through that return and peers into the then far future, and he discerns the excellences of Ieue's future preparations for His people's return, and also the aid He will give to them. The verses immediately preceding have spoken of the very special features of the highway, and now it is set forth who are the particular users of the highway—the redeemed and the ransomed.

The holy way is exclusively for those who are Ieue's; they alone will make use of the way. They will want to go to Zion because they will know that they are Ieue's people, and they will understand that this is the way to the land of their forefathers. They will enter Zion with sincere and lasting jubilation, and their joy will be of eonian duration. It will not deteriorate as is so usual with sentient matters, for the spirit of their Alueim will dominate, and so they will overtake elation, and it will not elude them. Affliction with its counterpart, sighing, flees away. They will have come to know the ways of wisdom to be pleasantness and that its paths are peace (Prov. 3:17).

THE GRANDEUR OF THE PROPHETIC WORD

The return to Zion is to be a joyful occasion because it will be under the direct guidance of Ieue. Even the deportation which caused the need for restoration was at the instance of His will. A leading feature of Isaiah is that it predicts restoration for Ieue's people well before they are deported, and in view of it. This is notable (though it is not exclusive with Isaiah, for some of the so-called minor prophets exhibit the same feature). Jeremiah predicts it during the deporting and Ezekiel speaks of it after the deportation is accomplished.

Restoration gives to prediction its most dominant aspect, for we should not be supposing the prediction to

be unrelated to the circumstances of the time of the prophecy. Defection in king and in people was the element around which prophecy became a requirement. To prophesy without cause or reason would be fantastic and absurd. To prophesy restoration in the face of continuing disobedience and folly, both political and religious, and in terms which show that the deportation was not simply punitive but rather corrective, gives a value and a glory to the words which can only come from God. It is well for us, not only to take notice of this, but also to dwell upon it, so as to heighten our estimation and appreciation of the Scriptures and of Him Who gave them.

This thought and understanding with regard to prophecy requires that purpose be both within and all around God's Word, as well as His people of whom it speaks. It also reveals again to us the vast ability of the love and righteousness of our God, which is inherent in His Word. To make a wayward and stubborn people the basis of His purpose, and to be able to prophesy the future of that people: this is the God of the Scriptures. To tell the character of that future—that it is to be one in which they will return to their patrimony rejoicing in their Alueim Who has been able to subject them to His glory—this truly merits our faith. For it is faith in the excellent grandeur of Him Who was willing and able to give His Son in order to reconcile the universe to Himself. The Subjector Who inspired the Hebrew Scriptures is the same Saviour Who reveals to us His glorious evangel concerning His Son. The two rank together in this respect, though the latter gives us a greater vista and insight into God's ultimate plan and purpose for His entire creation. What a great God we have!

E.H.C.

Remember to keep praying for our missionaries. In the May issue, we will bring you up-to-date on this phase of our work.

The Children's Page

HEBREWS

DID you ever look forward to something very special, and it seemed that the time would never come? God's people, the Jews, waited many, many years for the coming of their Messiah, the Lord Jesus, Who was to be their King.

Finally, He came! But the sad story is that many of them did not know He was their Messiah. Many did not want the Lord Jesus to rule over them. And so the kingdom for which they had looked so long was set aside for a while.

But there were a few who did accept the Lord Jesus. And after our Lord had gone back to heaven, there were more who believed in Him as they heard Peter and the other apostles preaching about Him.

These faithful followers loved the Lord Jesus. But they needed to know more about Him. They needed words of help and comfort. So one of the apostles wrote the letter we call Hebrews. It is a wonderful letter!

You will enjoy chapter eleven of Hebrews; it is a favorite part of the letter. You will read about brave men and women who loved God and trusted Him even though they had hardships and dangers. Some even died because of their faith in Him. They were truly "good soldiers" for the God they served.

Are you a good "soldier" for the Lord Jesus? The apostle Paul told Timothy to be an *ideal* soldier. An ideal soldier does not cry when he cannot have his own way, but is always obedient. The eleventh chapter of Hebrews will help you to become a brave and ideal soldier for the Lord Jesus Christ.

F.S.

SON OF MANKIND

PREOCCUPATION with the glory of Christ Pre-eminent should be the delight and duty of each of us. The fact of His divinity is the essential element in our faith, and is fully substantiated by the evidence of the Scripture records, both by inference from the text and the categorical statements of our Lord Himself, and by the inspired writers. But in addition to being divine, He is also human, and this is a truth which perhaps we do not consider sufficiently, doubtless because so many people have insisted on His humanity at the expense of His divinity, making Him out to be a somewhat sentimental hero-figure, an idealist who met a martyr's death. While we still possess finite minds we shall never be fully able to comprehend God's Christ, but if we are to understand divine revelation we should endeavor to arrive at a balanced conception of Him Who is the central figure of the Sacred Scriptures.

Christ is unique. While He is truly God's Son, His Word or Logos and His Image, the entire complement of Deity dwelling in Him, He is also in the truest sense Man. When meditating upon His humanity one cannot stress too strongly His divine origin and His essential unity with God His Father. His office is to reveal the Invisible, to express the Infinite in terms that the finite mind can understand. He stands alone, without peer in the Creator's plan—the beloved Son in Whom the Father delights.

We therefore approach this subject with deepest reverence, so that with enlightened eyes we may more fully appreciate Him Who is the only Bridge that can possibly span the gulf between a sinful world and a loving but righteous God.

Christ is the Firstborn of every creature, or, more precisely phrased, He is God's Creative Original. All creation was originally in Him, and it is in Him also that all the divine fulness delights to dwell; He is supreme!

He is the First and the Last, the Origin and Consummation of all, and He is the Head of the human race; as the Firstborn of all creation humanity was in Him long before it was in Adam. He subsisted in the form of God, but in order to destroy sin He "empties Himself, taking the form of a slave."

The mystery around the word "empties" is beyond our comprehension, but it is of vital importance that the truth of the virgin birth should be accorded its rightful place in our thinking. There have always been some who would deny it, even among those calling themselves Christians, but upon the recognition of this truth hangs the whole of the proper understanding of Christ as a man. If He had a human father His existence is of no value other than an example of human goodness and sacrifice. There can be no Saviour and no sinless Offering by one of purely Adamic descent.

Our Lord was born of a woman, who, in the fulfillment of prophecy, was a lineal descendant of David. He was born in wedlock, but Mary's husband, although he was fully informed by God concerning the event, had no part in it. God adapted a body for Him and in due time this body was brought into the world by the ordinary process of human birth, but the conception was caused not by any human agency, but by the spirit and the power of the Most High (Luke 1:35). This event is often described as a miracle, as no doubt it is, but it is not one which should cause anyone's faith to stagger, in view of the fact that the Creator of life in the body

of the Holv Child was the Creator of life itself-all life. The whole understanding of Christ's sinless life, His unique relationship to God and to man, and the entire

efficacy of His work rests on the fact that He had no human father. God Himself was and is His Father.

We are told that He came "of the seed of David according to the flesh" but that He was "powerfully designated the Son of God according to His most holy spirit." Men have human bodies and human spirits: He had a human body but a Divine spirit.

Having a human body, the "likeness" of sin's flesh, and only the likeness. His body went through the usual human processes of growth. He grew, we are told, in wisdom and stature, and in favor with God and men. His mind was not supernatural, nor were His bodily attributes other than normal, but the spirit which dominated mind, soul and body was Divine. Man, being human only, finds a law of sin in his members which defies all efforts of the mind and spirit to overcome it. This is because as sons of Adam we inherit a humanity which is lacking the glory of God and is unable to do other than sin. Man inherits a dving humanity of body. soul and spirit, transmitted to him by his ancestors from Adam onwards. Adam's sin introduced death to humanity, and death passes through from Adam to all mankind, on which all sin. We hear the phrase "original sin" used as though this was something we are all born with. What we inherit is, in fact, death, and because of it we are all sinners.

Our Lord, being the One in Whom God's glory dwells and having life in Himself, had no law of sin in His members, as He would have had he been born of a human father, but He had, rather, the spirit's law of life. had only to come into the presence of death to defeat it.

With the ordinary man, the inheritor of Adam's humanity, every inclination of sin's flesh is contrary to God. but with the Son of Mankind every inclination was in harmony with God. He entered the Garden of Gethsemane with a body and mind which, being human, shrank in revulsion from the ordeal of agony and shame which He saw lying before Him. But His spirit, being divine, is supreme over both body and mind, and shows this supremacy in the sublime utterance "Not my will, but Thine."

In the man Jesus Christ there was no law of sin, and all His desires were in harmony with the law of God because of the fact that sin had no hold on Him whatever and no part in Him. We know well that He had human trials and troubles, and in all points, the Scripture assures us. He can enter into and sympathize with our own infirmities since He has been tried in every way as men are tried—apart from sin. The Authorized Version tends to give the impression that He resisted sin when tempted, in using the phrase "yet without sin," but in Himself no temptation ever existed, nor did any thought of evil ever arise. At the commencement of His ministry the Adversary had to make an external approach to Him, since it was impossible to insinuate any wrong thought into His mind. Yet even His experiences in this encounter are spoken of as "trials." were not temptations as we know the term, for He never had the slightest inclination at any time to fall in with Satan's suggestions. The spirit's sword was ready in His hand: "It is written."

This glorious Man had at no time any desire other than to do God's will. To Him it was the perfectly normal and natural thing. In contrast with the rest of mankind, every imagination of His heart was righteous continually, since He was sinless in thought, word and deed. "He knew no sin."

Having said these things, and now reflecting upon them, it seems almost impossible for our finite minds to realize the amazing love shown in His death: the Sinless One being made sin, the Deathless One dying for us, and the Glorious One drinking the very dregs of shame! We cannot understand love like this, and any appreciation or response that we can show is totally inadequate. Certainly, as the hymn writer puts it, this love "demands my soul, my life, my all."

Someone once wrote "The spirit's law is that which governed the earthly life of our Lord, according to which He always walked. As a dependent man of faith to Whom God gave His spirit without measure He fulfilled all the spiritual requirements of the law. He knew no sin, and no law of sin and death was found in Him. The spirit's law was the only law of His being, and the law of God found in Him no lust which it must forbid."

Christ is very truly the Son of Mankind, but the essential difference between the rest of men and Christ is one of *spirit*. No matter how righteous a man may be, he cannot, so long as he has a human body, emulate in his own life the earthly life of the Lord Jesus, because man is corruptible and mortal.

The disposition of the flesh is death, but the disposition of the spirit is life and peace. Uniting in Himself human flesh and divine spirit, in other words, man and God, we can see how it is that Christ is the Mediator of God and of man, for in Him they meet. And in Him sin is destroyed and God and man are reconciled. As Son of Mankind, Christ is the Head of the Race. He is humanity's representative, and sinless in Himself He takes upon Himself the whole of humanity's sin, and in Him it is judged and destroyed.

It is true that in Adam all men die. They all partake of the dying humanity which he has transmitted to them. But, before Adam, all mankind was in Christ, and as many as die in Adam will all be made alive in Christ. He has secured eventual life for all by the defeat of sin and death at the Cross. He has defeated sin and death, and eventually He will destroy them. Death and sin and judgment are still awful realities,

time still has to run, but Christ has triumphed in fact and will finally triumph in act. The last enemy that will be destroyed is death itself, and the Lord of superabundant life will then claim all.

When this Man walked the earth, taking a human body, it was so like the form of ordinary flesh of sin that only the enlightened eye could perceive that He had no sin, and that He did not lack the glory of God. John writes, "We behold His glory, as of the only begotten of the Father, full of grace and truth." The glory was there, within the veil of the flesh, and the rending of that veil has revealed it in all its splendor.

We may think of Him in human flesh, suffering all the limitations of the body; weary, hungry, sad, sometimes angry and frequently joyful, but in all this we must remember that His spirit, the power of His life, action and intelligence, was holy. While man misses the mark, He always had "a single, steady aim." He was the perfect Man, God's crowning achievement in manmaking.

There is a false teaching that human nature is depraved, and that matter is inherently evil. The truth is that these are neutral, and can be ruled either by Sin or by Righteousness. In Christ, the flesh was ruled by His righteous spirit. We have only to read the record to see what happened when this perfect Man, walking in spirit's flesh, came into contact with sin's flesh. contrast was immediate and striking. "Never man spake like this man," they said, failing to explain why they did not arrest Him. "Depart from me, for I am a sinful man, O Lord," says Simon, as he realizes who this Man from Nazareth is, and as He stills the raging sea they all exclaim, "What manner of man is this, that even the winds and the sea obey Him?" Even the Pharisees wonder. "Who is this that can forgive sins?", and when they come to take Him to trial and to death, the authority and spiritual power in His statement, "I AM" caused them to fall before Him as though dead. Death and disease fled from His presence, as did every evil spirit; the very words which He spoke were spirit and life.

Sinless He lived, beyond the touch of sin and therefore of death, but having the authority from His Father He laid down His life and, dying, was made sin for us, that we might be made the righteousness of God in Him.

And with that same authority He takes His life again; rising from the dead, and ascending to His Father's side He wears even now, in that Divine presence, "the likeness of sin's flesh," a reminder and guarantee that, having been obedient unto death, even the death of the cross, God has highly exalted Him, that unto Him every knee shall bow and every tongue confess that He is Lord, to the glory of God the Father.

And in it all He will always remember the frailty of our frame, and will know and understand humanity as none other can, for has He not been partaker of the same?

O God, O kinsman loved, but not enough,
O man, with eyes majestic after death,
Whose feet have toiled along earth's pathways rough,
Whose lips drawn human breath.
Come, lest this heart should, cold and cast away,
Die ere the Guest adored she entertain,
Lest eyes that never saw Thy earthly day
Should miss Thy heavenly reign.

C.J.B.

We take pleasure in including an article by our Brother Cecil J. Blay, of England. We have not had an article from his pen in our pages for many years. We feel sure that our readers will not only enjoy but profit by the contemplation of the glory of Christ, as ably presented under the title "Son of Mankind."

We will have copies of the Concordant Literal New Testament available for placement in your local library. Inquire and if yours will accept a copy, please send us the name and address.

HEZEKIAH—EVENTS AND PROPHECIES A BRIEF SKETCH OF THE SECTION

THE SIXTH SECTION of Isaiah, consisting of chapters 36 to 39, bear a resemblance to the third section (7:1 to 12:6). The latter section deals with the situation around Ahaz. Under the counsel from Syria to Pekah, son of Remaliah, there was the threat that Ephraim should extinguish and replace the Davidic dynasty. Thus the start of the prophecy of that section is distinctly not a part of the history then in process. Isaiah's approach to Ahaz was first to deny that such an event would come to pass, and also to give a prophecy which indicated that the change which Ieue would institute in regard to His king would be from the human to One Who is divine.

In this section which is now before us, Isaiah shows annals which retrovert or turn back to his prophecy already given. That aspect of the two sections shows how true have been Isaiah's utterances, as well as making clear that Judah's deliverance was by Ieue and not by Egypt.

The record in these chapters of Isaiah begins with the invasion by the king of Assyria, and the sudden overthrow of his army before Jerusalem. This is in chapters 36 and 37. The record continues on to tell of Hezekiah's sickness, his recovery (though it was said to be mortal), and includes his writing of praise for this salvation from God. This is chapter 38. The next chapter (39) records

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that an embassy comes from the king of Babylon, showing how its messengers were treated by Hezekiah, due to which Isaiah came to him with the prediction regarding what lay in the future for his descendants.

TELLE'S USE OF ASSYRIA

The events, when connected by the prophet to his prophecy, are made to take their due importance in the ways of Ieue, both in regard to Judah and Jerusalem, and the nations. Isaiah has in the course of his ministry spoken regarding the nations, and what he has uttered has been in the interest of Ieue's ways with Judah and Jerusalem. Assyria had not grasped why Ieue had preserved them in the days of Jonah. The very marked use Ieue had made of them in the removing of Samaria from His land, and the concluding of Ephraim's overriding rebellion against the house of David, was quite unapparent to them.

For each succeeding king, their military power became a token of their own increasing importance. It now reached the point where it was seeking to eliminate Ieue's people, not only as that people existed at Samaria, but even as it existed at Jerusalem, which city Ieue has declared to be His city from which He would direct the nations of the world.

ISAIAH WRITES ANNALS

Though these chapters are parallel with 2 Kings 18 to 20, yet, as is always true when such seeming repetition occurs in the Scriptures, there is a special intention behind it. In the present instance, this is made evident by the slight variation in the two records, the major difference being that Isaiah includes the writings of Hezekiah concerning his illness. The other episode, the overthrow of the Assyrian army, finds its fuller and particular significance because it is found in the context of Isaiah's ministry. Assyria was the menace of Ieue to the surrounding nations in their idolatries. This Assyria did

not understand, and so they classed Judah and Jerusalem with the other nations.

Isaiah was not dependent upon the account in the book of Kings, nor was the reverse the case—that Kings quoted from Isaiah. The Chronicles were written from their own inspired standpoint, and so we learn therefrom of the reign of Hezekiah, when Jerusalem was directly threatened from Nineveh.

In general, all the words of Isaiah find their basis in the years of the four kings enumerated at the beginning of section one. Though it is not the final objective of prior sections, yet the central thought of those chapters is Nineveh's ambitions against Jerusalem, and this produced the final clash in the days of Hezekiah. Along-side the prophet's words that Assyria is to be broken "in My land" and "on My mountain" (see Isaiah 14: 25), there is now entered the fact that it has occurred.

THE VINEYARD WITHOUT PROTECTION

There have been references in the earlier chapters of Isaiah where Ieue viewed His people as deported (5:13-17). This was to be when He removed the hedge from His vineyard (5:5). These words of Ieue to His vineyard anticipated the time when the Chaldeans would assault the city of David (ch. 22). In such features of the prior chapters, we note their connection with Isaiah's words to Hezekiah in chapter 39, as to his treasures and sons going to Babylon.

It is not that Babylon has been outside the view of prior chapters, but that outwardly they then lacked the status of authority, accorded by Ieue, to enter the scene and the history of the period. Babylon's load lay just ahead, when the Assyrian became exhausted. The Assyrian, based at Nineveh, though a great power, was not the center of the nations which could move the operations of Ieue from Jerusalem. They were used to remove the ten tribes in Ieue's discipline of Israel, but Ieue's

dealing with Judah and Jerusalem, in their final aspect, will be through Babylon. Neither the power of Assyria, nor yet that of Babylon operates of itself. Ieue protects Jerusalem until His intended time.

BABYLON'S LONG SHADOW

The pattern around Babylon has long been set; it is rooted in Genesis 11, for there the nations consolidated themselves against Ieue, and it was needful that they should be thwarted in their ways, and the ultimate (which they will yet reach) retarded until Ieue carried through to His own nation and Ruler. God's action at that time must be understood as leaving the nations to go their own way. Thus the first chapter of the Roman epistle shows that God, in leaving the nations, was visiting upon them their own ways; it was a punitive measure, until the evangel of God was heralded through Paul. Yet also at Genesis 11, God commenced that which, in its ultimate ordering by Him, will bring the nations back to Him. This would be through that nation which came to issue from Abraham.

There have been several references to Babylon in the prior thirty-five chapters, notably in chapters 13 and 14, and 21 and 22. In chapter 13 a load was placed upon Babylon, and this involved them in the events which occur in the years which follow the Assyrian decline. But the chapter moves forward to state the doom of Babylon; this doom has its connections with the day of Ieue, whereas in chapter 21, we see Babylon portrayed as to the years which are in a period much closer to Isaiah's ministry; in fact, the prophet is seeing Babylon entering into contact with Judah and Jerusalem, and then is shown the rise and dominance of Medo-Persia in Babylon.

A TRANSITION IN ISAIAH'S OUTLOOK

The particular character of this section furnishes a ready transition in the outlook of Isaiah's ministry.

This transition is necessary so as to enter into the matter of the two sections which remain in the book of Isaiah. The prophet's utterances have included that which requires the Babylonian deportation of Ieue's people. Yet only when intimating it to Hezekiah at the end of chapter 39, did he first directly tell it. Hezekiah expressed his joy that welfare and truth were to remain in his days.

In a sense, these chapters, 36 to 39, bring the situation up-to-date, and so open the way for the decline of Assyrian power which is to ensue from their reverse before Jerusalem. The events show Babylon coming forward actively into the picture. Babylon's king does that which, though a friendly gesture, or an expression of interest, is really anticipating Babylon assuming the loads which the ways of Ieue lay upon that city.

The prophet also perceived and expressed the return from Babylon, for not only does he speak words to Hezekiah as to his descendants going there, but he also intimates the one who will, at the instance of Ieue, take away from Nebuchadnezzar the sway over nations. This the prophet does when he perceives the point when Ieue's arm is on the Chaldeans. Then He calls the people to fare forth from Babylon (48:20).

HISTORY REQUIRED BY PROPHECY

Our Isaiah studies have been affirming that the words of prophecy drew their need to be written, and their initial value, from the history of the time when the prophecy was being uttered. Now comes a series of chapters, 36 to 39, which, in their details almost wholly consist of history, and so the explanation which we have been presenting is confirmed.

The prophet has been relating his messages to the needs indicated by the events of his times; now in this section he *construes* the history required by that which he has ministered. He now gives a record of the history of which his earlier words were the prophetic elements.

The campaigning foreshadowed in 10:20-34 has now become history, and it is given so as to lead on to the times when Hezekiah is contacted by Babylon through the embassy which Merodach Baladan sent to Hezekiah. This latter is a remarkable situation, for it shows to us the people of Ieue being patronized by that center, Babylon, whose idolatry has been the bane of Ieue's people down through the centuries.

FIRST AND SECOND ADVENT REQUIRED

The history around Ahaz furnished a reason for the prophecy that a Boy was to be born, a Son given for the throne of David. This paved the way for the first advent. Now, the events concerned with Hezekiah's sickness and recovery produce a fresh starting point, that which brings in the Babylonian deportation and the return therefrom. This is done in a manner which serves to develop those details which, amidst the first coming of Messiah, will require the second advent when Jerusalem's glory will be in the earth under Ieue's King. Those details show Him as the Suffering Servant, and that He consummates the ideas embodied in the propitiatory shelter and approach presents detailed in Leviticus.

HEZEKIAH'S SUBJECTION

The house of Ieue was held in the highest esteem and regard by King Hezekiah. From the first month of the first year of his reign he gave close and sincere attention to it and its service. So much is this so that it can be well said that at no other time was the worship of Ieue sustained in a greater degree of truth. Second Chronicles 29 records how he set the service in order, and did according to the instructions of David. The events of his reign are eminent in the sense that the honor, dignity and glory of Ieue were being sought and promoted in it.

The king's experience, both in the matter of the Assyrian invasion, as well as his own illness and recovery, and the relation of these to the ministry of Isaiah, cause

him to stand high in spiritual importance in the ways of Ieue with His people. There does not seem to be any reason to doubt the suggestion made by John Lightfoot, some three centuries ago, that the fifteen psalms, 120 to 134, should be associated with Hezekiah. They are songs of the stairs (A.V.: songs of degrees) and are a collection made by Hezekiah, ten of which he composed himself, reminiscent of Ieue's dealings with him. A skeleton of them indicates that there are five groupings, each consisting of three psalms. A group has one psalm with the general topic of Distress, then one of Trust, then one of Deliverance, in that order. Particularly, the whole fifteen psalms have themes which are memorials of the annals of these chapters of Isaiah, and they contain the thoughts of Hezekiah in his subjection to Ieue, amidst the outstanding matters of his reign. Doubtless they are the praises to which he played the accompaniments in the house of Ieue (Isa. 38:20). This is a special study which we do not have the space to follow, at the moment.

A LINK TO UNITE

When we follow through the features of this section of Isaiah, carefully noting their import, we are able to discern how we should view it. It does not divide Isaiah into two parts, for it has not the function of an appendix which closes the prior sections. Rather does it lead the prophecy in a way which makes easy the change of viewpoint from Nineveh to Babylon, and from matters which have a main concern with what we have come to term the first advent, over to matters which require the second advent. The One Who is Ieue's King, the Twig from the set slip of Jesse, comes to be the suffering Servant of Ieue, subjected by His own people to ignominy which issues in His death. Yet the prophecy also shows that this One's ministry will triumph, and will even widen to the width of Babylon's rule, which was to be over the entire habitance.

TRIUMPH BY SUFFERING

Admidst the triumph of Messiah, an aspect to which we will come in future papers, there is a hint of seeming temporary discouragement to Ieue's Servant (42:4) for He will not dim nor bruise so as to assert Himself, but will wait till He shall place judgment in the earth. In His mission, Messiah is made to utter an open lament over seeming failure (Isa. 49:4) for He suggests, "For naught do I labor." Then comes actual personal ill usage of Him (50:6) for He utters the words, "My body I give to the smiters," and at 53:8 it is said of Him, "He was severed from the land of the living." A violent death has overtaken Him. But this is not an anticlimax, for the glory of Ieue's King requires just the opposite. This has been made plain in earlier chapters of Isaiah.

THE FIRST PRECEPT

Babylon, as the center from which idolatry emanated, has required this precept. Idolatry, when assessed in the light of God's revelation, is a denial that Al is the invisible One. It is necessary for God to deal with the question of idolatry at its source. Hence God called a man, Abraham, to come out from them, and to the nation which issued through Abraham, Ieue made the first precept of His ten words to be the one which forbids any other Alueim. Such a precept had a direct relation to the idolatry from which the people came. Yet Ieue's nation to a large extent became enticed back to its practice on the fane heights (A.V.: high places). A major aspect of Ieue's contention with the nations was their adherence to their idolatry, and their continued effort to bring Jerusalem under that authority. The vanity of the idols of the nations and that no saviour can come out of the service to idols must be demonstrated to Israel. This is the predicament which overtakes Babylon. Israel is sent back to the source of their practice of idolatry; they return therefrom to become the self-righteous nation which crucified Him Who came to them as God's Word and His King.

FUTURE DELIVERANCE FORESHADOWED

The deliverance from Babylon and the deliverance by Messiah are grouped together in the sections which follow the transition effected in this sixth section. Yet the two deliverances are not one in actuality, for Messiah does not, in the past, deliver from Babylon. He will do so in the future and then He will establish His rule in Zion and Jerusalem.

FROM THE WORKSHOP

We have so often requested our readers to pray with us concerning the problems of the Concordant Publishing Concern, and especially concerning the publication of the Memorial Edition of the Concordant Literal New Testament, that we feel that they are entitled to know the reasons for the current delay in the production of the new Version.

We mentioned in our March Editorial that the reproduction proofs had been mailed to our printers. Their first step in the production of the Version was the photographing of each reproduction proof page in order to make plates for the actual printing. We had warned them to be very careful in retouching their films, so as not to cover up any of our small symbols, such as the dots in front of a word which represent the definite article in the Greek, when not rendered by the English equivalent.

As a matter of fact, we seem to have warned them so strongly that they did not do any retouching at all, but sent us T-prints of the films they had made and asked us to do the checking. This meant that we had (once more) to read all of the 640 pages of the book, word by word, line by line, page by page, in order to detect any dots, specks, and other blemishes which had crept in during the photographic process, as well as any imperfections in individual letters.

We do not want to bother our readers with any more of the details at this juncture. But we do want to emphasize that we are quite sure that, D.V., the new edition will be ready some time in May, though not as early as this issue of the magazine. Should there be still further delay in filling the orders, we can only plead with our dear readers; please bear with us under the cicumstances, and please do continue to pray with us.

H.H.E.

The Secret of the Evangel

THE ADJECTIVE EONIAN PART ONE

SINCE the eons are confined within the bounds constituted by the beginning and the consummation, that which is eonian must be likewise limited. Our previous studies will have shown that much which is termed eonian is clearly temporal, yet there are some passages which, at first glance, may present difficulties to those who have been accustomed to current interpretations. The former will be lightly touched upon; the latter set forth at greater length.

TIMES

We have already considered the phrase "the eonian times." for it provides us with the name of the chart (see Vol. 56, page 17; January, 1965). The first occurrence (Rom. 16:25) gives us the added thought that that which is eonian need not last through all the eons. The thought of time is not the most important element in the adjective, eonian. It is descriptive rather of the distinct character of these times as compared with those which come before and after them. The secret of the evangel was hushed during eonian times (Rom. 16:25). Since Adam sinned God had not been on terms with mankind. But when the Conciliation was made known, that which had been hushed in times eonian was mani-Here we have a clue given us of the chief characteristic of the eonian times. They are the eons

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

of sin and estrangement and death, of salvation and mediatorial government and glories, in contrast to the pre-eonian times and the consummation, when these are absent and God is All. The same thought is impressed upon us in 2 Timothy 1:9, where we are assured that, far from our acts influencing God's calling, grace was given us in Christ Jesus before times eonian-before there was any corruption or death or any need of salvation. All this was in accord with His own purpose. That primeval purpose is now being manifested through the advent of our Saviour, Christ Jesus, Who, indeed, abolishes death, yet illuminates life and incorruption through the evangel. The statement that Christ abolishes death is another infallible foundation for the truth that God will reconcile all to Himself. It is important to note, however, that the time is indefinite. It is not correct to translate "hath abolished" either from the standpoint of grammar or fact.

The remaining occurrence is very similar. "In expectation of life eonian, which God, Who does not lie, promises before times eonian..." (Titus 1:2). Here we have eonian life presented as a pre-eonian promise and present expectation.

LIFE

When we speak of the believer's life being eonian, rather than "eternal" or "everlasting," the invariable inference seems to be that the Scriptures do not guarantee endless life to the believer. The very reverse is the fact. The Word of God has gone forth that death shall be abolished. This scripture shall find fulfillment at the consummation—for death is the last enemy to be abolished (1 Cor. 15:26). Then both believer and those who were unbelievers will have endless life, simply because death will have been banished. In the meanwhile the unbeliever receives the ration of Sin, while the believer has the happy portion of life eonian and eonian

glory (Rom. 6:23). Thus God is the Saviour of all mankind, especially of believers (1 Timothy 4:10).

Thus apprehended, how much grander is the gift of eonian life than mere endlessness! This, indeed, is included by the very nature of the case. But eonian life promises far more. It insures salvation from eonian judgment and condemnation and is a guarantee of glory as well as life. It includes fellowship with Christ in His reign and with the Son of God in reconciliation. It is the priceless boon bestowed only on those "called according to the purpose" of God (Rom. 8:28).

Let us suppose that, in the consummation, Sin conquers, Death reigns and Satan deposes the rightful Ruler of the universe. Then, and only then, would there be any fear for the believer, and unending agony for the unbeliever. But as we have God's word that the consummation is the very opposite of this—as is evidenced by the absence of death and the absolute nullification of all authority and power—we are prepared to see that endless life will be the portion of all, yet eonian life will be the special privilege of those whom He designates beforehand and calls and justifies and glorifies (Rom. 8:29, 30).

In the first three accounts of our Lord's ministry there are two groups of occurrences in which eonian life is viewed as a future reward (Matt. 19:16; Mark 10:17; Luke 18:18 and Matt. 19:29; Mark 10:30; Luke 18:30). This is expressly limited in two instances by the phrase "in the coming eon" (Mark 10:30 and Luke 18:30). A very similar passage is found in Luke 10:25.

Eonian life is spoken of nearly a score of times in John's Account. In close correspondence with this treatise, which commences with His rejection (1:11), but carries us immediately forward to His future glory (1:51), the signs of the Kingdom, such as the marriage of Cana (2:1-11), the cleansing of the "temple" [sanctuary] (2:13-17), and the "birth from above" (3:1-10,

cf. Ezekiel 36:24-28), the removal of the temple from Jerusalem to the holy oblation (4:21, cf. Ezekiel 45:1, 2), the healing of the infirm man (5:1-15), eonian life is viewed as a present possession. All of this anticipates and indicates the glories which will yet be His portion in Israel in the coming eon. That eonian life does not preclude death in this eon, but rather insures resurrection in view of the next eon, is conclusively shown when our Lord promises one who has eonian life that He "shall be raising him in the last day" (John 6:54).

The significance of the third chapter of John's Account has been much obscured by the "appropriation" of John 3:16 to modern gospel preaching. Our Lord taught Nicodemus a truth which Nicodemus ought to have known. It concerned the entrance into the Kingdom of God of which the prophets had spoken in the Hebrew Scriptures. It will not be seen by any except those who undergo the change which Ezekiel had foretold, and which our Lord describes as being "begotten anew." The Kingdom of which He spoke still waits until the time when "the kingdom of this world became our Lord's and His Christ's" (Rev. 11:15). It has no place in this eon, but occupies the coming eon. It will be inaugurated by unparalleled world-wide judgments.

In this light we read, "For thus God loves the world, so that He gives His only begotten Son, that everyone who is believing in Him should not be perishing, but may be having life eonian."

In this light we are reminded of Moses and the serpents in the wilderness, for the nation was once again to apostatize before they emerge from the wilderness into the promised land and Kingdom (Num. 21:4-9).

A passage which presents a difficulty to some is the statement that "he who is stubborn as to the Son shall not be seeing life" (John 3:36). But when we examine the context it is evident that the scope of the action is limited to the time when all things are still in the hands

of the Son, during which time the believer has eonian life.

How refreshing are the figures of eonian life used by the Lord (John 4:14, 36). A flowing spring (not a well) and luscious fruit set forth the delicious satisfaction which it conveys.

Immunity from judgment is promised those who possess eonian life. Indeed, so sure is he of its enjoyment that, in spirit, he has already passed out of death into life (John 5:24). Yet the context seems to indicate that resurrection is the portal of entrance, as indeed it will be to all who are not alive at His blessed appearing (see verse 25). The Jews thought to get this blessing out of their Scriptures, and so they could if they had but heeded the testimony found there concerning the Christ (John 5:39).

Eonian life is not only compared to a spring of water and delicious fruit, but is sustained by the Bread of Life. The manna sustained life in the wilderness, but those who ate it were strewn along the line of march as though it were one long funeral procession (1 Cor. 10:5). Not so with those to whom the Son of Mankind will give the Living Bread which will sustain as long as any sustenance will be needed (John 6:27).

As in chapter five, eonian life is immediately followed by a reference to resurrection in chapter six. "And I shall be raising him in the last day" is the explanatory phrase, which assures us that eonian life is not mere continuity from the present throughout eternity, but that it has its beginning in the resurrection and its continuance during the coming eons (John 6:40, 54).

The people of our Lord's day were more concerned about a good meal than the true Bread. So when He insists that "the flesh is not benefiting anything. The declarations which I have spoken to you are spirit and are life," many of His disciples forsake Him. "Not you also are wanting to go away!" He asks the twelve.

Then Simon Peter answers nobly, "Lord, to whom shall we come away? Declarations of life eonian hast Thou! And we believe and know that Thou art the Holy One of God." (John 6:68).

Eonian life is associated again and again with the activities of Christ and the Son of God. And how natural to connect it with the time as well as to color it with the character of His victorious administrations!

So complete will be the conquest of Christ in the coming eon that those to whom He gives eonian life are out of reach of all danger (John 10:28). That this world is not the normal sphere of eonian life is seen in the statement: "He who is fond of his soul is destroying it, and he who is hating his soul in this world, shall be guarding it for life eonian" (John 12:25). And in the next occurrence the context once more occupies us with "the last day," the time of the resurrection (John 12:48-50).

The last two instances in John's Account (John 17:2, 3) give us at once the subjects and objects of eonian life. It is for those whom the Father has given the Son and it is given them "that they may know Thee, the only true God and Him Whom Thou dost commission, Jesus Christ."

The rejection of the Kingdom by the Jews proved their unworthiness for eonian life, so Paul and Barnabas turn to the other nations (Acts 13:46). And as many as are set for life eonian, believe (Acts 13:48).

The opening argument of Romans sets forth God's righteous ways (Rom. 2:6-10). If anyone, by good acts is seeking glory and honor and incorruption, He will repay them with life eonian. Since none such exists, all are shut up to His grace in Christ, for eonian life is a free gift (Rom. 6:23). The same inflexibility of God's laws is presented to the Galatians when Paul writes: "For he who is sowing for his own flesh, from the flesh shall be reaping corruption, yet he who is sow-

ing for the spirit, from the spirit shall be reaping life eonian" (Gal. 6:8).

Paul presents God's patience shown him as a pattern for those who were about to believe for eonian life (1 Tim. 1:16), and exhorts Timothy to get hold of the eonian life for which he was called, and gives directions how those who are rich in the current eon may also get hold of "life really" by investing their "riches" towards that future day (1 Tim. 6:12, 19).

These scriptures hint at the future aspect of eonian life, but Paul's epistle to Titus puts it plainly as an "expectation" (Titus 1:2, 3:7).

When we enter John's first epistle we find ourselves once more in the atmosphere of his "gospel." But here, also, now that the Kingdom is postponed, eonian life is called a promise (1 John 2:25). This life is in God's Son (1:2; 5:11, 13, 20) and can dwell only in those who love (3:15).

The last occurrence links love and eonian life together and its realization is fixed in the future. Jude exhorts his brethren to keep themselves in the love of God, "anticipating the mercy of our Lord Jesus Christ for life eonian" (Jude 21).

By comparing these various passages, some of which, in John's writings particularly, assure a present possession of eonian life, and others, in the earlier accounts, and Paul's epistles especially, which make it a future expectation, we may be perplexed as to the real scriptural teaching on the subject. Had the Kingdom come it would have been the portion of all who believed without death or resurrection. But now this life is "in His Son" (1 John 5:11). The grand exhortation of Paul, based on the fact that our life is hid with Christ in God (Col. 3:3) is, however, decisive. "Whenever Christ, our Life, should be manifested, then you also shall be manifested together with Him in glory." Eonian life, then, though the inalienable portion of every believer,

is safely treasured up in Christ. His life is a resurrection life. Eonian life is also resurrection life. He is hid, and as He is our Life, this also is hidden. He will be manifested, and then His abundant life will find its first real manifestation. In the meanwhile let us "get hold" of it in joyous expectation.

A.E.K.

(To be continued)

A.E.K. MEMORIAL NUMBER STILL AVAILABLE

As the Memorial Edition of the Concordant Literal New Testament is introduced, some may want to have on hand also, copies of the Memorial Number of Unsearchable Riches (May, 1965). They are still available in a tasteful art cover, at fifty cents each, or we will supply three copies for a dollar.

ABOUT OUR MISSIONARY FRIENDS

Please continue to pray for our missionaries. We have had but little time to devote to their needs, and are praying that provision may be made for someone to take over this phase of the work. The home mission field is being served in three different areas: through the public schools in Michigan, in Tennessee through the Tennessee Mountains Rural Mission, and the American Indian through the Independent Hopi Indian In foreign fields, we have missionaries in four different sections of the Philippine Islands, in India, and now has been added Bro. Raymond J. Akpan, Concordant Church Mission of Ikot Akpan Offlong, Nigeria. All the foreign missions, as well as the American Indian mission, are headed by natives. We feel that this is a very definite advantage. It not only helps alleviate the prejudice which sometimes hinders missionaries from foreign lands, but also eliminates the language difficulties.

Our missionaries have not been having an easy time. Illness and even death has beset them. Famine is rampant in both India and in the Philippines. Persecution has been encountered by all of them, yet they continue to rejoice in the Lord. Let me quote just a few words from a letter recently received from Bro. Iype of Kerala, India. "Mighty is the Lord of hosts to take care of His children and preserve them to the end in every affliction and trial. Praise be His name."

May we take this opportunity to thank our many friends who are contributing to this sector of the work of the Concordant Publishing Concern.

The Secret of the Resurrection

THE VARIOUS EXPECTATIONS OF THE ACTS ERA PART TWO

ONLY one whose heart has been saturated by the imperious graciousness of God's present operations is in a position to grasp the controlling and molding force of its earliest advent into this administration, when Saul was called and Paul was severed and sent, not only outside the land, not even into nearby Asia Minor, but to far off Macedonia, at a distance from Jehovah's (Ieue's) land and far away from His temple. Thessalonica takes on a sacredness in the annals of grace which Jerusalem itself does not rival. When God wished to give a first glimpse of His grace He called Saul, not in Jerusalem, but outside the land, on the Damascus road: Grace revolutionizes God's ways.

Grace is the key to the difference between the kingdom evangel, in Acts, and Paul's secret evangel, as set forth in his early epistles. One is associated with David, and the reign of Israel over the nations. The other is concerned with Abraham before his circumcision, and with Adam. It embraces all the descendants of Adam and those who believe while the kingdom is in abeyance. The highest flights of grace come later, in Ephesians and in Romans, in the great revelations of our celestial destiny and our reconciliation, but the earliest indications in Paul's epistles are found in Thessalonians. They were prompted by death and distress—the very soil in which grace delights to grow. And out of death comes the first beam of the glory which is ours today—the resurrection and snatching away in clouds, to meet the Lord in the air.

In the first chapter of First Thessalonians Paul takes up the times and the eras. The day of the Lord will come as a thief in the night. It will bring extermination which cannot be escaped. Such would be the lot of believers among the nations at the time of the end, apart from this new revelation. But, he insists, God did not appoint us to indignation, but to the procuring of salvation. Even if we are drowsing, and act like those who are the subjects of God's indignation, we shall be living together with Him. This consolation is the first opening wedge which distinguishes the truth for the present from "the hope of Israel". The saints of Israel will not be taken away before the era of God's indignation. They will be saved through it. Their dead will be raised after it. It is God's great wisdom which has kept Thessalonians out of the Acts. Let us not join together what God has sundered.

The expectation set forth in Thessalonians has two characteristics which have not been properly appreciated. While it does not by any means fully disclose th present grace, it contains clear indications of its character and exhibits its salient features. At the same time it is expressed in terms which are closely related to the previous revelation. Commands and messengers and trumpets (1 Thes. 4:16) remind us of the fearful visitations of the day of indignation. But here there are no messengers to deal out judgment. The Lord Himself takes their place, and His shout and voice and trumpet do not deal out indignation, but its opposite. Let us not allow similarity of language, especially where it is intentionally used to heighten a contrast, to lead us to deny the plain assertions of Holy Writ.

Thessalonians gives us the direction of our present expectation—up. It gives us the time of its fulfillment—before. Israel was not yet fully disposed of, so our celestial destiny could not be clearly revealed at that time. There was still a remote possibility of Israel's repent-

ance, humanly speaking. If they had returned to God, the kingdom would have come and no room would have been found for the present secret administration. All was transitional. What better place could be chosen to suggest this than the air? It belongs, in some sense, to the earth. Yet it is often called heaven in the Scriptures. Our expectation was removed from the earth to the air. Later it was extended to the celestial realms. Our snatching into the air is transitional. We do not remain there. That we go on to heaven is clear from later revelation.

But still more prominent is the time. In Israel there is no entrance into the kingdom except through the tribulation. Now, says Paul, we are not appointed to indignation. Later, when Paul wished to use a term expressive of that class among the Circumcision who, like himself, were included in this new work of God's grace, he could find none better than tous proelpikotas, THE ones-HAVING-BEFORE-EXPECTED, that is, who are in a state of prior expectancy in the Christ. In Acts the living Israelite had no such expectation, and the dead had no hope of being raised until after the advent of Messiah. This phrase, so expressive of the teaching of Paul's earliest epistles, binds all his letters together in one bundle and severs them for ever from the book of Acts. In Thessalonians we have this prior expectation revealed and in Ephesians it is recognized.

THE PERIODS AND THE EPISTLES

Paul's epistles have little relation to the earlier part of Acts. It is of the utmost significance that his writing did not commence until Saul and Barnabas were severed for a special work by the holy spirit (Acts 13:2). Here we have the plainest intimation possible of a change in the character of his proclamation. No Pauline epistles could be written until Israel had clearly manifested its stubborn unbelief, so that the early hope of an immediate coming of the kingdom was given up. So long as there

was much hope of the twelve succeeding in bringing the nation to repentance, there was no room for Saul of Tarsus. But it was not until later in his ministry, when it became evident that the Jews among the nations were also apostate—then, and not till then, could the revelation of the present grace begin. Yet anyone who knows grace will concede that it could not wait a second longer than necessary, and intruded upon the scene long before Israel's final rejection near the close of Acts, in Rome.

A closer look will convince us that, from Saul's severance, to the end, the Acts history is divided into three epochs corresponding to the three groups of church epistles. Thessalonians belongs to the first epoch (Acts 13: 9-19:20), in which it probably was written. We may call this the era of promise. Romans, with Corinthians and Galatians, is clearly indicated both at the beginning and at the end of the next epoch. "Now as these things were fulfilled, Paul pondered, in spirit . . . saying . . . I must see Rome also" (Acts 19:21). At its close this prediction is fulfilled (Acts 28:16). This may be called the era of faith. Thereafter, for two whole years he is the prisoner of the Lord, and composes the perfection epistles — Ephesians, Philippians, and Colossians. We may characterize this as the era of love.

From this it will be seen that the abiding trinity of this administration of God's grace—faith, expectation, and love—were gradually introduced, and that expectation was the opening wedge between the past and the present. Moreover, when the apostle wishes to characterize those to whom he addresses his Ephesian letter, he does not appeal to justification or reconciliation, as in Romans, but to their expectation, as in Thessalonians. We need not repeat that Paul was not among those who "first trusted in Christ" (Eph. 1:12) as the Authorized Version has it. There is no point to this, for many trusted in Christ before him. But he, and those with him, had a prior expectation. Nowhere do we find the

priority of this expectation set forth except in Thessalonians. Ephesians is written to those who had accepted the expectation first set forth in Paul's letters to the Thessalonians.

Our present expectation came to us in three instalments, each of which may be roughly associated with one of the three essentials of our being, soul, body, and spirit. Thessalonians is concerned with sorrow and its consolation. We shall always be together with the Lord. This brings satisfaction to our souls, for in His presence sorrow and sighing shall forever cease. Corinthians, however, lays stress on the change which will transform our bodies. This is the secret of the resurrection, which is the special subject of our meditations. Of this we will speak again. Ephesians deals especially with our spirits, for we are given every spiritual blessing among the celestials. This is the glorious future which is set before us. Our souls will be roused. We will know surcease of sorrow. The body of our humiliation will be transformed into a body of glory. Our bodies will be raised incorrup-We will enjoy superabundant life. Our spirits will be vivified and exalted to glory celestial.

In studying the relation of any epistle to the book of Acts, care must be exercised not to use chance passages, torn from their contexts, without reference to their place in the epistle. Some parts of Paul's epistles deal directly with the state of the nations in his earlier ministries, before the special expectation was made known. Ephesians speaks of the nations as without an expectation (Eph. 2:12), which agrees fully with Acts, but by no means proves that the hope in this epistle is the same as that in Acts. Intelligence is always rewarded in dealing with the Word of God. This is quite the opposite of reasoning, which seeks to arrive at conclusions which are not expressed.

There are sections in the Roman epistle which set forth Paul's previous ministry. One of these is in the

fifteenth chapter, verses eight to twenty-one. There Paul describes the evangel of Christ, with its signs and miracles, which he had just finished. In this, Christ was the Servant of the Circumcision, and Paul acted as a priest for the nations, in the place of Israel. All of this was in accord with the patriarchal promises and many passages in the prophets, which foretold blessing to the nations. It is historical, so we dare not take it as a summary of the teaching of Romans itself. There are bonds between us and the saints of other times. We are sons of Abraham, by faith, but that does not give us the position of Israel in the flesh. The nations were, and will be, blessed with Israel, but Romans takes us back to Adam, and shows us a grace unknown to Israel itself, let alone the nations subject to them. The evangel of Christ of which Paul speaks in Romans 15 was a ministry he had completed (Rom. 15:19).

Little more can be shown in this meditation than the fact that there are various expectations in the Acts era. and to point out what they are. First of all, there is the hope of Israel, which characterizes the book of Acts. It is not an expectation for the nations, for it involves their subordination and blessing through the chosen nation. In it there was no change. What the prophets had promised received no additions, such as those made by our Lord, or later by Peter and John in their epistles and the Unveiling. But the Pauline expectation was in contrast with this. It was never revealed in the previous Scriptures. And it never was revealed to Israel at all. but to the nations, outside the land. It is one expectation. It must not be mixed with the hope of Israel, either in part or as a whole. And its gradual revelation must not be allowed to destroy its vital unity.

There has been a tendency to allow the distinct lines of Paul's special ministry to mingle with the affairs of Israel and to blur our vision of the supernal grace which is ours in Christ Jesus. To help to keep these lines clear.

let us suggest a few clarifying rules. First, God has separated Paul's epistles from the Acts. Let us preserve their distinctness. The dividing line does not go through Paul's epistles, leaving some of them to Acts, but between all of them and Acts. Even the earliest, Thessalonians, was written after Paul's separation by the spirit and was sent to the nations, not to Israel, far outside the land. An unbridgable gulf separates it from the book of Acts. Its revelations as to the future of the nations is altogether different from and superior to that accorded them in Acts.

The way is now clear for us to consider the subject of our return from the dead as it is revealed to us in Paul's epistles. We will take these up in the order in which they were revealed, first the side dealing with the soul, as in Thessalonians, then, our main theme, the change of our bodies from weak, corruptible mortal chunks of clay to powerful, incorruptible, immortal, celestial habitations, and, last of all, the spirit and its celestial destiny.

A. E. K.

Young People's Department

PRESENTING OURSELVES TO GOD A NEW PRESENTATION

"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..."

—Romans 12:1

With eagerness and with joy we would obey this exhortation from Romans 12; we would present ourselves to Him today. We would make a NEW presentation of ourselves to Him. Yes, we presented our bodies to Him yesterday, or perhaps last week, or last year. But today is new, and today's happenings will be different. We

ourselves are just a little bit different from what we were yesterday, and so today's "logical divine service" must be fresh.

What new insight into God's grace and beauty will be ours this day? What new heights of spiritual vitality will we gain today, which we had never reached before? God's ways are not static, He never stands still. He is ever moving onward. He is LIFE! Life must always express itself in activity and progress. Therefore, we anticipate activity in spiritual things, and every step we take with Him will be *new*. The prophet Jeremiah recognized this, for he wrote that God's grace and mercies "are new every morning; great is Thy faithfulness!" (Lam. 3:22, 23).

A thrilling new adventure in faith faces us. Today—always a new day—brings its own new opportunities to grow in grace and in the knowledge of our Saviour Jesus Christ. A new situation: there may be a blessing hidden in it. A new set of circumstances: will they not show us some new facet of God's great faithfulness?

All new steps we take today will be made in faith. If we are uncertain as to a decision, small or large, we will wait for His guidance. We know that Satan would enjoy nothing better than to push us forward into a quick decision. Or else hold us back by discouragement, so that we are unable to make a decisive move. But God, Who orders our steps, will provide time for us to know His will in every matter. Therefore we present our minds to Him Who knows the way. We present our impatient hands to Him, Who will take our hand and lead us.

We will not fear to present our lives to God. "By the pities of God," Paul entreats. We can rest in Him, for the planning of His great loving heart is for our good. His Fatherly yearning over us is real. Oh, how trustworthy He is! He is operating all in accord with the counsel of His will (Eph. 1:11).

THOUGHTS ON THE LORD'S PRAYER

Our Lord prayed constantly. We cannot read any of the four Gospels without realizing this. Since Jesus was the leader of the group of disciples and followers, His dependence on prayer must have made a deep impression on them. No doubt they watched and listened whenever they had an opportunity to do so.

In all probability, there was much discussion among them, before they finally asked Him to teach them to pray. Jesus gave them an outline. This outline was never intended to be used as it is today. It was for their guidance only.

Now we realize that our relationship to God is entirely by faith; that our destiny is celestial, by grace, which God lavishes on us. We know that certain features of this outline are not applicable to us. Our relationship with the Father is on a higher, a more glorious plane. Nevertheless, we can still find truths here that will be of great benefit to us. So, in this study, we shall look at them in detail, and attempt to grasp their meaning.

What Jesus told them goes deeply into their comprehension of God. We know that God's revelation to man is progressive, starting in the garden and culminating in the consummation where He becomes All in all. Hence we see that, at this time, the Kingdom alone was in view. Jesus had not yet been rejected, the Cross had not been lifted on Golgotha's hill. He had not been resurrected, revealing Him as the Conqueror over death. Therefore the outline which He gave them was in accord

with His message which they had heard over and over again from Him.

His instructions were simple, clear, concise. Because they probed deeply into their relationship with God, they can be of great help and interest to us today.

His first instruction was that they should start with "Our Father which art in heaven." This recognition of God as the Father gives Him the proper place in the disciples' petition. They had the privilege of addressing Him thus. Now we see Him even as the God and Father of our Lord Jesus Christ. Hence the phrase starting off His instructions to them is the first step in the development of this truth. As the prayer is for provision and pardon and rescue, the Father is given the glory as the only One Who is able and willing to meet their needs.

We are told in Hebrews (11:6), that to be well pleasing to God, we "must believe that He is, and is becoming a Rewarder of those who are seeking Him out," (in prayer). Hence this revelation of God as Father is a step upward toward a fuller, more meaningful realization of God, and should be a blessing to us.

We have all known earthly fathers. Many of us are fathers, so we know full well our love for our children. The picture of God as a Father is one that fits perfectly with our own experience. Hence it should inspire our confidence, increase our adoration for Him Who is dealing with us in such a loving way.

The consciousness of God as Father, if it is ever with us in our hearts and minds, will aid us greatly in our daily lives. Should not this knowledge be an important factor in causing in us a desire to be more fruitful for Him? To adequately estimate what this privilege means to us, is far beyond our meager abilities. Its heights can never be reached; its depths cannot be plumbed. Always there will be new horizons.

One word of caution. This thought is not in any way

related to the so-called "Fatherhood of God and Brotherhood of Man" that we hear so much about these days. Jesus said that no one could come to the Father except through the Son. One thought is Scriptural; the other not from God, for it has been devised by the Adversary.

The next phrase in the instructions He gave them brought them the recognition of the holiness of God, for Jesus said, "Hallowed be Thy name." The holiness of God is too often set aside in our thinking, and needs to be emphasized. To many, God is simply a name for the Primal Cause, for the Mind that somehow, somewhere, created something that evolved into what they see around them. One group even has Him as some vague kind of superman.

His holiness is beyond our complete understanding at this time. Jesus said, "My Father... is greater than all" (John 10:29). This fact is a source of strength and confidence to us who believe, but how much more so as we realize His holiness, His righteousness and His wisdom. Here is a God we can worship with full trust and assurance. These attributes assure us that He is incapable of doing any less than He has promised. To do less would be out of character.

In the flesh we know that we are not holy ourselves, yet we are told that we are "holy and flawless in His sight." This is so because we are accounted righteous, because Jesus, Who knew no sin, was made sin in order that we might be clad in God's righteousness since God is now conciliated. Only a holy God would go to such lengths for such as we. Only One has ever been really holy—Jesus Christ our Lord. We should strive for holiness by following Paul's advice to imitate him even as he was imitating Christ. Our Father wants us to strive for holiness. The realization of His holiness will make us the more desirous of attempting to live a holy life for Him here and now. We will be trying to please Him because of love, and not from fear.

The next phrase brings a recognition of the great truth that God has a purpose. Jesus said, "Thy Kingdom come, Thy will be done, on earth as it is in heaven." This was as far as Jesus could go at that time. No more had then been revealed. Jesus told them that the kingdom was drawing near. He did not say that it had come. They knew the prophetic promises, they desired them. Hence they should be praying for their fulfilment.

Today we know more of God's purpose; that the kingdom they so much desired will still come in God's own time, but that His purpose is far more glorious than Jesus could reveal then, for He could not tell them about the Body, composed of Jews and Gentiles, coming to God by faith and of their expectation of being called to meet Him in the air before the kingdom would be established; about their celestial destiny and of the eon beyond the kingdom. These were all hid in God. Not yet revealed was the fact that we who compose His Body will be used for the laud of God's glory. Unknown was the truth that, at the consummation, God shall become All in all, death will be no more and sin will be fully repudiated.

If the recognition of God's purpose was important then, how much more so now to us who will be displaying the transcendent riches of His grace in His kindness

during the oncoming eons (Eph. 2:7).

Jesus next gave them the phrase, "Give us this day our daily dole" (or daily "bread," as we learned it in our youth). This recognizes the Father as the Source of all our needs. To the Jews, with their background and experience as nomads and their sojourn in Israel under the judges and kings, this simply emphasized their past experiences. They knew that God had, and could again, hold back the rains, causing a famine. To a devout Jew there was no problem here. For us, this is a background for Paul's statement to the Philippians,

"Now my God shall be filling your every need in accord with His riches in glory in Christ Jesus."

To us the daily dole, or "bread" as it was rendered in the King James version, means more than just physical sustenance. Jesus told the Adversary that man did not live by bread alone, but by every word that cometh from the mouth of God. Jesus also said that He was the Bread that descends out of heaven. Therefore to us this is also a request for spiritual food. Is not this the reason He tells them to ask that they might receive, to seek that they might find and to knock that it might be opened to them? Just as bread will do us no good unless we eat it, so must we take positive action if we are to derive any benefit from the spiritual food that is available for us. We must ask for understanding, for a spirit of wisdom and realization in the knowledge of Him. We must cooperate with the indwelling spirit, which we are told is an earnest of the enjoyment of our celestial allotment until we are finally delivered as promised. Having asked and received, we must actively seek in the Word; seek with care and intelligence, correctly cutting the Word of Truth. Thus we must knock at the door of Truth until God opens it and gives us understanding. We are not to sit back and expect God to give us great spiritual truths without any effort on our part; we must ask, we must seek and we must knock.

We will come to realize that our faith must grow and that if our faith is the same as it was ten or twenty years ago, the situation is not healthy. We change physically and mentally and we should be growing toward spiritual maturity also.

This does not mean that we must immediately start on some great work for Him. He will use us when He is ready; if we try to get ahead of Him there is no telling where we will end. First must come a knowledge of Him and His Word and a realization of His purpose. Then and only then can our works be as He would have

them. God desires quality, mere quantity cannot take its place. And we should always remember that all our works will be tested at the Dais.

Jesus next said, "And pardon our sins for we also pardon those who owe us." This brings us to the recognition that all have failed to meet the just standards which God set up, that no matter how hard we may have tried, we all have sinned and are wanting of the glory of God (Rom. 3:23). We realize that His forgiveness, to have any value, must be far greater than ours. While it is not so stated here, we can see in the parables many examples of man's failure. Too often we note in our own lives that our hearts are still selfish and proud, even after we are His. Jesus, being a Realist, knew this. I cannot but wonder if He smiled when He said it.

When pardon was given under the law, it could be revoked, as in the case of the ten thousand talent debtor. God has given us so much more today. We have justification. This comes about, not for anything that we have done, but because of the value of His blood. True, we, like Abraham, believe. But we are also told that God parts to us a measure of faith. So it is all from Him and because of Him that we are blessed. If we could but fully realize just what we actually have today, we would never think of going back. Jesus, however, could go no further at that time. All He said to them was strictly in accord with what had been revealed to His followers up to that date. They were not able to grasp more (see John 16:12).

The last phrase, "and may Thou not bring us into trial, but deliver us from the wicked persons," brings us to the recognition of God as supreme; as the Subjector. Only One Who could determine beforehand and control events, Who could claim truthfully that He does all according to the counsel of His will, could possibly grant such a request.

This outline for prayer, given to the disciples by Jesus, enables us to find, in embrionic form, paths which will lead us to a conception of God that is truly meaningful to us today. When we have fellowship with others we may hear this outline used as a prayer. We are hopeful that these thoughts will enable us to say, "Amen!" It is our purpose to show that Scripture does not have to be directed to us to be helpful. Jesus had the seeds here for the future. They are buried, but they are there. How wonderful it is to trace the path which follows, side by side with the continuing revelation of God's purpose. The more we think about it the more marvelous we find His love for us who had no claim, no covenant and no deserts.

In summation, here are the seven points for recognition:

Recognition of God as the Father.

Recognition of God's holiness.

Recognition of God's purpose.

Recognition of God as the Source that fills all our needs.

Recognition of our need for God's righteousness.

Recognition that our lives must bear fruit in our relationship with others.

Recognition of God as the Subjector.

S. B. McM.

Editor's Note: The prayer outline which our Lord gave His disciples on two different occasions (Matt. 6:9; Luke 11:2) is usally referred to as the Lord's prayer. And so it is called in the preceding article. When our late Brother A.E.Knoch published a 170-page series of articles under the topic "Praise and Prayer" in volumes 40 through 42 of Unsearchable Riches, he used the title "Our Lord's Prayer" for the one which is recorded in John 17:1-26, while he called this prayer outline "The Disciples' Prayer."

Other themes of the "Praise and Prayer" series are as follows: David's Dynastic Prayer, Solomon's Temple Prayer, Prayer is out of God, Place and Posture in Prayer, Praise and Prayer with Thanksgiving, Special Prayers for Today, Paul's

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"Unanswered" Prayer, The Spirit of Revelation, The Expectation of His Calling, The Practice of Praise and Prayer.

A 15-page excerpt from this series is available in pamphlet form. Its title is "Praise and Prayer in Paul's Epistles." A step-by-step approach toward "Prayers for Today" has been given in the following articles: Fellowship with the Lord, The Prayer of Faith, Doctrine and Deportment, Divine Declarations. This series was published in volume 51. We shall be glad to supply these back issues of Unsearchable Riches (as well as others) just for the cost of postage and handling. These issues are available either paper-covered or untrimmed (please specify). Bound volumes are \$2.00 each.

J. D. KRAUSE

For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.

Our dear Brother in Christ J. D. Krause was put to repose on the eighteenth day of March. He was an ardent student of the Sacred Scriptures concordantly rendered. When in need of a teacher in our local group, he was always willing to help out. He also made a number of charts of "God's Plan of the Ages" which are a great help for our Bible Study. He is greatly missed at our Chapel.

Brother Krause is survived by his dear wife Christine, five sons and one daughter, nineteen grandchildren and a host of friends. To these we extend our heartfelt sympathy. And may the Lord heal the broken-hearted. And we are looking forward to Christ's coming when we shall see him again.

B.W.J.

GEORGE BRYAN

Bro. Bryan was born in England in 1870 and came to this country in 1889. He became acquainted with Unsearchable Riches and Concordant teaching in 1925, and was untiring in his heralding of it ever since. He not only contributed in a financial way, but also did all in his power to make it known, as well as issuing tracts of his own. He was privileged to serve his Lord for more years than most of us dare hope to do. His death occurred in November, 1965, but information did not reach us for some time. His declining years were spent in Ontario, Oregon, although he had also lived in Florida and Spokane, Washington. Good night, dear brother, until we meet in the morning.

THE ADJECTIVE EONIAN PART TWO

AFTER HAVING familiarized ourselves with the meaning of the term times eonian (Rom. 16:25; 2 Tim. 1:9; Tit. 1:2), and the numerous occurrences of the term eonian life which Matthew, Mark, Luke, John, Paul, and Jude use in their writings, we are now prepared to survey a number of other passages where the adjective eonian is used to modify other nouns. The first few of the following occurrences are almost self-explanatory.

The Hebrew believers who are called obtain the promise of the eonian enjoyment of the allotment (Heb. 9:15), based upon an eonian covenant (Heb. 13:20) which is made good by an eonian salvation (Heb. 5:9), and redemption (Heb. 9:12).

The nation of Israel is called the "eonian nation." They inherit an eonian kingdom (2 Pet. 1:11) with eonian glory (1 Pet. 5:10).

That the eonian evangel is not "everlasting" is evident from its character (Rev. 14:6, 7). "Be ye afraid of God" is an echo of the eons and is not at all possible when reconciliation has been effected.

A like restriction applies to eonian consolation (2 Thess. 2:16). Consolation may be a balm now, but it would be a slight and an insinuation in a sinless universe.

There are three passages which tell us of eonian glory. The eonian glory to which the faithful of Israel are called in Christ Jesus (1 Pet. 5:10), that which accompanies the salvation of the chosen (2 Tim. 2:10), and in the light of which our present afflictions seem light

and momentary (2 Cor. 4:17). The glories which are the special portion of Israel are those associated with them as a kingdom of priests. But in the new earth their priestly functions vanish even as their dominant position does when the kingdom is handed over to God.

Satan is the god of this eon (2 Cor. 4:4), for in it he is able to obtain the homage of humanity. To speak of God as an "everlasting" God adds nothing to our knowledge of Him, for, being God, His endless existence is a matter of course. But how much more do we apprehend whenever we learn that, during the eons, He decrees that all shall honor the Son even as they honor the Father (John 5:23), and that all approach to the Father is through Him. Thus He becomes the God of all the eons. The great object of the eons is to reconcile the universe to God. Accordingly the injunction to make known the secret of the evangel, the Conciliation, is promulgated by the eonian God, the Placer (Rom. 16:26).

When we insist that eonian "punishment" (Matt. 25:41-46) must not be forced upon all mankind, it is only because we do not wish to add to the Word of God. While we believe that the punishment of the wicked will be eonian, we must refuse to intrude the thought in the passage in point. God deals with various classes of offenders in a variety of ways, corresponding to the nature and gravity of the offense. Here we have the nations who refused to succor His people Israel in their Those who helped them are invited into the eonian kingdom. The rest are pruned off, and, in the figurative language of the parable, are cast into the fire. The fire is not literal, and is like that mentioned in the prophets which overtakes those nations who oppose Israel. Here, the fire is extended to eonian proportions in order to preserve Israel during the era of the Kingdom. A nation's attitude toward God's people, in the end time, is the criterion for this judging session.

Within the terms of the parable, it seems likely that the fire is said to be made ready for the adversary nation and its messengers. The other nations are invited into the kingdom.

The word here rendered punishment in the King James Version is more accurately rendered by the word "chastening." It is always in reference to corrective discipline in ordinary Greek. The only reason it was allowed its vindictive version is because, being associated with "everlasting," the punishment could not be corrective, because such discipline cannot be endless. But if eonian be given its true meaning, we are at liberty to allow kolasis, chastening, its proper force.

We have already dealt with the question of "eternal" sin (Mark 3:29). As "for the eon" is limited, eonian must likewise be limited. Eonian extermination (2 Thess. 1:9) and judgment (Heb. 6:2) and fire (Jude 7, Matt. 18:8) are all limited. Indeed, we are expressly told (Ezek. 16:53) that Sodom's captivity shall be turned. The fact that it is lying before us, a "specimen" assures us that the city of Sodom is meant. Even in the coming eon it may be included in the "marshes" which are not healed by the river which proceeds from the house of God (Ezek. 47:1-11). But in the new earth all things are made new (Rev. 21:5) and nothing is doomed (Rev. 22:3).

Our translators all seem agreed to advise us to "make friends by means of the mammon of unrighteousness," that they may receive us in "eternal tabernacles" (Luke 16:9). What a theology this is! What right have we with riches unjustly obtained? And if we had it, could we buy a footstool with it in the eonian tabernacles? We may be sure our Lord gave no such advice. Let us rather read it as a question: "And am I saying to you, Make for yourselves friends with the mammon of injustice, that, whenever it may be defaulting, they should be receiving you into the eonian tabernacles?" No, in-

deed, for "he who is faithful in the least is faithful in much also, and he who is unjust in the least is unjust in much also. If, then, you did not come to be faithful in the unjust mammon, who will be entrusting to you the true?"

The scripture that seems to contain the strongest argument for "eternal" is the statement that "the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18). The contrast with "temporal" seems conclusive. The word here rendered "temporal" is nowhere else so rendered, but rather by such phrases as "for a while" (Matt. 13:21), "for a time" (Mark 4:17), "for a season" (Heb. 11:25). It denotes that which is transient, temporary, not that which abides the course of time. Fleeting appearances are going to give way to eonian realities.

The doxology to the blessed and only Potentate, the King of kings and Lord of lords ascribes both honor and might to Him for the eons (1 Tim. 6:16). The very character in which He is presented confines this ascription to the time when might will be displayed, but it would be far from pleasing to Him to import it into the consummation, for it would reflect upon its most blessed perfections.

In Philemon eonian is contrasted to an hour (v. 15). The only remaining instance of eonian is instructive. The eons, as we have seen, are the scene of estrangement and of reconciliation. An eonian spirit is one which grapples with the mighty intruders into God's creation. So that it was through this spirit that Christ offered Himself to God (Heb. 9:14).

This concludes the list of passages in which eonian is used. We trust that this hasty survey will not only relieve it of the thought of endlessness, but provide an entrance into the treasures of wisdom and knowledge which it contains.

A.E.K.

(To be continued)

PAUL'S EPISTLE TO PHILEMON INTRODUCTION

Editor's Note: Brother Heinrich Langenberg was one of A.E.K.'s early research assistants when the work on the German Version of the New Testament was begun 35 years ago, and he has been a prolific writer ever since. He is well known among German believers who stand for the reconciliation of all. We understand that this exposition of Philemon is the very first of his many German writings to appear in English.

This short and rather intimate epistle of the apostle Paul to Philemon might almost be regarded as an appendix to Colossians. Its brevity and seeming insignificance may have been the reason it was placed last in the compilation of the New Testament canon. However, it is by no means the last epistle that was handed down to us by Paul, for from its context we may well assume that it was composed at the same time as Colossians.

There are a number of intimations concerning the time and place of its composition right within its lines. At the beginning, Paul calls himself "a prisoner of Christ Jesus." Furthermore, listed in his greetings at the end of the epistle, we find the same companions as in Colossians 4:10-14. Although nothing is mentioned concerning the place where Paul, as a prisoner of Christ Jesus, wrote this epistle, all the evidence seems to indicate that it was not during Paul's imprisonment at Caesarea, but rather during his first imprisonment in Rome.

The following conclusions seem to bear this out: (1) Evidently Philemon and Colossians were composed at

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the same time. (2) Paul meets Onesimus, the slave who ran away from Colosse. This fact fits Rome better than Caesarea, since the Roman metropolis was a noted refuge for runaway slaves. (3) The well-known evangelist Philip, with whom Paul had stayed at Caesarea shortly before his imprisonment there, could not possibly have been omitted in his list of greetings, since he seems to name all his companions both in Colossians 4:7-14 and Philemon 23, 24. (4) Paul expects his release in Rome and requests that a lodging be prepared for him at Colosse by Philemon (verse 22). Considering all these circumstances together, we may well assume that Paul wrote Philemon as well as Ephesians and Colossians from Rome, during the time of his first imprisonment there. The following comparison provides conclusive evidence that Philemon and Colossians were composed at about the same time:

Philemon 2 (Archippus), compare with Colossians 4:17 Philemon 10, 11 (Onesimus), compare with Colossians 4:9 Philemon 23 (Epaphras), compare with Col. 1:7; 4:12, 13 Philemon 24 (Mark, Aristarchus, Demas, Luke), cf. 4:10, 14

With these facts in mind, we possess convincing evidence that both epistles were sent to Colosse by Tychicus and Onesimus (Col. 4:7-9).

Philemon was a respected Christian at Colosse. From the wording of verse 19 ("Not that I may say to you that you are owing me even yourself"), it has been concluded that he was led to the faith by Paul. If so, this may have taken place at Ephesus, for Paul did not evangelize at Colosse (Col. 2:1). From Ephesus the evangel spread throughout the province of Asia (Acts 19:10). In those days people from far and wide came to Ephesus, the metropolis of that populous country. Thus a good many people came into contact with the evangel which Paul preached there. Philemon could easily have been among them. He owned a spacious home at Colosse, and it was there that the small group of believers assembled who

were gathered around Archippus. Such groups came into existence almost everywhere as soon as a number of Christians had been called out by the evangel (Rom. 16:5; 1 Cor. 16:19, Col. 4:15, etc.).

The return of Onesimus to Philemon was the reason for this short epistle. Onesimus, Philemon's slave, had run away from his master, possibly because he feared punishment for a transgression, perhaps a theft (verse 18). He had taken refuge in Rome. There he was led to faith in Christ by Paul and became very useful to the apostle (verses 10, 11). When the apostle had to send letters to Ephesus and Colosse through the hand of his fellow worker Tychicus (Eph. 6:21; Col. 4:7-9), he seized this opportunity to send Onesimus along so that he might return him to his rightful owner. At the same time he recommended Onesimus to the ecclesia at Colosse as a faithful and beloved brother and as one of their own (Col. 4:9). In a special letter which he sent along with Onesimus, he asked Philemon to forgive his slave, that he might receive him in a spirit of grace.

THE ECCLESIA OF THE CHRISTIAN HOUSE THE EFFECTUAL FELLOWSHIP OF THE FAITH

The character and the trend of the epistle are evident. The way in which Paul deals, not only with Onesimus, but also with Philemon, excels in love, tenderness, and discretion to such an extent that we might consider it a model of Christian counseling. It does not necessarily set forth the principles by which the problems of slavery are to be solved, because it mentions this matter only in passing. We are not informed that Paul demanded that the slave be set at liberty, nor does the apostle elaborate on the relationship of master and slave within the ecclesia of God. This he does fully in Ephesians (6:5-9) and Colossians (3:22-4:1). His commendation of Onesimus, even though it was the activating factor for

writing this epistle, is still merely a vehicle for developing its main trend.

It is characteristic of Paul to develop the actual subject of his epistles by means of emphasized suggestions and remarks, particularly in his introductions, leaving it up to the reader to find it for himself. So we might say that the subject of the Philemon epistle can best be expressed by its two main aspects: (1) The Ecclesia of the Christian House, (2) The Effectual Fellowship of the Faith

The summary of the context is quite evident. After the introduction (verses 1-3) Paul highly commends Philemon's effectually operative fellowship of the faith which is directed towards all the saints (verses 4-7). He then exhorts Philemon to give proof of this fellowship of the faith with respect to his returning slave Onesimus in particular (verses 8-20). In verse 20, Paul hints at the goal of the fellowship of the faith by saying, "Yea, brother, may I be profiting from you in the Lord! Soothe my compassions in Christ!" In verses 21-25, Paul requests a lodging for himself at Colosse, transmits greetings, and concludes with a benediction.

THE HUMBLE INTRODUCTION

Paul commences this epistle with a characteristic introduction, "Paul, a prisoner of Christ Jesus, and brother Timothy" (verse 1). When we compare this wording with the introduction to Colossians, we are impressed by the fact that Paul does not call himself an apostle as he usually does, but rather "a prisoner of Christ Jesus" (cf Eph. 3:1; 4:1; 2 Tim. 1:8). This is quite important and is related to the trend of the epistle. As elsewhere, Paul could quite easily have given orders in his capacity of an apostle, but he refrained from this action (verse 8), He did so not merely as a matter of courtesy, but rather as a reflection of his innermost attitude towards the task at hand.

The solution of problems of such magnitude as that of the relationship between master and slave within the sphere of the ecclesia of the Christian house is possible only in the spirit of humility. Anyone who will keep on demanding his rights, even with his brother in Christ, is unwilling to follow the path of humiliation. However, there is no other path for experiencing the transcendent riches of His grace.

A prisoner of Christ Jesus is one who has been bound, put in chains by the Lord, and made a slave. Such a one has learned to give up his own will. As a prisoner of Christ Jesus, Paul is well qualified to counsel in such matters as that of finding a practical solution to the problem of slavery, in love. Not only did Paul, in faith, consider his imprisonment in Rome as his appointed lot, he was even able to recognize the Lord's guidance therein, i.e. to prepare him for a special task.

Note carefully the sequence of the Lord's title and name in the Greek text: Christ Jesus. This is to point out the descent of Christ from divine glory to the state of humility, "taking the form of a slave" as the Man Jesus, "becoming obedient unto death, even the death of the cross" (Phil. 2:8).

TIMOTHY, THE BROTHER

"... and 'brother Timothy..." Here, as in Colossians 1:1, Paul places Timothy's name side by side with his own and simply calls him "the brother." For it was Timothy who kept the most intimate brotherly fellowship with Paul on his path of humiliation. In this sense he was the brother, a model brother in the Lord. It is important for us to realize that the most wonderful epistles of the apostle Paul sprang from this kind of brotherly fellowship which had developed among fellow workers of the evangel.

(To be continued)

OUR MISSIONARIES

From Nigeria, Bro. Raymond Akpan reports as follows: "Our United Meeting was held on February 28th, from 8 A.M. to 3 P.M. I was preaching on Praise and Prayer in Paul's Epistles, 1 Corinthians 1:18-31 and Ephesians 3:10. The brethren were happy to hear about these great words. After this service we were discussing about the seven letters I got from other churches wanting to affiliate with us." From this report, we can see the vast possibilities of the work in Africa. Please be praying with us for these brethren and for us as we seek to deal with these important matters.

We have just received a letter from Samuel Carino, son of our missionary Bro. Potentiano Carino of Binalonan, Philippines. He states that his father was stricken with a heart attack shortly after the close of their Bible conference there, and had to be taken to the hospital. We immediately arranged for a transfer of funds from the Concordant Mission Fund, to help with expenses. Please pray for this brother.

Much remains to be done in that part of the world.

Famine and drought remain a problem in India. Our Brother Iype remains staunch in faith, and continues to work for his Lord with joy in his heart, in spite of difficulties and trying conditions.

From Bro. Abraham Heidal in Tacoma comes this word as to the progress of the Chinese work: "We appreciate your help for the Mission very much. It is our great joy to be able to continue to help promote the gospel among the people of China. This coming fall it will be 52 years since I went to China the first time. Time goes by so fast it seems.

"Several Chinese ships have called here since we wrote you the last time. We have had very wonderful opportunities to reach so many of these unhappy people with the comfort of the gospel of Christ. They are really unhappy, for most of them are refugees from the mainland of China and have close relatives there that they cannot write to or hear from.

"I have a Chinese letter on my desk from Taiwan. They are doing real well there in Taipei. The people over there are more interested in learning about the gospel than are the people here in America. People here have become indifferent and confused. Christians are divided into so many sects and denominations, that the people do not know where to go to find the truth."

Contributions to the Concordant Mission Fund are tax deductible. Please pray for the missionaries and their work.

Concordant Studies

HOW TO STUDY A SECTION OF SCRIPTURE

There are many methods of studying the Scriptures. One of the more important of these methods is that of using an outline of the whole, and outlines of the parts which make up the whole. When you know what the letter is all about, when you can locate yourself in any part of the writer's epistle, when you have come to terms with the writer's usage of words—when you can do these and more—then you are prepared to guard against your own bias and prejudice, prevent the manipulation of materials to make the answer come out the way you predetermined it should, and you are able to make your agreement with the writer more meaningful, since you are able to demonstrate that you understand what he means.

Let us study a section of Paul's letter to Titus, and see if we can find in the text the answers to the questions which will be asked. The passage (Tit. 2:10-15) in the Concordant Literal New Testament reads as follows:

- 10 "... but displaying all good faithfulness, that they may be adorning the teaching that is of God, our Saviour, in all things.
- 11 For the saving grace of God made its advent to all humanity.
- 12 training us that, disowning irreverence and worldly desires, we should be living sanely and justly and devoutly in the current eon.
- 13 anticipating that happy expectation, even the advent of the glory of the great God and our Saviour, Jesus Christ,
- 14 Who gives Himself for us, that He should be redeeming us from all lawlessness and be cleansing for Himself a people to be about Him, zealous of ideal acts.

15 Speak of these things and entreat and expose with every injunction. Let no one slight you!"

The present writer will ask you some questions which should send you searching. Try to find the answers on your own before you look up the suggested answer. There are no right answers to wrong questions, and no wrong answers to right questions. With much practice, you will learn to ask good questions yourself, and look for good answers. What is theologically wrong cannot be made linguistically right. Let us learn to be theologically right and linguistically correct.

Three things are said to be of God. In verses 10, 11, and 13, one each will be found.

Question 1, verse 10	of God
Q. 2, verse 11:	of God
Q. 3, verse 13:	of God

You may insert your answer in the blank space, or jot it down on a slip of paper and later compare it with the list of answers given at the end of the article.

The correct answer to question 2 seems to be the key word to follow at the moment. Three things are said about our key word. What are they?

Q.	4, verse 11: The _	of God is
Q.	5, verse 11: The	of God made
Q.	6, verse 12: The _	of God is us.

The answer to question 6 leads us to God's training or teaching program. Three different subjects are mentioned in which we should become proficient. In the Concordant translation, they are indicated by means of three participles ending in —ing. You will find two of them in verse 12 (in regard to the past and the present), and another one in verse 13 (in regard to the future). Hence our next three questions are: "What are the three subjects in which God is training us?"

Q.	7,	verse	12:	In	regard	to	the	past	
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Q. 8, verse 12: In regard to the present
Q. 9, verse 13: In regard to the future
With our answers properly recorded, we are now ready to ask for more detailed information:
Q. 10, verse 12: What are we to be disowning?
and
Q. 11, verse 12: How are we to be living? and and
Q. 12, verse 12: When are we to be thus behaving?
Q. 13, verse 13: What are we anticipating?
even
Q. 14, verse 13: Whom are we anticipating?
While perusing these verses, have you realized that the word "advent" refers to a different matter when it is used for the second time?
Q. 15, verse 11: What made its advent?
Q. 16, verse 13: What advent is anticipated?
Verse 14 begins with the statement that Jesus Christ gives Himself for us. He does so for a double purpose, i.e. to accomplish benefits in two areas.
Q. 17, verse 14: What is this double purpose? and
The term "a people" in the latter half of verse 14 includes both you and me. When God cleanses us for Himself He no longer wants us to be ordinary people.
Q. 18, verse 14: He wants a people to be
In verse 15 Paul gives four different commands or

In verse 15 Paul gives four different commands or orders. Three of them (in the first sentence) pertain to each believer's contact with others. They are given

in the form of unmistakable imperatives, like "Do this!" The fourth command (in the second sentence) is also an imperative in the Greek, though the usual English rendering may not convey this idea to us. As a matter of fact, the brethren with whom Titus has to deal are ordered not to hinder him in his service, so that he can follow all the directives which he has received from Paul, especially in this letter.

Q.	19,	\mathbf{verse}	15 :	Name	the	\mathbf{three}	imperatives	pertain-
				ing to	us.		and _	
				and $_$				

Q. 20, verse 15: Name the fourth imperative _____

Are we now through with our questions? No, we have just laid the groundwork. We have discovered what our text says. Now it is up to us to ascertain what it means, and then we can decide just what is required of each of us.

Beginning with verse 10 of our text, we are now called upon to explain:

What does faithfulness mean? What does adorning mean? And teaching? And God? And Saviour? And in the following verses: What does grace mean? In what sense is grace said to have made its advent? What is irreverence? etc.

There is a good rule to follow for finding out what a text or a section or a chapter or a book means. It is attributed to both Miles Coverdale and John Wycliffe. It is worth knowing and should be copied into one's copy of the Bible for constant reference and for constant application to all studies made of the Sacred Scriptures. Here it is:

THE GOLDEN RULE OF SCRIPTURE INTERPRETATION

"It shall greatly helpe ye to understand Scripture, if thou mark not only what is spoken or wrytten, but of whom, and to whom, with what words, at what time, where, to what intent, with what circumstances, considering what goeth before and what followeth after."

Now that you have the general idea, see what you can do on your own. Ask questions of the passages or words. Check the Keyword Concordance for the places where the word is used and determine its meaning by its inspired usage. Be an unashamed workman. Try to study His Word methodically. Use a Concordance. For good workmanship you need good tools. —CONTRIBUTED

LIST OF ANSWERS

(1) The teaching that is of God. (2) The saving grace of God. (3) The glory of the great God. (4) The grace of God is saving. (5) The grace of God made its advent to all (6) The grace of God is training us. humanity. owning irreverence and worldly desires. (8) Living sanely and justly and devoutly. (9) Anticipating that happy expectation. (10) Irreverence and worldly desires. (11) Sanely and justly and devoutly. (12) In the current eon. (13) That happy expectation, even the advent of the glory of the great God. (14) Our Saviour, Jesus Christ. (15) The saving grace of God made its advent. (16) The advent of the glory. (17) Redeeming us from all lawlessness and cleansing for Himself a people. (18) A people to be about Him, zealous of ideal acts. (19) Speak of these things and entreat and expose with every injunction! (20) [Let] no one slight you!

JOSEPH FRANCIS HARTMAN

February 18, 1965, marked the passing of our brother Hartman. He was a long time reader of this magazine, and an indefatigable student of the Sacred Scriptures. He was constantly seeking more and greater truths, and relied strongly on the Concordant Version and the concordance in it. He was also faithful in supporting the work in a financial way. We know nothing of his earthly family, but we do know that he is our brother—in the Lord! We shall meet him one day, when we shall all be together with Him Whom we love. E.O.K.

REV. NORMAN L. CHASE

May 4th, 1966, marked the passing of Bro. Chase of the Tennessee Mountains Rural Mission of Daisy, Tennessee. Bro. Chase suffered a heart attack and was taken to a hospital in Chattanooga, where he died at the age of 61. Bro. Chase had planned to do much to help us introduce the Memorial Edition of the Concordant Literal New Testament among the ministers with whom he was associated in that area. Evidently this was not the Lord's intention. He is survived by his wife Marie and adopted daughter Jeannie, who is a cripple, confined to her bed. There are also two older sons and an older daughter. Please remember to pray for Sister Chase as she cares for this crippled girl. Evidently the witness in this area is now to be closed. Our brother had finished his work for his Lord.

YOUR ZIP CODE

Before January 1967, we shall have to have the zip code numbers of all our subscribers in the United States, in order to continue to mail it at the economical second class rate. If yours does not already appear on your label, please write and tell us what it is. Then we can arrange to make a new stencil for you well in advance, so that there will be no interruption in the receipt of magazines mailed to you. If you wish to pay your 1967 subscription in advance, while you are writing, we will accept it at this time. It is still \$1.00 per year, just as it was in 1909.

CROWDED OUT

We are sorry to be unable to include in this issue, Bro. Clayton's article on Isaiah, the next instalment of Bro. Rocke's series entitled Imitators of Paul and of the Lord, and the Secret of the Resurrection article from the pen of A. E. Knoch. All of these series will be resumed as space permits.

TO KNOW HIM WHOM TO KNOW IS LIFE EONIAN

A 152-page Scripture study setting forth the glorious attributes of our Lord and Saviour Jesus Christ (1244 references to 51 books and 344 chapters of the Bible). Write for details to Eonian Evangel Foundation, 302 Mt. Vernon St., Dedham, Mass., 02026.

Young People's Department

Present Yourself ...

REPORTING FOR DUTY

"Again there was a day when the sons of God came to present themselves before the Lord" (Job 2:1).

The message of the book of Job is priceless. The question "Why do the righteous suffer?" is more than answered as we follow Job's trials, his faith—and finally, his fresh appreciation of God. It is a "behind the scenes" revelation of how God cares for the spiritual well-being and growth of His chosen ones.

However, while engrossed in the fascinating fact that "Satan came also," we may neglect another glimpse into the celestials that is given to us—that of the sons of God presenting themselves before the Lord. We are not told why they came, but is it not a special scene, and worthy of our consideration? Twice in Job these obedient sons are pictured, as though they came regularly, and perhaps frequently. There may have been many of them who came to bow in reverence before the Lord; we are not told the number. Were they rulers who came to give an account of their particular realm? Had they each one been given a definite task to perform, and had come to report its accomplishment? Or, were they reporting for duty?

WE ACKNOWLEDGE HIM

The details of their part of the scene are not given to us. However, as we meditate on their presentation, we remember that we, as sons of God on *earth*, may also present ourselves to Him. We, too, may report for duty each day. It is a *high* privilege. Living in a world

system where thoughts of God are thrust aside, we come gladly, confidently, even *boldly* to Him. Quietly, and without fanfare, we present ourselves before the Lord that we may serve Him acceptably. Our strength is *His*, our minds, our time, and we bring all that we are and are capable of becoming.

Coming thus to report for duty, we recognize the authority and Headship of our Christ. We acknowledge His Lordship. "In all thy ways acknowledge Him," says the writer in Proverbs, "And He shall direct thy paths." Not only must we acknowledge Him, but there must be thanksgiving. We must thank and glorify God as God, according to Romans chapter one, for only thus can we keep our minds and hearts keen and alert to know Him better.

WE REALIZE HIM

To know Him better—this is the believers' constant cry! The Scriptures give us the knowledge of God; they make Him real to us. Therefore, we will make full use of His Word in our devotions. Only as we realize Him will we be ready to say, "What shall I be doing, Lord?" (Acts 22:10). Paul, as Saul the persecutor, began to realize God when the glorious Christ was revealed to him on the road to Damascus. Paul did not need long hours of meditation to make reply. "What shall I be doing" was the instant, spontaneous response.

Isaiah, having seen a vision of God and His glory, did not argue within himself about his response to God. When God requested a messenger to send to His people, Isaiah's ready answer was, "Behold me! Send me!" (Isa. 6:8).

WE OBEY HIM

To know God is to love Him, and to love Him is to obey Him. As we realize God in our hearts, we will cooperate with Him, we will "fall in line" with all His plans and ways. And the Scriptures which give us the knowledge of Him will also give us the knowledge of Him

will. Each of us, regardless of our station in life, may find in His Word the duties and responsibilities that are ours. "Being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them" (Eph. 2:10).

"Reporting for duty" is a good habit to form at the beginning of a day. For who knows what the day contains or what it may bring forth? We may not accomplish "great" deeds. Our calling may not be that of a Paul or an Isaiah. But the daily opportunities through which we may glorify God, whether they be large or small, may never come again in just the same way. Let us pause, let us present ourselves to Him, that we may always be alert to these opportunities.

BALDWIN FELLOWSHIP

The dates of the Fellowship at Baldwin, Michigan, will be July 29 to August 7. The theme is "The Toil of Love." If you have not already made reservations, and can attend, please contact Dorothy Johnson, Route 1, Box 538, Baldwin, Michigan 49304. All who have attended in years gone by have received a blessing, and been benefitted by the fine fellowship of others who enjoy studying God's Word.

BIRTH ANNOUNCEMENT

April 4th marked the birth date of a son for Albert Paul Knoch, grandson of A. E. Knoch, and his wife Charleen. All went well and the boy, John Paul, is at this writing, growing rapidly. Albert's many friends among our readers will rejoice with him.

BACK ISSUES OF THIS MAGAZINE

We can still supply sets of back issues of Unsearchable Riches in brown covers, for just the cost of postage, which comes to about \$2.00, to those who have not already ordered. Some of the sets sent out recently will be lacking issues prior to volume 20. These early issues are still available in bound volumes at \$2.00 each, beginning with volume 11 (except for volume 13).

ALEXANDER ELWIN COCK

Our brother in the Lord, A. E. Cock, passed away at the age of 90 years, on April 13, 1966. He had been preceded in death by his wife, who had a number of her fine poems in the pages of this magazine from time to time. Bro. Cock was our general agent for Britain for over twenty years, and was always faithful and loyal in all his dealings. He had also helped with some of the drudgery in connection with the preparation of the typewritten concordance many years ago. Our informant states, among other things, that Bro. Cock was a man of deep spiritual understanding, with an open and enquiring mind right up to the end. He had a quiet spirit of He always had a number of Unsearchable Riches with him, and read and pondered every issue as it came out. We believe that his subscription began with the very first number of this magazine, issued in 1909, and he was probably the last to survive, who had begun their subscription with that issue. Our dear brother will be missed by his many friends in England, yet he was privileged to live a life considerably longer than the average. Good night, dear brother. until we meet in the morning! E.O.K.

BENJAMIN MARCHMENT

Although we do not have details, we have learned that Bro. Benjamin Marchment of Victoria, B.C., Canada, passed away recently. Bro. Marchment was our representative for that area, and had been interested in concordant study for many years past. One son and one daughter survive. We shall look forward to meeting our dear brother in that day. May it be soon!

MARGIE HUNTER SMILEY

On Sunday, April 3, 1966, after a long period of illness, our beloved sister in Christ, Margie Hunter Smiley of 202 Evans Lane, Alexandria, Virginia, was "put to repose." Services were held at the Demaine Funeral Home, in Alexandria. In 1922-23, with her beloved husband, the late Thomas Maxwell Smiley, later a teacher in the Washington, D.C. ecclesia, she became interested in the Concordant Version and work of the Concern. She is survived by a son, Dwight Hunter Smiley and two grandchildren: Hunter and Stephanie, of Leesburg, Virginia, also a brother, John D. Hunter of Iowa.

FROM THE WORKSHOP

Where is my copy of the Concordant Literal New Testament, which I ordered several months ago, and which you promised by the end of May? Such are the letters we are receiving now, and such no doubt are the thoughts of those who have not yet written us. The answer is, according to the manufacturer, that materials for the covers have been very slow in coming, due to the Viet Nam war. Another factor is that we have perhaps been a bit more fussy than the usual customer, since, after all, when one orders a Bible, one expects a book of superior quality.

On my desk lies a set of "signatures" (all the printed pages of the book) but without a cover. So the printing has been completed, and we are able to say that, with one or two minor exceptions, it is very good. We have asked again for a completion date, but at this writing, it has not been forthcoming. But those who have ordered may rest assured that their copies will be sent at the earliest possible moment.

Further portions of the Hebrew Scriptures are in preparation, and the first portion of Daniel is now in type. We hope, D.V., that it can be published later this year.

Another project which is receiving active attention at present, is the publication of the Concordant Commentary. This will be the notes which appeared in the Complete Edition, and they will be published just as my father, A. E. Knoch, originally wrote them.

We are thankful for the invaluable help which was rendered this spring by Bro. Ben Bredimus of Seattle. He spent many weeks compiling the required government reports, and preparing labels, invoices, records, etc., for the mailing out of the Memorial Edition. But he has now had to return to Seattle. Just how this work, and the ever increasing amount of bookkeeping which we must do, is to be handled in the future, is in the Lord's hands. Please pray with us about this problem.

We are unable to devote enough time to the work of keeping in touch with the missionaries. We have been hoping that this need would be supplied, and we should appreciate your prayers about this also.

Physical strength for this work has been another problem recently. Yet the Lord knows, and in our weakness is His strength.

As soon as copies of the Memorial Edition are available, we shall be needing your assistance in making it known. We hope to have more on this in our next issue. In the meantime, please keep the work in your prayers.

Obituary

ALEXANDER THOMSON

We have received a letter from Sister Helen Thomson, dated April 15, 1966, which reads in part as follows:

"I have to thank you for your most kind letter and the magazine enclosure. I am sorry to convey to you the news that Alexander died yesterday at 10:30 a.m. He had a long weary illness, and it is a comfort that he is now at rest. He was kept under sedation the last week, and he passed away in his sleep, quietly and peacefully. When he awakes, he will be where he longed to be, with his Lord, and with the saints among whom and for whom he laboured so ungrudgingly. All differences with your dear father will be forgotten when he meets him in the beloved presence of Him Whom they both served so well."

The following biography of Bro. Thomson's career has been supplied by his long time friend and co-editor of The Differentiator:

Alexander Thomson was born on the 19th of December, 1889, at the village of Corstorphine, now a part of Greater Edinburgh, the Capital of Scotland. In his twenty-first year his life and outlook were transformed completely by God's grace through the mission of a visiting evangelist.

He began to pursue the systematic study of the Scriptures; and he was unusually able in painstaking research into the amassing of accurate detail, with the endless checking, comparison and cross-references involved. This special talent was in due course applied to the 1930 edition of the Concordant Version, in harmony with its expressed aim "to go to the very limits of fidelity in translating the word of God into English." He found an urgent need for the revision forecast on page 54 of the Introduction; but some others could not bring themselves to receive such a notion.

About this there is nothing novel. When the truth came through Jesus Christ, there were few who would not believe some of it; but most refused to believe all. The Apostle Peter ran into trouble similarly, and so did the Apostle Paul. The Reformation failed to come to full fruition because the majority refused to go the whole way. And now those who lacked the equipment to see in the 1930 C.V. more than half-a-dozen faults which have any degree of seriousness (which faults

they never troubled to specify publicly) turned on A. T. and rent him, because he perceived the faults and had the honesty and courage to say what they were. The objectors had some of the truth; and there is no doubt that they honestly thought they were defending the truth against an enemy. All schisms start that way!

Yet A. T. was completely vindicated by the inclusion of many of his corrections in the 1944 revision of the C.V.; but his enemies were never able to admit that they had been blind, and the schism which developed in Britain seems to be unbridgeable. (I have no first-hand knowledge of what happened elsewhere). A.T.'s offense was his perpetual willingness to investigate fresh ideas. For him truth came first; and considerations such as popularity, prestige and following the easy way were never in the running at all.

To him belongs the credit of realizing that even a perfect translation is in practise worthless unless properly used. Perhaps some of his critics realized this. Indeed, a very large proportion of the errors which have been refuted in The Differentiator from time to time could have been perceived to be errors even if the C.V. had never existed. This startling fact shows how wise A.T. was in maintaining a balanced attitude instead of concentrating on the problems of translation and allowing exposition to be neglected. To this we owe his masterpiece: the splendid series of articles "Who is our God?". He made other very important contributions to our understanding of Scripture. On that account alone, the men who ostracised him have only themselves to thank for what they have missed.

—R. B. Withers

Bro. Thomson's untiring and unselfish labors were invaluable in the compilation of the Concordant Version, and they have left an undying impression on the accuracy and value of that work.

A strange fact, of which I had not previously been aware, is the fact that his birthday fell on the same day as that of my father, A. E. Knoch—December 19th. And the two men were singularly alike in their unflinching stand for the truth as they saw it, and in their untiring effort to ferret it out from the Word of God. Both were unselfishly devoted to their task. And yet, they did not always agree. But the Lord used them both in the compilation of the Concordant Version, and both will undoubtedly receive reward in no small measure for their unstinting labors, in that day.

Good night, dear brother, until we meet in the morning!

The Children's Page

JAMES

How many men named James do you remember reading about in the Word of God? Can you remember one? Or, maybe two? Or as many as three?

The easiest one to remember is the fisherman called James. James and his brother John were sons of Zebedee. When Jesus called them, they left their father and their boat and followed Him (See Matt. 4:21, 22). Later, James gave his life for the Lord Jesus, for he was killed in Jerusalem (Acts 12:1, 2).

Another James who loved the Lord Jesus was called by his other name—Alpheus, in order to make it easier to tell them apart.

The James who wrote the letter we learn about today was a brother of the Lord Jesus. He became a leader of the Jewish Christians in Jerusalem. At that time, many of the Jewish believers had moved away to distant places. So James wrote this letter to them (Acts 11:19).

So you see there were three men named James who loved and followed the Lord Jesus Christ. We are glad to know of these who loved Him, long ago. And are we not glad for all who love and serve Him today? People with many different names and from many countries love Him and we are happy for them all.

Do you love the Lord Jesus Christ?

F.S.

Please notice that the Concordant Tape Ministry has been temporarily suspended, since Bro. Peart, who has been handling it, is in the process of changing locations. Tapes which are still out on loan should be returned to us at Saugus. E.O.K.

EDITORIAL

Now that the Memorial Edition of the Concordant Literal New Testament is at long last a reality, we felt that it would be appropriate to publish a few of the thoughts which my father, A.E.Knoch, the translator, had written over the years, as he struggled to introduce the Version. Elsewhere in this issue, you will find suggestions which will be helpful to you if you wish to be instrumental in the accomplishment of his aim, even though it did not come in full during his lifetime.

LET US COMMEND THE TRUTH BY OUR LIVES

We beseech increasingly for the prayers of our readers in behalf of the Concordant Version. It is under an enormous handicap. The compiler, in the course of his labors, has uncovered many a precious truth, and has had the temerity to tell others of his finds. When it becomes known that he believes some portions of the Scriptures which it is not orthodox to hold, the immediate reaction is the charge that he has translated to suit his views, even though all the evidence is to the contrary.

The reiterated charge that the version was made to confirm his own ideas cannot stand before the fact that, on the disputed points, the compiler does not now believe as he did when he started the work. He has not altered the version. The version has changed him. Besides, the method is such that, even if he would, he could not translate any passage out of harmony with hundreds of others, where the same words and forms occur.

... All of us are vulnerable. How would we like to have our beliefs judged by our acts? Of course, this is

inevitable to some degree, especially before unbelievers. But shall we denounce Peter's doctrine because he denied his Lord, and later played the hypocrite? Shall we discard the "King James" revision because of his miserable marriage morals? In general, we may judge a man's God by his actions, but actions always fall below the ideal. Nevertheless, we, who have received so much grace and have learned so much precious truth, should commend it to others by our lives. There is no teacher like God's grace, no compulsion like His love. It should make us, not merely just, but gracious and compassionate, not only fulfilling the just requirements of the law, but being fruitful in good works, a savor of Christ to God.

THE CROSS IN THE TRANSLATION

Often has the thought come to me, What a fine passage I could make of this if only I were not hampered by the concordance! I am quite human and would like to please my fellows, and win their admiration, and merit their applause. And I feel quite certain that I have the literary skill to make a very pleasant and acceptable version. In fact I know just what to do to make it easily understood and agreeable. It has been done in Germany with considerable success. Everything is put (I will not say translated) into the language of Christendom, to which most people are accustomed, in phraseology familiar to the ear and hallowed by ecclesiastic associations. But, alas, it confirms men in error instead of leading them to the light.

Do not imagine that I do not feel it when men of recognized standing abuse me roundly for my ignorance and nonsensical expressions, even though my conscience acquits me before God, and I know that it is due to my desire to be faithful to God and helpful to His saints. With them traditional, recognized scholarship, and present-day usage come before facts and truth. The tempta-

tion to forgo this suffering by bowing to these things is very strong, and even my friends do not shrink from chiding me for my obstinacy. There is a much larger element of shame and contumely in making a true translation of God's Word than is usually known. Many think there is none. But, to me, this element of the cross is a strong confirmation that it is of God.

I suppose most of us have heard some one go into ecstasies about the beautiful language of some verse of the Bible, which, when examined in the cold sunlight of the morning after, would not be allowed in any other book because it conveys no intelligible sense. and even soulish associations may hallow any object, and age demands veneration. These are qualities of the Authorized Version which it is useless to emulate, for they come only with time. When then, we are exhorted to translate like the Authorized, we feel like saying, Give us half a millennium, in which the version will be used as the Authorized Version has been in the past, and the language (even the worst of it) will be sacred and satisfactory. But we cannot endorse the motive, which is essentially soulish. Nor do we care to make an artificial antique, in order to attain a questionable success.

WALKING IN SPIRIT

I once thought that surely the adversary would not be allowed to use a child of God to hinder His work. But, alas, I found that the adversary had little difficulty in using me, even when I was particularly zealous in His work. But I soon found out that he could not do it if I walked in the spirit. When I was actuated by love, joy, peace, patience, kindness, goodness, fidelity, meekness, and self-control (the fruit of the spirit) I could hardly wound another by my insistence on righteousness and truth. I found I could be so correct as to harm my brother and grieve God's spirit.

A.E.K.'S CONCEPT OF CHRIST

O that God would enlarge the hearts of His holy ones to make room for the Christ of Colossians! Some of our hearts, alas, are so shrunk, that we welcome Him only as our own personal Saviour. Even this overflows its narrow confines. May His spirit expand it, by His grace, to give Him His place as Israel's Redeemer, as the Saviour of all Mankind, as the Head of all creation, and the Reconciler of all who are estranged from God! Only such a Christ can satisfy the heart of God. Only such a Christ should satisfy our own hungry hearts.

The Concordant Version

YOU CAN HELP

We present herewith a photo of the Concordant Literal New Testament, to give you an idea of the appearance of the dust jacket of both the regular binding and the library style. The paperback style will have a similar appearance. We do not have a copy of the leather binding yet. This style will be shipped later than the other styles, due to an error on the part of the leather supplier.

We have finished our part of this work, except to see that you get copies when ordered. The rest is up to you! We have 25,000 copies to be placed where they will be read and used. Will you help us? Why not show a copy of the Library Edition to all the local libraries in your vicinity? Explain to the librarian that they may have a copy free, from the A. E. Knoch Memorial Fund. Show a copy of the paperback style not only to bookstores, but to variety stores, drug stores, gift shops, stationery stores, or any shops run by believers who might be willing to try to sell them. We are offering copies to bookstores and shopkeepers at 40 per cent discount.

Perhaps you would want to purchase a copy or copies to put in the reception rooms of Christian doctors or dentists, in bus terminals, in self-service laundries, etc. The editor of your local paper should be given a copy for review, if he seems at all interested.

Be sure to have an extra copy of the paperback style on hand at home, to give or loan to friends to whom you might be talking about the It would be Scriptures. good to carry an extra copy in your car, in case you get to talking to someone while away from home. Present a copy to your minister, or to any other minister whom you feel would be open to using it, even if only occasionally. Copies given to ministers should be presented in person, so that you can explain to them a little about it and answer any questions.

We are sure you will be able to think of many other ways to help us make the Memorial Edition known. We have done our utmost to



make it attractive, accurate, and readable, so that it will be something you will not need to be ashamed to show.

How many shall we send you? Which style? Four or more copies, assorted styles, or all alike, 25 per cent discount. We pay the postage. See list of styles and prices on the inside front cover of this magazine.

PAUL'S EPISTLE TO PHILEMON

THE RECIPIENTS OF THE LETTER

This epistle is addressed to "Philemon, the beloved, and our fellow worker, and to sister Apphia, and to Archippus, our fellow soldier, and to the ecclesia at your house" (verses 1, 2). It is well to note here that although Philemon is the main recipient in this epistle, he is not the only one to whom this personal letter is addressed. It was sent to the entire ecclesia which was grouped around Archippus, to which Philemon belonged as well. At the end of Colossians, Archippus too received a personal message from the apostle, "Look to the service which you accepted in [the] Lord, that you may be fulfilling it" (Col. 4:17).

The ecclesia of the Christian house, by being placed last in this address, receives special emphasis. In all probability, it did not comprise all of the Christians who were living at Colosse and to whom the epistle to the Colossians was sent ("to the saints and believing brethren in Christ in Colosse"). However, it is interesting to note that nowhere else does Paul refer to a local ecclesia at Colosse. Still we may assume that the recipients of this epistle did not constitute all the believers at Colosse. Also, there must be a very good reason why Paul is naming only three members of this particular ecclesia (i.e. Philemon, Apphia, and Archippus).

Philemon, as the one with whom this epistle deals primarily, is named first. Paul calls him "the beloved, and our fellow worker." The apostle uses the word

"beloved" (agapêtos) whenever he wants to stress an especially warm and intimate brotherly relationship which is the result of a mutual sharing of experiences. For if Paul is able to state (verse 19), "Not that I may say to you that you are owing me even yourself," we may well assume that the two were delighting to share with each other not only the evangel of God, but their own souls also, because Philemon came to be beloved by Paul (1 Thess. 2:8).

Why he is also called "our fellow worker" (sunergos), we can only gather from the trend of this epistle. "Our" refers to Paul and Timothy. Philemon is accepted into the group who are engaged in a special task. There is no mention made here of the spreading of the evangel of God, but rather of a full realization of the fellowship of the faith within the sphere of the ecclesia of the Christian house ("operative in the realization of every good thing which is in us for Christ Jesus," verse 6). It is in this connection that *Philemon* was given a very important assignment as their fellow worker. And in order to prepare him for it, Paul addressed this epistle to him and placed his name first among the three.

Archippus had received a particular service (diakonia) in the Lord within the ecclesia at Colosse. Had he been the supervisor of the whole local ecclesia there, Paul would no doubt have made this unmistakably clear. Yet the manner in which he refers to his service in Colossians 4:17, leads us to assume that it must have been entirely unique, and in some special way connected with the internal edification of the Colossian ecclesia. For Paul invariably uses the expression diakonia (and diakonos, servant) in connection with this service of internal upbuilding.

Hence we may be reasonably sure that this service consisted of guiding the ecclesia of a Christian house to its divinely ordained goal. And this in turn would open up a way to a deeper understanding of the purpose of this epistle, not only for its recipients, but for us as well. Archippus had received this service "in [the] Lord" (Col. 4:17), that is, he had accepted it under the Lord's authority with the understanding that he was expected to follow it through.

Simultaneously Paul delegated "the saints and believing brethren in Christ in Colosse" to remind Archippus that he should "look to the service" that he might fulfill it (Col. 4:17). This points out to us the very way by which the ecclesia is expected to share in this responsibility, and how its members must learn to understand the development of the ecclesia of the Christian house in relation to the progressive unfolding of the evangel.

Now Paul does not call Archippus "fellow worker," but rather "our fellow soldier" (sustratiōtês). This honorable title is not bestowed upon anyone else except Epaphroditus (Phil. 2:5). It denotes the companion, the TOGETHER-WARRIOT in a holy war. Paul does not explain the nature of the war they were fighting. Nowhere does he intimate that he might be thinking of the danger to the ecclesia at Colosse, caused by the false doctrines of the Jews who combined the philosophy of the nations with their self-righteous interpretation of the law.

We will best understand the fight Paul is thinking of in this connection by paying particular attention to the context of this epistle. It must necessarily be related to the service of their fellow worker Philemon and to the specific task of the ecclesia of the Christian house within the wider scope of the ecclesia as a whole. This much is certain: We too, today, are fighting the same fight for the preservation and deepening of true fellowship of faith within the ecclesia of the Christian house. It is only in this domain that modern Christianity can expect to successfully cope with the conflicts and the troubles of the present time, and attain to the ideal type of ecclesia structure, such as was prevalent in those early

days of Christianity. However, this approach is fraught with danger and conflict, because it is right here that lust for domination, selfishness, and sectarianism may become rampant. Hence in a sphere as narrow as that of the ecclesia of the Christian house, the experienced fellow soldier is as indispensable as the beloved brother and fellow worker.

AND TO APPHIA, THE SISTER

With these two influencial men we find "Apphia, the sister" (Apphia tê adelphê). We learn nothing further about her, but our inquiry into the reason why she might be named here, is already well answered by her brief but meaningful title, the sister. We may expect this wording to have as much significance as the other title, the brother, given to Timothy (verse 1). Hence Apphia, the sister, must have been exceptionally capable of cultivating and strengthening the fellowship of the faith. She must have been well acquainted with the path of humiliation and, like Paul and Timothy, she must have experienced the fullness of the glory of His grace in Christ while following this path. It is in the smaller sphere of the ecclesia of the Christian house that the sister is indispensable, for through her are exercised two important qualities which no brother possesses feminine tact and discernment.

Apphia is not called fellow worker, or fellow soldier, but simply "the sister." This includes all that needs to be said of her. Hers it is to serve and soothe in a constructive way. She is the ever joyful center of the ecclesia of the Christian house, not separated from the brethren, but rather in their midst.

AND TO THE ECCLESIA AT YOUR HOUSE

Last among the addressees of this epistle is "the ecclesia at your house." This "your" may refer to Archippus or to Philemon, although the former seems more likely to be the one Paul had in mind. The expression "house"

in this instance does not indicate the place where the believers meet. If this had been intended, it should rather read, "in your house" or "in your home" (compare 1 Cor. 11:34; 14:35). But in his letter to Philemon, Paul writes, "according to your house."

We find the first occurrence of this expression in Acts 2:46, "Besides persevering day by day with one accord in the sanctuary, besides breaking bread [home] by home" (literally: according to home, kat oikon). If we were to understand that they were merely breaking bread at home instead of doing so in the sanctuary, it would simply read, en oikō, in [the] house, or, at home. The term kat oikon (according to home) implies an orderly arrangement according to house fellowships. The nucleus of the growing ecclesia was originally formed by such house fellowships (compare Acts 5:42; 8:3; 20:20; Rom. 16:5; 1 Cor. 16:19; Col. 4:15). Entire houses turned to the faith and were baptized (Acts 10:2; 11:14; 16:15, 31, 32, 34; 18:8; 1 Cor. 1:16; 16:15; 2 Tim. 1:16; 4:19).

Around the believing head of a household an ecclesia kat oikon (according to home) developed. Frequently there were several of these in one and the same town. all of them together constituting the local ecclesia. The Scriptures do not infer that such separate groups were in any way harmful to the existence of the ecclesia as a whole. On the contrary, Paul seems to have placed particular emphasis on their establishment. According to God's order of creation, the house, i.e. the family. constitutes the nucleus of the life and prosperity of human society. If it is sound, then the larger bodies of society will be equally sound. In a similar way the unity of the ecclesia as a whole is not gained by combating and suppressing individual house fellowships as though they were sects, nor by setting up a well regimented large organization which might seek to keep its members in line by means of denominational barriers. The proper

way of "endeavoring to keep the unity of the spirit with the tie of peace" is fully explained in Ephesians (4:1-6). Here, in Philemon, Paul obviously intends to emphasize the importance of attaining to this unity within the ecclesia of the Christian house, the ecclesia kat oikon.

GRACE TO YOU AND PEACE

The benedictory salutation with which Paul commences all of his epistles, reads as follows, "Grace to you and peace from God, our Father, and the Lord Jesus Christ" (verse 3). The same salutation is found elsewhere (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 2 Thess. 1:2; and 1 Thess. 1:1 [in Alexandrinus and Sinaiticus]). In 1 and 2 Timothy, the salutation is expanded by the addition of the word "mercy" and ends with "Christ Jesus, our Lord" (Titus 1:4: "... our Saviour").

Grace and peace constitute, as it were, the opposite poles between which the entire act of salvation revolves, grace forming the basis, and peace being the replete and undisturbed state of conciliation. The fountain of salvation is in God, the Father, while Jesus Christ is the Mediator of salvation and, as such, the Lord. Thus we have the very foundation of all apostolic preaching condensed in the term, "God, our Father, and the Lord Jesus Christ."

(To be continued)

KEYWORD CONCORDANCE

In order to adapt the Keyword Concordance for use with the Memorial Edition of the Concordant Literal New Testament, we are issuing a Supplement which will list all the variations, as well as correct some errors which were present in the first edition. Those who have copies and wish to use them with the Memorial Edition should order a copy or copies of this Supplement. They are free. We hope, D.V., to be able to issue a new, corrected edition of the Concordance as soon as present supplies of the current edition are exhausted.

THE ASSYRIAN INVASION ATTITUDES OF TWO KINGS

(ISAIAH 36)

THE SKELETON of the section we are now considering balances the Assyrian king against Babylon's king, Isaiah 36:1 to 37:38 (Assyria) and 39:1-8 (Babylon). Sennacherib's attitude toward Hezekiah is a great contrast to that of Merodach Baladan. Not only do the two kings represent different cities, each with its own policy, but they focus a conflict of fortunes for Judah and Jerusalem. In the ways and discipline of Ieue, Jerusalem was to be protected and delivered from the policy of the one city, yet the other city was to rise to the ascendence of a world kingdom. Babylon was to become temporarily the center of world government, which is the function Ieue has invested in His people. and to which Messiah is yet to come and bring blessing to Israel and to the world.

The Assyrian king was himself most overt in his opposition to Jerusalem, yet Babylon's king would patronize, evidently seeking favorable relations with Hezekiah. This will become apparent in the closing chapter (39) of the section. Hezekiah is much attracted by the attention which Babylon's king shows, but Ieue's prophet brings the warning that Hezekiah's reception of the embassy from Babylon has been unwise, for to Babylon shall go all which they have been shown, together with the king's descendants and people. This visit from Babylon is made to be the introduction to prophecy concerned with issues beyond the deportation which is to overtake Judah and Jerusalem.

THE CRITICAL YEAR

36 aNow it is bcoming, in the fourteenth year tof 'King Hezekiah, that up comes Sennacherib, king of Assyria, onagainst all the defended cities of Judah, and is taking them.

The fourteenth year of Hezekiah is the critical year of his reign. In it there are three unrelated but important happenings. First we have the destruction of the Assyrian army by the hand of Ieue. Then there came the illness of Hezekiah, and this he was told was to be to death. The third matter was Isaiah's words of prophecy about the Babylonian deportation of Judah and Jerusalem. The importance of these events will be realized as we study through these chapters, 36 to 39.

The Assyrian invasion of Judea has developed until Sennacherib's army is before Jerusalem, and his officer is demanding the surrender of the city. The advance toward Jerusalem is shown in the prophecy set out in chapter 10. The march is against Jerusalem, but it is part of the larger campaign by Sennacherib. That chapter makes no reference to the details which belong to the center of the operation, for the prophecy moves to the climax which Ieue visits upon Sennacherib's army. Instead, these details are made the main subject of these historical chapters, 36 and 37.

MISSION OF GRAND CUPBEARER

And the king of Assyria is sending 'the grand cupbearer from Lachish to Jerusalem to 'King Hezekiah, 'with a 'very rheavy army. And he is standing in the trench of the uppermost reservoir, in the highway of the field of the launderer.

Rab-shakeh of the Authorized Version is not a proper name but a title; its meaning is grand cupbearer, and we may well use these words, for they have a descriptive value. He was an Assyrian officer, sent by Sennacherib. At 2 Kings 18:17 we have the title along with two others, Tartan and Rabsaris. Tartan is also used at Isaiah 20:1. The grand cupbearer is sent to summon Jerusa-

lem's surrender to him on behalf of the Assyrian king; this was during the time the king remained at Lachish.

At the beginning of his reign, Hezekiah found himself committed by the policy of Ahaz, his father, and this included an attempt to seek help from Egypt. Hezekiah gave his first attention to the worship of Ieue and the service of the temple. He removed the fane heights (A.V. high places) as well as opening the house of Ieue. At a suitable stage of his activities, he seems to have rebelled against Assyria for he threw off their voke (2 Kings 18:7). This may well have been comparatively early in the reign of Sennacherib, and it doubtless was a contributing factor to the Assyrian campaign which is before us. With the invasion in process. Hezekiah seems to have admitted his offense and paid the fine which Sennacherib demanded. So that in the appearing of the grand cupbearer before Jerusalem, the Assyrian king had gone back on his word, for Hezekiah had duly placated him (2 Kings 18:14-16).

ELIAKIM MEETS THE ASSYRIAN

3 And faring forth to him is Eliakim, son of Hilkiah, who is over the household, and Shebna, the scribe, and Joah, son of Asaph, the recorder.

The prophetic words concerning Eliakim (see 22:20, 21) had become history, so that he is in office in readiness for this situation before Jerusalem, when Sennacherib's officer appears demanding the surrender of the city. The reason for Isaiah's words, which reduced Shebna from his high office, becomes plain. Shebna's self-seeking and self-reliant policy meant weak allegiance to Ieue, and he is quite untrustworthy to receive any proposals made by the enemies of Ieue's king and city and people. At a number of points in his ministry, Isaiah has brought words from Ieue which require the defeat of the Assyrian king, in Ieue's land and by a sword not of a human. Ieue can call Eliakim "My servant" for the glory of David was his concern. In face

of the Assyrian ultimatum to give up the city, Eliakim remained in control, since loyalty to Ieue and His king was his paramount thought.

GRAND CUPBEARER'S MESSAGE

And saying to them is the grand cupbearer, "Say, pray, to Hezekiah, 'Thus says the great 'king, the king of Assyria, "What 'trust is 'this 'in' which you trust? 'You' say, yea, a word of the lips, 'Counsel and mastery for war.' Now on "whom do you trust that you revolt jagainst me?

say, yea, a word of the lips, 'Counsel and mastery for war.'
Now, on "whom do you trust, that you revolt 'against me?
Behold! You trust on a "staff," "this 'bruised 'reed, on
Egypt, which, when a man is supported "by it, "then it
enters into his palm and pierces it." So is Pharaoh, king of
Egypt, to all those trusting "in him.

This first summons to surrender was verbal; initially it was intended for Hezekiah. It used the imperative voice; "say to Hezekiah." Eliakim, the new leader, was to tell Hezekiah what the "great king" said. The message began by derisive expressions as to the trust entertained by Hezekiah. The trust amounted to a reliance on words of the lips and these had no higher value than that they were mere counsel that Jerusalem had mastery for war. So thought the Assyrian. If the policy be supported by aid from the king of Egypt (and this had been sought by some in Judah), it would be thoroughly abortive. But Hezekiah did not agree with this policy, and so too Eliakim, and he held this leading position in the household because of his agreement with Hezekiah's reliance on Ieue. In 2 Chronicles 31:7, 8 we read the noble and encouraging words of Hezekiah to the officers which he set over the people. They are the thoughts and words of one who looks to Ieue. Hezekiah sought to inculcate in his leaders the same trust he himself had.

FEIGNED CONCERN FOR THE PEOPLE

""And, in case you are saying to me, "In Ieue, our Alueim, we trust," is it not He Whose 'fane heights and 'altars Hezekiah 'took away awhen he is saying to Judah and to Jerusalem, 'Before 'this 'altar shall you worship 'in Jerusalem'."? In bringing the summons that Jerusalem shall be surrendered, the grand cupbearer pretended to show his solicitations for the people, and so he points out the weakness which lies around Hezekiah's outlook; "In Ieue, our Alueim, we trust." Hezekiah has restrained the people from using the fane heights for worship, having destroyed the idolatrous altars thereon. This point is stressed to the people, with the implication that their deity has been displeased and that this must make useless any attempt at resistance!

The Assyrian King's ignorance is shown in the words: "Whose fane heights and altars Hezekiah took away." He has formulated in his plans the avowed intention to dominate Ieue's people, the very nation which He, Ieue. is disciplining with a view to teaching all other nations of the world how irreverent and vain was their idolatry. The Assyrian has not learned that Ieue is the one living Alueim. Who at Sinai established His covenant with Israel and gave His law with its precepts, the first of which reads: "No Alueim is to be yours besides Me" (Ex. 20:3). The fane heights were an actual disobedience of Ieue's instructions. Hezekiah's destruction of the fane heights was an act of obedience by which the land was to be cleansed and restrained from copying the idolatrous practices of the surrounding nations. Hezekiah was Ieue's king and he ruled for Ieue, seeking to promote the welfare of His people according to Ieue's law and the divine service He prescribed for them.

A PLEDGE SUGGESTED

"'And now, pray, give hostages to 'my lord, 'the king of Assyria, and I will give to you two "thousand horses, if you can to put your riders on them. aThen how will you reverse 'the 'face of one viceroy of my lord's 'smallest servants? Yet you yourself are trusting on Egypt for chariots and for horsemen.

The Assyrian urgings are now pretending great concern for Judah. The grand cupbearer suggests some-

thing thoroughly paradoxical: They should seek favor by a pledge to his lord. Assyria could provide horses as well as Egypt. Could Jerusalem provide the riders? The intention is to indicate the fatal weakness of Jerusalem, for, if they were not able to show that much strength in riders, how then could they expect to reverse the face of the smallest servant of the Assyrian king? Assyria could make such a proposal, for they more than matched Judah's trust in Egypt for chariots and horsemen.

MORE FALSENESS

"'And now, apart from Ieue, did I come up on against this land to ruin it? Ieue said to me, "Go up to this land "too ruin it."'" 10

The impiety of the grand cupbearer grows, for he suggests, almost as a climax, that Ieue is distinctly against Jerusalem. In asking whether he came against Jerusalem apart from Ieue, the grand cupbearer asserts that Ieue said to him: "Go up to ruin this land." this be the case, then, in a sense, there is no reason for further resistance; matters are wholly beyond any expectation! This is the aspect pressed upon Jerusalem. With Ieue against His people, and the Assyrian at Jerusalem's gate, it is folly to hold out against Assyrian strength, when used at the instance of Ieue! The full truth is that Ieue has spoken of Assyria as His menace to other nations (10:5, 6) but not to Jerusalem. At this juncture Eliakim intervenes.

ELIAKIM MAKES REQUEST

And saying are Eliakim, and Shebna and Joah to the grand cupbearer, "Speak, pray, 'with' your servants, 'with us' in Syrian, for we have hearers, and you must not speak "these words' to us in Jewish. 'And why are you speaking' in the "ears of the people, 'these mortals 'who are sitting' on the wall?" 11

The derisive message from Sennacherib was being spoken in the Jewish language and within the hearing of the people sitting on the wall. This was serious since

it could only serve to terrify the people and so aid the Assyrian demands. Consequently Eliakim and his companions prudently request that the interview be continued in Syrian to avoid speaking to the ears of the people. "Jewish" is the exact term for the language of Jerusalem, at that time. Hebrew was the term at a later period. Of course, Syrian (also known as Aramaic) was the language usually spoken by the grand cupbearer. Eliakim's suggestion was not at all acceptable to the grand cupbearer who was quick to turn his words to address the people directly, and so make full use of the circumstances.

(To be continued)

DAVID McINTOSH MANN

Born in Burntisland, Scotland, Bro. Mann was for many years the leader of the Los Angeles meeting which met at Studio Hall. He passed away on Sunday, July 10th, at the age of 88. He had suffered a number of strokes recently, but had continued the meeting in his home for the past few years.

A graveside service was conducted by Ernest O. Knoch, at Forest Lawn in Glendale, at 12 noon on Wednesday, July 13th. Appropriate Scripture texts were read, and one of Bro. Mann's favorite hymns was recited. Surviving are his wife Jessie, daughter Mrs. Mary Reid, son David, four grandchildren and four great grandchildren.

FOR OUR GERMAN READING FRIENDS

"Der Fürst des Lebens muss einst alles erben" is the title of a 250-page book of selected German writings on Israel and the body ecclesia by the late Professor Ernst W. Ströter, who was a highly esteemed friend of our late brother A.E.K. The cloth-bound volume (\$3.75) has been published by Paulus Verlag, Stuttgart, Germany. You may order direct, or we will pass on your order to them.

We have tentatively planned to print excerpts from Bro. Ströter's English volume "The Glory of the Body of Christ" which is now out of print.

H.H.B.

CONCORDANT MISSIONS

Here are excerpts from recent letters received from our missionaries in various parts of the world:

From Nigeria: "With grateful thanks to God I send you this report of His grace and blessing on our ministry in Nigeria ...On 17th of May 1966, the Lord was directing us to a place called Ikot Okoro Ata. While we prayed and sang from our hymn book more than 50 men gathered around us. Bro. John stood up and preached on salvation of all. He referred his listeners to 1 Tim. 4:9-11, 1 Tim. 2:1-7, Rom. 5:18, 19 etc. A young man who did not know anything about God, and who was a juju worshipper, when hearing this salvation preaching by Bro. John, knelt down and requested prayer. service he called us to come, and he burned his juju. We were happy to see what the Lord was doing for this young man. Praise the Lord. He had spent more than \$500.00 on this juju. After the burning, we distributed the tract called "The Salvation of the Unbeliever." The villagers invited us to open a Concordant Church and Bible Class, which we hope to do when we are able May God bless you." I am. your brother, Rev. Raymond J. Akpan, Concordant Missionary,

From India: "My brother-in-law...has a wound (which) did not mend...he consulted a doctor who prescribed four penicillin injections . . . After the second injection, penicillin allergy made him so much worse that we all became anxious . . . He has no children so I had to keep close to him. He is the managing trustee of a very big orthodox Syrian church. Today the vicar of the church paid a visit ... After making inquiries about the uneasiness etc., as he knew pretty well about my work for the Lord, he began to question me about some facts from the Bible. After answering very satisfactorily, his attention was brought to the fact of universal reconciliation. He was very attentive and came to the conclusion that it must be certainly so because of His infinite love ... He spent two and a half hours with me... Irrespective of denomination, pastors and laymen in the Lord's work are being helped and I thank God that He strengthens me to help the poor and the Till the end of August the famine will be severe sick ones. and afterwards, the harvest may ease the tension, which also is doubtful because the drought has affected the crop... Everything is in His control and nothing escapes unnoticed. Great is our God ... Pray with me, dear brother." By grace,

From the Philippines: "I have been longing to write you and to thank you and the brethren there in Jesus for yours

and their love and interest that they have in our salvation. The Concordant literature is blessing our English speaking people with the truth in their sure salvation, and for more blessing, I am led to ask you to send us some more of the following publications: (The list includes 100 copies of "The Salvation of the Unbeliever.") I got letters from Pastor Cadiz of Lombongay, Mabenay, Oriental Negroes, and from Pastor Publio Postrero of Meragiran, Kiokong, Maramag, Bukidnon, asking me to come to them for more Bible truths, and light on universal reconciliation—the churches under their care need the Bible light... Pray for us in the Philippines."... Yours sincerely in the service of the Master Jesus Christ, W. L. Rodriguez.

From Arizona: "God has been blessing this little Indian Mission, because we honor His Word. You keep praying for us, and for our Indians under our teaching ministry... We thank God for the Concordant Scriptures, which have been an eye opener to many of us... Indian believers here on our Hopi reservation. Praise God for that wonderful version of the Scriptures... Thank you again for your great and wonderful help to His work here in Oraibi. May God's blessings rest on all of you who are laboring with us, among our Indian people." We remain, Your brethren and Sisters in Christ Jesus Our Wonderful Saviour, Mr. and Mrs. Fred A. Johnson.

From China: "We have good reports from Taiwan. The work there is going real well, prospering in many ways. David Wang is at present in Hong Kong holding a series of meetings there. Later on he will also go to Thailand, then back to Taiwan. Here in Tacoma we are still keeping up the Chinese sailors work. Last Thursday and Friday we went to a ship from Hong Kong and saw the people. We left a package of tracts and books for them to give to the crew. We also had three cartons of clothes for the poor. We are very happy over the good results we have had with the sailors and the students. We wish to extend a hearty thanks to you and all who do remember us and the Chinese in prayer and with pecuniary assistance." Very Sincerely yours in Christ, Abraham L. Heidal.

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Alberta and Ernest Knoch Concordant Publishing Concern

The Secret of the Resurrection

CONSOLATION IN EXPECTATION

(1 THESSALONIANS 4:13-18)

PART I

Console one another with these words (1 Thess. 4:18). The earliest revelation concerning our future fate was given to saints sorrowing for their loved ones. And to this day there are no more comforting words for the bereaved believer than Paul's message concerning those who were put to repose in Thessalonica. Here we have the balm we need for our wounded feelings when a beloved believer is put to repose. All has to do with our future experience at His presence. It is a solace for our souls. In this it differs from Paul's revelations to the Corinthians, for that gives us the glories of our resurrection bodies, and ends with an exhortation to abound in the work of the Lord (1 Cor. 15:58). The expectation of our calling (Eph. 1:18; 4:4) with all its glories as the complement of the Head of all future rule, appeals to our spirits. We shall consider only the first of these aspects of our expectation at this time—the consolation of our souls.

To fully appreciate Paul's consoling words to the Thessalonians we should seek to transport ourselves into their special circumstances. After Paul's call to Macedonia (Acts 16:9), and his release from the Philippian jail he came to Thessalonica, where there was a synagogue. For three sabbaths he argued with the Jews, with the result that some of them were persuaded. It was a rather discouraging harvest for the great apostle among his brethren according to the flesh. But, in contrast to the few Jews, a vast multitude of the reverent Greeks

believe, and of the foremost women not a few (Acts 17:4). Moreover, the Jews of Thessalonica made up a mob and sought to persecute Paul, and even followed him to Berea.

The attitude of the Jews and gentiles in Thessalonica is characteristic. It is most important that we grasp the situation, if we would fully appreciate the force of Paul's epistle to them. Paul had a number of ministries. In Acts we find him bearing the message of the kingdom to the Jews of the dispersion. Jersualem and Judea had rejected the testimony of the twelve. Paul then carries the kingdom message to those scattered among the nations. In his early ministries he always acted on the principle, to the Jew first. So it seems that his principal efforts in Thessalonica were directed toward reaching them, although the result was that he reached the nations. It may be this background which leads him to write, "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..." (1 Thess. 1:4, 5). To the Jews the message came in word only, for God has chosen the gentiles. It was a small epitome of the present work of God, and needed only the conclusion to make it complete. And this is given us in Paul's epistle.

Paul seems to have spent his time in Thessalonica chiefly in arguing with the Jews, seeking to prove that Jesus is their Messiah (Acts 17:2, 3). He was not allowed to stay much more than three weeks, hence he had not many opportunities to teach those among the nations who had believed, what he later wrote to them. Had he done so, his revelations concerning the future would not have been at all agreeable to the Jews who might be present, for this epistle practically involves the repudiation of Israel. Neither could these things find any record in the book of Acts at that time, for they go beyond the theme of that treatise, which closes, once the

Jews among the nations finally reject the kingdom message. Most appropriately, this new revelation is made in writing, not to the few Jews in Thessalonica, but to the gentiles. To them, in their sorrow, God is pleased to reveal a future coming of our Lord which was quite unknown to the prophets of old, or to the disciples of our Lord on earth.

Under the circumstances we can readily see why the Thessalonians should be ignorant of what the future had in store for them. They probably were not ignorant of the destiny of Israel. Probably they had heard much of what Paul had said to the Jews, and of the glorious return of the Messiah to set up the kingdom. They had been accurately informed concerning the times and the The day of Jehovah, coming as a thief in the night, was no mystery to them, even though, in the second epistle, it would seem that they were later alarmed by a letter, supposedly from Paul, teaching that the day of the Lord was already present (2 Thess. 2:2). In reading the Thessalonian letters let us always remember that the background is Paul's heralding of the kingdom to the Jews. Then we will not be perplexed by the many allusions to that which concerns them at the time of the end. Of their own expectation they were ignorant, but not of the expectation of Israel.

Perhaps, in their first love and abounding joy, they hardly gave any thought to their own future. But this was forced upon their attention in a most tragic manner, for some of their members died, and the first thought concerning their loved ones was that they would miss the anticipated kingdom. What would become of them? The faithful Jews would be raised to have their portion in the kingdom. Even the proselytes would have some share in that glorious day. But their reposing friends—nothing seemed in store for them, for nothing had been revealed. It was a sorrowful outlook. Paul later reminds the gentiles of it in his Ephesian letter: "Wherefore, be

remembering that once you, the nations in flesh... that in that era you were...guests of the promise covenants, having no expectation..." (Eph. 2:11, 12).

It is not easy for us to put ourselves in the position of such as the Thessalonians at that time. Israel still monopolized all prerogatives. The Thessalonians had gone to Jewish meetings to hear the evangel. They had believed on Israel's God, and they no longer had one of their own. They had no political rights in Messiah's kingdom, for they were alienated from its citizenship. As to the covenants they were merely guests. Perhaps no better picture can be given of them than that which our Lord Himself used—they were hardly more than puppies at Israel's board. But what distressed them was not their present state, but the future of their dead. They had no "hope." Of what use were all these future glories to them, if they were to have no part in them?

No marvel that the apostle did not want them to remain in ignorance! They had an expectation, a glorious prospect, a hope more marvelous than that of Israel. This he now proceeds to unfold to them (1 Thess. 4: 13-18). It is the great antidote for hearts sorrowing over those who have died, or rather, according to the expressive figure used by the apostle, who have laid their weary limbs down for sweet repose.

"Those who are reposing!" What comfort there is even in these words! Some of us have loved ones whose lives, at least in part, were anything but repose. There was toil and anguish, and the daily ordeal was like the torture of the rack, until death mercifully released the groaning frame. How often did we wish that some miracle could be wrought to provide a transient rest! And now comes death. Is it really an end of suffering for the time? That alone is cause for thankfulness. Yet we know what glories lie beyond. And, indeed, our sorrow is not like that of others, who see naught ahead but the black shadows of an unknown night.

The Thessalonians looked for the coming of Messiah and hoped to survive until His presence on the earth, but they had no definite idea as to their own place in the future. We need not be surprised at this, for thousands today know even less than this and are satisfied with a mere consciousness of salvation. Other thousands consider the Lord's coming too deep a subject for this life. Its intense practical value in this vale of tears is often unheeded until some great sorrow sinks the soul in despair, and loosens its hold on the things of this evil eon.

The foundation on which our every expectation rests is the resurrection of Christ. For our souls, our bodies (1 Cor. 15:14), and our spirits, our faith is directed to the empty tomb near Golgotha. "If we are believing that Jesus died and rose," all else is possible. those for whom He died must share in His resurrection. Let us note the names here. It is Jesus, our Lord's personal appellation, which presents Him as Saviour. This reminds us of Paul's amplification of this very point in his epistle to the Romans. There righteousness is reckoned to those who are believing on Him Who rouses Jesus our Lord from among the dead. Who was given up because of our offenses, and was roused because of our justifying (Rom. 4:24, 25). He was not roused because of His own justness, but because we had become just. He was made sin for us, and, until expiation of our sin had been made, until we were utterly cleared from its slightest taint, until we were justified. He could not be roused.

To believe "that Jesus died and rose" involves ever so much more than the casual reader apprehends. It is, so to speak, the salvation of our Saviour. And this involves our future welfare. The work which He accomplished for us led to His being roused by God and guarantees our own resurrection. Through this Saviour, God will lead us forth with Him. And this applies to all, even to the far-off gentiles like the Thessalonians, who only listened in on Paul's arguments with the Jews, and

who only wished a few crumbs from God's redundant provision for themselves.

But this great truth was not enough. It would give rise to questions. The dead will be raised, but When? Where? How? Will it be at some far distant time, the "last day" (John 11:24) of which Martha spoke at the grave of Lazarus? Will the dead miss all the bliss of being with Messiah in the day of Jehovah? Will we be separated from them in that day? How long will the ones who survive until that day precede those who have fallen asleep? And, since the Messiah is the King of Israel, how will it be possible for any of us to be with Him in His exalted and exclusive majesty?

These questions could not be answered by an appeal to the prophets, for the situation is just the reverse of that contemplated by them. "Rejoice, ye nations, with His people." would almost need to be read backward, as, Rejoice. His people, with the nations. Paul was not succeeding in his efforts to reach Israel. The nation, as such, even in the dispersion, was rejecting their Messiah, and their expectation of possessing the kingdom was receding. In contrast with this, multitudes among the nations were believing notwithstanding Israel's apostasy. If this goes on (as it did), then Israel will not be blessed at all, hence will not be in a position to dispense blessing to others. It is clear, therefore, that God will need to step in and resolve the dilemma. A new revelation is needed. And this is just what the apostle receives, and what he passes on to the sorrowing Thessalonians.

A FRESH REVELATION

"This we are saying to you by the word of the Lord ..." This solemn formula is not often used in God's later revelations. It marks a new departure, a fresh unfolding of God's ways. It is useless to seek for this revelation in any previous portion of God's Word. No prophets mention it. Our Lord said nothing of it. Even the Circumcision apostles, in their later ministries, give

no hint of the glorious event which Paul is about to foretell. More than that, this "word of the Lord" concerning our recall from death introduces a wedge between the recipients of Paul's evangel and the Circumcision gospel which eventually split them wide apart, so that, not only in their future expectation, but in all else they constitute a distinct and different work of God, dependent, not on Israel's acceptance of the gospel, but on her rejection of God's Christ.

As the main motive of the apostle is to console, he first assures the Thessalonians that they would not get ahead of their reposing friends. "We, the living, who are surviving unto the presence of the Lord, shall by no means outstrip those who are put to repose..." This alone should have satisfied the Thessalonians, and dried their tears. But this sorrow of theirs, and its consolation, is only a God-made opportunity which must serve a higher and a greater purpose. God's grace has been dammed up so long that it must overflow. The sorrow of the Thessalonians has opened up a crevice for it to flow forth. But the crevice soon widens into a crevasse, and breaks down the dam of legalism and fleshly privilege, bringing floods of blessing to the nations.

God knows the end from the beginning, so it comes that the first real revelation concerning God's present work of grace among the nations deals with the closing scene of this administration, if, indeed, it should not be counted with the next. Then "the Lord Himself will be descending from heaven with a shout of command, with the voice of the Chief Messenger, and with the trumpet of God, and the dead in Christ shall be rising first." Marvelous moment! Ecstatic expectation! Most entrancing sound! Those blessed lips have already given commands to His own, but none to compare with this! When will the voice of the Chief Messenger bring mankind more bliss, or trumpet blast sound sweeter?

The Lord Himself-and not another! We, sinners of

the gentiles, unworthy of a place at Israel's board, would be highly honored to have Him send the meanest of His servants to call us back to life. How marvelous if He should delegate an archangel for this task! In His unveiling, when He deals with the earth in judgment, much of His work is delegated to mighty messengers, who fulfill His will. Let us charge our hearts to give due heed to the favor which is poured forth upon us in this precious phrase. To be sure, we are last, and least deserving. Yet, in this new dispensation, which has its birth in this very revelation, the last are made first and the least greatest. Even in the kingdom He will do much through His servants, such as David, and His apostles, who will rule the twelve tribes, but when He bids us to His presence He will come Himself to raise our bodies, rouse our souls, and vivify our spirits, to make us fit and welcome in our celestial home.

Three sorts of sounds combine to recall the dead to life and vivify the living. One is an inarticulate sound, the trumpet's stentorian tones, which will raise the bodies of the dead and change the living. The second is the voice, of a *Messenger* bringing tidings of great joy. The third is an *order*, a command to be obeyed.

THE VOICE THAT RAISES THE DEAD

The voice of the Chief Messenger is none other than the voice of our blessed Lord, Jesus Christ, the Son of God. No so-called "angel" can raise the dead. Not even Michael, or any other archangel, can wake the sleeping saints. The hour is coming when the dead shall be hearing the voice of the Son of God, and those who hear shall live. For even as the Father has life in Himself, thus also He gives to the Son to have life in Himself... The hour is coming in which all who are in the tombs will hear His voice, and those who do good shall go out into a resurrection of life (John 5:25, 26, 28, 29). And this same voice gave a foretaste of its power when, in later

days, it clamored loudly at the tomb of His dear friend, "Lazarus, come out hither!" And the dead man heard and obeyed that vivifying voice.

In His dealings with Israel, in heralding and setting up the kingdom, God uses many messengers. John the Baptist was sent before the Lord to prepare His way. Gabriel was sent to announce His birth to Mary. Many mighty messengers will be employed in the judgments which usher in the kingdom. Wherever God needs a courier to carry His messages or carry out His decrees, especially when these are not in direct harmony with the heart of His great Mediator, or of a nature which He cannot perform, He uses other messengers. Our Lord could not announce His own birth, so Gabriel came. Christ could not be His own forerunner, so John the Baptist was sent. Christ's great function is to save, not to destroy, so the destructive judgments of the end time are delegated to other messengers. But when the time comes for the deliverance of our bodies He takes the announcement of this glad message upon Himself and we will hear the news from His own mouth, as the Chiefest of all God's couriers.

THE TRUMPET OF GOD

Only God can call dead bodies back to life, yet He has delegated this power to His Son, our Lord, Jesus Christ. This is pictured most perfectly for us in the phrase "the trumpet of God." By using a trumpet a man may magnify the power of his voice beyond all human proportions. In using the divine trumpet, His voice reverberates with the power of God, which alone can raise the dead.

In the beginning God worked by means of His spoken word. God said, "It shall become light," and it is becoming light. Resurrection is a much greater work, so is appropriately pictured by a much more forceful sound, by which life is given to the dead, as well as immortality

to the living. Though listed last, it would seem that this will be the first of the sounds to be heard, for how can the dead hear a message or hearken to a command unless they have been brought back to life? As Paul told the Corinthians, the work of resurrection will take but an instant to transform the corruptible to incorruption and the mortal to immortality. The trumpet will sound, but nothing will occur until the concluding blast. Then, presto! change! the greatest miracle of the eons! A.E.K.

(To be continued)

HOW PRECIOUS IS GOD'S WORD TO YOU?

WHEN PAUL WAS IN PRISON what was it that he asked to have brought to him? The scrolls, especially the vellums (2 Tim. 4:13). When Paul told the Ephesian elders that they would see his face no more, to whom did he commit them, and what did he commend? To God and to the word of His grace (Acts 20:32). When Daniel was in the deportation, to what did he turn for light about deliverance? The writings of Jeremiah (Dan. 9:2). While Tyndale was in the dungeon, what did he specially plead for in his list of modest requests? His Hebrew Bible and grammar and study tools. When Adam wended his way out of the garden now denied to him, what was among his pitiful possessions? His tablets containing the creation account as found in Genesis 1:1-2:4*.

What is it that the Adversary attacks always and all ways? The Word: spoken, living, written. Most of our homage to the Word is hypocritical. We honor it with our mouths, yet our minds are so often occupied with

^{*}For a fascinating book of great value read New Discoveries IN BABYLONIA ABOUT GENESIS, by P. J. Wiseman (Wheaton, Illinois: Van Kampen Press, Sixth Edition, 1953).

thoughts which are far from its contents. We dishonor it even in our professed honoring of it. We say we love His Word with all our heart and soul, yet we refuse to love it with all our mind, as well. How often we are little men, afraid to study the Word scientifically lest we find our intellect demolishing what our faith is embracing! Much too frequently our faith is a groundless faith; it is not founded on the facts. Why should we fear to ferret out the facts which God has revealed, that they might form the foundation for our faith? Are the facts which faith accepts inimical to reason and at war with intellect? God made the heart for believing, the eye for seeing, the ear for hearing, and the mind for—what?

The only way to truly honor both the Giver and His gifts, is to accord to them the attention God says they must have. This is especially true of His Word. Honoring it with our mouth only, can never take the place of daily searching to master what it says, and then practicing its precepts. If we really believed that God addresses us through His Word, would we continue to slight it as we do?

What three things do we need, if we are to extricate ourselves from the ruins of unbelief? First, a readiness of mind to receive. A person can be taught nothing if he thinks he already knows it all. To be taught, one must be teachable. He must be reachable and amenable. Thus the cliche, "My mind's made up. Don't confuse me with the facts," should have no place in our thinking.

Second, daily searching to see if what we hear or read is as the Word has it. To search means to track out what is in the Word. It means to make diligent inquiry; to trace out, as did the prophets, the subject of salvation. It means to be diligent. It means to judge or sift again.

After readiness of mind to receive and daily search-

ing to see, what should follow? The third: therefore, many believed (Acts 17:11, 12).

Faith comes by hearing God's declarations. Man does not live by every word that proceeds out of the mouth of a collaborator, but rather by every word proceeding out of the mouth of God (Matt. 4:4). When did you last feed on His living, active, powerful Word? When did you last check up on the sermon you heard to see if you were being misled about death? About salvation? About destiny? About soul? About time? When did you last examine the latest religious book—"best seller"—to see if it dealt out death or ladled out life?

No one can deceive you unless you want to be deceived. Only where there is no love of the truth (for your salvation) is there a fatal capacity for strong delusion, which would allow you to embrace a falsehood (2 Thess. 2:10-12).

To what shall we turn if we turn not to the Word? To conscience? To inward intuitions? To enlightenment? To one special magazine? To one particular man? To one definitive theology? To one cast-iron creed? To one denomination? To a selection among the early church fathers? To those claiming to be in the apostolic succession? To a local church? To our unaided reason? To our fund of common sense? To the leadings of our devoted heart?

NO! And again, NO! Only by turning to the Word of God as illuminated by His Spirit, may we recover the mind of Christ about the things of God. To the Word of God, only, solely, exclusively, absolutely. To the Word of God; reliable, authentic, accurate, inspired. To the Word of God, written. We need nothing else, we need accept nothing else, we need heed nothing else.

—CONTRIBUTED

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THE THINGS OF GOD

IN PAUL'S FIRST LETTER to the Corinthians three things of God stand out in high relief. The power of God, the wisdom of God, and the spirit which is of God. Wonderful qualities when we think that each is sustained by the character of Christ, and finds its climax in Him. They are rich in contrasts, too, as observation will show. And, to experience them is to know true blessedness.

The Power of God. How few associate this with Christ! How rarely, if ever, do men think that "the universe has its cohesion in Him," and that at long last it will be for His delight! Now, rather, they consider creation to be utterly theirs, and harness its powers regardless of Him. Acting "in accord with the chief of the jurisdiction of the air" they make life a continual whirl. From swift locomotion on land and sea and in the air the element of speed has entered life at every point.

Faster and faster! What is life but speed? It seems man takes a madman's vow or creed To gird the earth more swiftly than before, And perishes to hoard some minutes more. What matters it, the wastage of man's brains, If he on land, in air, or water, gains Some farther pace without a time's beat lost? Faster and faster! Who shall count the cost?

Happy are those of God's people who can live their lives apart from the inexorable demands of this evil age. But for those who cannot, there is always the showing of God's power in the hidden ways of the heart. And His quietly moving power is as the manna and dew from heaven.

Living as we are in the day of God's silence, it is not given us to see the marked evidence of His power as permitted to those of old. But the record remains for the wise to learn. Think of the arrogant demeanor of Nebuchadnezzar, and the way God dealt with him.

He had been counseled and warned by Daniel, yet continues in his course. Then, one fateful hour, he proudly declaims: "Is not this Babylon great that I have built to be the capital of the kingdom, within the might of my safeguarding [walls], for the esteem of my honor?"

And while the declaration was yet in his mouth, the divine judgment fell. With reason gone, he was driven from the haunts of men, to learn among the beasts the power of God. What a lesson, and what an acknowledgment! Mark his testimony:

"And at the end of the days I, Nebuchadnezzar, lifted up my eyes to the heavens, and my knowledge is returning to me. Then I blessed the Supreme, and I lauded and honored Him Who is living for the eon, [seeing] that His jurisdiction is an eonian jurisdiction, and His kingdom is with generation after generation. All abiding on the earth are reckoned as naught: according to His will is He doing in the army of the heavens and with those abiding on the earth. And no one will actually clap with his hands and say to Him, 'What doest Thou?'

"Now I, Nebuchadnezzar, am lauding and exalting and honoring the King of the heavens, [seeing] that all His deeds are verity, and His paths [are] adjudication; and all those walking in pride He can abase" (Dan. 4).

The power of God! What a wondrous sense of it shall we know when our bodies are raised in power! Or, if living, are changed! Transfigured, to live in the long, long day of His power, His wisdom, and the spirit which is of God!

The wisdom of God! Of what quality is this! If it is the part of wisdom to make the highest use of knowledge.

then what wisdom that must be which is from above! James describes it as "bulging with mercy and good fruits, undiscriminating, unfeigned."

How different is human wisdom with its keyword, "know thyself." A vain, futile philosophy, this turning of man to himself. And what is the outcome? God is not glorified or thanked as God. For, with all the vaunting of human intelligence, and of systems of education, man is still steeped in pagan philosophy. Things that are of God are not attributed to Him. They are praised, but not as of Him. As virtues they are extolled, and even personified in sculptured stone and bronze. Victory, peace, pity, justice, learning, industry, thrift. These are your gods, vain world, and their praise your wisdom.

But to know God and to acknowledge Him in all things, what weakness and folly! Yet how satisfying! And how heart-impressive that "not many wise according to the flesh" are in the circle of God's choice. Our wisdom, if any, is God-imparted, because God-desired. Our thanks, therefore, are given, not to "providence" or "heaven" but to the great Provider, God. Even to the God and Father of our Lord, Jesus Christ, "Who became to us wisdom from God."

Of what value is the wisdom of the schools—of Roman or Greek philosophy? It does not save modern intellects from superstition. As an agnostic wrote many years ago: "I am quite unable to see that the cultivation of the masses has reached a point at which paganism is made impossible by the intelligence of mankind." Intellectual knowledge is no safeguard against the unwisdom of belief in omens and auguries. It is too easily the prey of that great presiding genius, "the authority of darkness."

The pure wisdom, altogether of God, and resident in His Word, is alone our safeguard. Especially the towering strength of it which inheres in the prison epistles of Paul. Taught thereby, we look past the things of time and sense, which, although making our environment, are always at God's disposal. This is a fact we may verify daily. A fact which makes us truly wise, even to a fuller reliance on the living God. For it is our wisdom to relate our lives altogether to Him; to see and restfully realize cause and effect as of Him.

Human wisdom lacks this satisfying relation. It has no anchorage for the spirit. There are no tender, sustaining qualities such as inhere in God's wisdom. The world's philosophy is more for the head, the human will. Yet, as a writer well puts it: "Any man who tries to handle life merely with the technique of energy, activity, and busyness, comes at last to the place where he cannot go on. When tragedy befalls, and the heart is stunned or broken, one cannot handle that merely by being energetic."

No. The heart must have entered into God's wisdom, governing itself and keeping itself thereby. For out of it are the issues, the outgoings of life. And, blessed be God, He has given us to perceive many precious things as of and from Himself. What perception is here! And all because reception has been ours of the spirit which is of God.

The spirit which is of God! Again, what a contrast! "Not the spirit of the world." And the world has its spirit as we too well know. It has its course, its ways as a system swayed by its god. A glamorous, insidious spirit, too, is that of the present era. Humanity and civilization are the things that count. Yet how little they count with God, except as in and for Christ, its Ruler yet to be. Now, however, it goes its way, "for everything in the world, the desire of the flesh, and the desire of the eyes, and the ostentation of living, is not of the Father, but is of the world" (1 John 2:16).

The spirit of the world is a restless, questing spirit. Being of the world it is always and only intent on its own pursuits. Its only pauses are for the praise of achievements. In the words of a prominent statesman: "The human mind, in this stage of civilization, seems to be circling round like a homing pigeon that has been released and is deciding the direction of its flight." Yet, obeying its instinct, the pigeon almost invariably makes for home. Not so, the spirit of the system with which men are so enamored. God, it thinks, is a long way off. And so it must needs look to other gods and lords. The god of forces, the lord of pacts. They will show the way. Thus, the spirit of the world.

How serenely above this world's disquiet, is the spirit which is of God! A spirit of power and sanity, never wanting in its upholding strength. Being of God, it has the qualities of peace, patience, and expectancy: Those things which are of the very depths of God. And, as it is lived in and drawn on, it becomes as deep water to the expert swimmer. Indeed, we are brought thereby to our desired haven. But we are not receivers only. For, as we experience and perceive "that which is graciously given to us by God," we are to be givers, dispensers. We are to be "sowing for the spirit."

Our perception, gathering strength as the years pass, should show effect—an effect potently revealing itself in the realms of thought, speech, and action. The spirit which is of God can permeate all, and should. Indeed, we are to "become imitators of God." O that we took fuller advantage of that high honor! To think as God thinks. To speak and act in divine fashion. It seems impossible. Yet One has truly fulfilled this great ideal. To Him it was given to voice the very thoughts of God, and to act as God to and for the sons of men.

He revealed as no one else the spirit which is of God. On all occasions He expressed that spirit. In thought and word, demeanor and deed, He and He alone, was as God to men. And, blessed be God, in still greater measure, He will be again. We are, then, to let this disposition be in us which is so wondrously in Christ

Jesus, remembering that our lot as cast in Him, is of pure grace.

Grace, therefore, should mark both speech and deportment. Words carry more weight, and deeds influence more truly when they are the expression of a quiet, gracious spirit. For, as we have obtained the spirit which is of God, we should display it. It is a gift from God, to be given out. And what giving there might be if our reception of God's spirit mounted higher. But this can only be as our hearts are kept immune from the inrush of the world.

A wretched thing it were, to have our heart Like a throngéd highway, or a crowded street, Where every idle thought has leave to meet, Pause, or pass on, as in an open mart;

Or, like some road-side pool, which no nice art
Has guarded that the cattle may not beat
And foul it with a multitude of feet,
Till of the heavens it can give back no part.

But keep thou thine a holy solitude,

For He Who would walk there, would walk alone:

He Who would drink there, must be first endued With single right to call that stream His own;

Keep thou thine heart, close-fastened, unrevealed, A fencéd garden, and a fountain sealed.

Could written words be more true, for revealing the secret life of the heart? How utterly, in our life Godward, are we alone! Yet, if we keep in accord with the spirit which is of God, how cleansed, enriched, and strengthened that life may be!

Thus have we the power of God to meet all weakness; God's ability "to do superexcessively above all that we are requesting or apprehending." And God's wisdom will make us wise above all earthly wisdom. It is "philosophy" which perfectly meets experience and observation, and which, in the life of the ages to come, will be fully realized. Then, enveloping all, will be the spirit which is of God; the spirit which, in Christ, we all shall

one day see, in which we shall be steeped. Things of God, of passing wonder! Things inspiring endless praise!

-Vol. XXVI, p. 219

1966 BALDWIN FELLOWSHIP

Paul's prayer remembrance of the Thessalonian believers that they shared with him in "the toil of love" provided the theme of the annual summer Fellowship at Baldwin, Michigan, July 29 through August 7. Realizing that the ecclesia at Thessalonica is a model even for us today, we endeavored to examine and follow their example. We studied especially the portion of 1 Thessalonians which seemed to dwell upon the example of the toil of love (2:13-3:13). The first prayer in this portion (2:13) reminded us that the toil must be based upon and produced by "the Word of God." Then we noted the suffering involved in the Thessalonians' toil of love (2:14-16) and in Paul's lonely struggle (2:17-20). Our apostle's example in continuing the toil by means of personal sacrifice (3:1-10) even when he was absent in flesh from the fellowship of his friends and Timothy's task "to establish and console" the brethren seemed to console and encourage us also.

Brother Bert Baker of Grand Rapids introduced the theme of the meetings with the first message, "Our Love for God." This was followed by an enlightening series of studies presented by Brother Guy Marks of Flushing on "love" as it relates to God's purpose, His judgments and "the complement." The subject of "Faith and Love" was covered by Brother Raymond Van Dyke of Grand Rapids. Other speakers were Dean Hough of Baldwin, Howard Hough of Almont, Samuel Boniacos of Milwaukee and David Anderson of Muskegon. Besides those from the Michigan classes many friends attended from Ontario, Illinois, Ohio and Indiana with some coming from as far away as Minneapolis, Denver, Boise, and Virginia.

The final prayer (1 Thess. 3:11-13) from our theme passage provided the closing prayer of the meetings. It is a prayer we wish to continue "for one another and for all."

D.H.

ANNOUNCEMENT OF 1967 FELLOWSHIP

The Baldwin Fellowship for 1967 is planned for August 4 through August 14. The theme will be "The Endurance of Expectation" with 1 Thessalonians 4 being the chapter for daily study. For more details write to Miss Dorothy Johnson, Rt. 1, Box 538, Baldwin, Michigan 49304.

Fellowship of the Faith

PAUL'S EPISTLE TO PHILEMON

I AM THANKING MY GOD

Paul leads into the subject of his epistle with thanksgiving: "I am thanking my God always, making mention of you in my prayers" (verse 4). At this point, Paul begins to address Philemon personally, using the words "you" and "your" in the singular from here on. However, we have one plural (Grace to you) at the beginning and another one at the end of the epistle (The grace...be with your spirit). They envelop the entire discussion of this letter. Paul commences almost all of his epistles with either thanksgiving to or praise of God. Thanksgiving (eucharistein) is the response in our hearts to the grace of God. And it is with this disposition in his own heart that Paul tries to reach the hearts of those to whom his epistles are addressed. Whatever he intends to discuss in any of them, he always begins by bringing this topic before the throne of God with thanksgiving. His disposition is never negative, which accounts for his great success as a Christian counselor and teacher.

Thanksgiving formed the very foundation of his prayer life, even when he submitted petitions and requests to his Lord. That this instance refers to his disposition in prayer can further be gathered from the word "always." We find it 27 times in his writings, eleven times with prayer alone. Why was Paul so successful in his work? Because he was so faithful in his prayers. Unintermittent thanksgiving is found only

within the sphere of the ecclesia of God. Paul does not cease giving thanks in spite of all kinds of depressing experiences on his path of humiliation (compare 1 Cor. 1:4; Eph. 1:16; Phil. 1:3; Col. 1:3; 1 Thess. 1:2).

MAKING MENTION OF YOU IN MY PRAYERS

It is only on four occasions (Rom. 1:10; Eph. 1:16; 1 Thess. 1:2; Philemon 4) that Paul uses the term, "making mention of you in my prayers." To make mention does not denote a merely casual mentioning as though almost in passing, but rather implies deep emotional involvement, a powerful grasping and moving in Thus being joined in soul, true spiritual fellowship will result which is indispensable for the upbuilding of the ecclesia. With thanksgiving, mention is made, sustained by prayer. This is the right approach in deepening spiritual fellowship among brethren. The road leads from me ("I am thanking") to the brother ("making mention of you") by way of "my God," with thanksgiving and prayer. The word "prayer" literally means TOWARD-WELL-HAVING (proseuchê) with the underlying thought of adoration. The result will be our meeting with God deep inside our heart, which forms the basis of successful Christian counseling.

HEARING OF YOUR LOVE AND THE FAITH...

In verse 5, Paul points out what causes his thanks-giving, i.e. "hearing of your love and the faith which you have toward the Lord Jesus and for all the saints." He does not mean that he is hearing of Philemon's love and faith because he has received some news concerning him. The apostle rather refers to the hearing deep within his heart. The saint is enabled to perceive the grace of God manifested in the brethren (compare Acts 11:23) and to hear their faith and love. Certainly Paul had had news concerning Philemon, possibly even through Onesimus himself. But such information alone is not sufficient

to enable us to attain to the true hearing within our hearts. This is why Paul closely combines this hearing with prayer and thanksgiving, and the deepening of spiritual fellowship.

We should take note that Paul here names love first, and then faith. Also, he does not refer to love in the sense in which the world sees it (as charity), but rather to agapê, the love of God which manifests itself within the ecclesia as love toward the brethren. In Philemon 4, love is named first since Paul wants to deal with it even more fully, as it buds forth beautifully within the sphere of the ecclesia of the Christian house.

Concerning Philemon's faith, Paul stresses that it is directed toward (pros) the Lord Jesus and into (eis) all the saints (idiomatically: for all the saints). And this is precisely what was needed in the solution of the problem with which the Apostle was confronted in this epistle. Faith must be directed toward the Lord and into all the saints. If Jesus is the Lord over the affairs of our life, then all our problems will find their solution to the glory of God, even the relationship between master

and slave, as in this instance.

Noteworthy here is the term "into all the saints." We will come to understand it best when we regard both love and faith as one concept. Love and faith combined are regulated by and directed toward Jesus, our Lord. In their practical application they reach out to all the saints. With these words Paul has already started preparing the way for Onesimus's return to his rightful master. It is within the intimate sphere of the ecclesia of the Christian house that this love and faith should be expected to bear fruit abundantly.

H.L.

(To be continued)

Please check your envelope NOW, and see if we have your ZIP code included in your address. If we do not, PLEASE SEND IT TO US AT ONCE. We must have it before we can mail your next issue. Send it along with your renewal. E.O.K.

CONSOLATION IN EXPECTATION

(1 Thessalonians 4:13-18)

PART TWO

A SHOUT OF COMMAND

ONE of the grave difficulties in this passage is our being snatched into the air. How can this be? It is not explained here, but fully expounded later in Paul's letter to the Corinthians. Even here, however, we have an indication of this secret of the resurrection, for only changed bodies could respond to such a command. Peter had the secret of it in his heart when he said to his Master, Who was walking on the Galilean waves, "Lord, if it is Thou, order (keleuson, the verb of this word)order me to come to Thee on the waters." Then came the shout of command, "Come!" And, descending from the ship. Peter walks on the waters, to come to Jesus (Matt. 14:28, 29). If He gives an order, it carries with it the power needed for obedience. Peter, alas! had not been permanently changed; his faith failed, and he began to sink. We need more than Peter's scant faith to obey the command that will call us up into the air to meet Him there. We will have glorious power in spiritual bodies, which will be equal to obeying any command.

The touching scene on Lake Galilee seems to picture Christ's coming to Israel in the days ahead. But be it they or we, what other order could He give than this one blessed invitation, "Come!"? "Depart!" is for those who know Him not. We would not be at all surprised if, in that supreme moment, when the last trump has transfigured our feeble and dishonored frames into glorious, powerful, spiritual bodies, the first word that we shall hear will be His order, "Come!"

When Peter heard it, he stepped down from the ship and walked upon the water. But we shall go up from the earth and meet Him in the air. Every such contrast is intensely significant just at this juncture, when God's grace is being switched off to another track. We, who are accustomed to the thought of heaven as our future home, can have little conception of the astonishment this must have created in Thessalonica. Our Lord returned with Peter into the ship. But there is not a single hint that He will return with us to the earth, but simply the statement that we are to be together with Him always.

All this is full of meaning, and worthy of much meditation. All is symptomatic, and points forward to the grace which was about to be revealed. All is contrastive. and indicates a change in God's dealings with mankind. The most important point is the position of our Lord. He is not on earth, hence the kingdom has not come. He is in the air, which is a higher and more spiritual sphere. He does not descend to the earth, though He undoubtedly does so later. This fact, however, is definitely excluded from this revelation, for it has no bearing upon it. If we did not have any further unfolding of this theme, we might not be able to see the significance of all this, but now that we know that our destiny is not terrestrial but celestial (Eph. 1:3), that our bodies will not only be vivified but changed (1 Cor. 15:52), and that our citizenship belongs to the heavens (Phil. 3:20). every syllable glows with a celestial light. The gates are opened to the great grace which is ours in Christ Jesus, and we get a small glimpse of our future glory.

There is a pleasing contrast between the orders given by our Lord and those issued by other characters in the sacred records. His commands bring blessing, theirs usually result in evil and even death. When He, in His compassion, wishes to feed the throng, He orders them to recline on the grass (Matt. 14:19) the better to receive His bounty. At Jericho, when the blind mendicant implores, "Jesus, Son of David, be merciful to me!" He is standing still and orders the blind man to be led to Him (Luke 18:35-40). Here we have a beautiful little foreview of His future coming to Israel. In those days they will be blind and deep in the depths of despair when He comes to restore their sight so that they may behold His glories and follow Him. The false rulers gave far different orders. The Idumean, Herod the Great, orders the head of John the Baptist to be given to Herodias' daughter (Matt. 14:9). Another Herod orders Peter's guards to be put to death (Acts 12:19). The orders of men bring suffering and death. His order, which all of His will hear, betokens life and lasting joy.

THE DEAD RISE FIRST

Once again the apostle reassures the Thessalonians in regard to those who are reposing. We shall by no means outstrip them because they will be rising first, before any of us leave the earth. As there is no consciousness in the death state, it has no practical effect on their expectation. It is just as if they had lain down to slumber, instead of dying. And that is why the apostle persists in speaking of "those who are reposing," where we would say "the dead." The fact is that they died, but the far more truthful figure is that they are reposing. When they awake they will not be in His presence. They will first join the living (who will have been changed, as we shall see later), and, as one company, just as if none had ever died, all together will be snatched away in clouds for meeting the Lord in the air.

Especial emphasis is laid on the simultaneous ascension of the saints. At various times teachers have arisen who claimed that the resurrection does not occur at one time, but that some, more faithful or more privileged than the rest, would be raised earlier. Some have even claimed that Paul himself reversed these words in a later

revelation, when he made known an "out-resurrection." But this is an eclectic resurrection, leaving the vast multitude of mankind in their graves. It does not even include those believers who are His covenant people. Paul's later characterization describes this resurrection, rather than distinguishes another from it. A careful reading will show that the words, at the same time, are not necessary for the sense, for the word together conveys the same thought. It is emphatic. Simultaneously, the dead and the living, if "in Christ," will be snatched away in clouds for meeting the Lord in the air. Whatever lack of unity may have been caused by division and death, all will be one the moment we hear His vitalizing voice.

THE LIVING, WHO ARE SURVIVING

The normal outlook of the believer of this dispensation of God's grace is not death but life. From Paul down to the present day the prospect put before the saint is the vivifying presence of Christ. From the beginning all have been kept in ignorance of the date when this will occur, for an imminent expectation is the most powerful and blessed means of producing a consecrated life. It was no mistake on Paul's part when he said, "we...who are surviving." It is a serious error and shortcoming on the part of critics, to condemn it because they hold no such vital hope. Day by day, hour by hour, moment by moment, the next event for which we yearn should be the trumpet's joyful note.

And in these last days this should be the case as never before, for the next administration is already in formation, the signs of the next era seem prematurely present, so that we sometimes wonder why we are still here, performing our little part while the stage is already being rearranged for the final act of earth's tragic misrule. We feel out of place and in the way, for all seems ripe for the day of Jehovah. The storm clouds are gathering, out of which will come the lightning and the thunder of

God's wrath. We view its on-coming terrors unafraid, for we know that, before the storm shall burst, we will be above it, safe and serene, in His presence. Surely there is no excuse for us in these closing days not to live in constant and joyful anticipation of this expectation.

SNATCHED AWAY IN CLOUDS

Clouds have their place in the air, hence the first thought which usually comes, upon reading this passage once, is that we shall be screened from the earth by vapory clouds floating in the sky. It may be so, but the absence of the article—not "the clouds," but simply "clouds"—and the close connection with the words "snatched away together with them in" suggests that it may be the saints, living and raised, who constitute the clouds here spoken of. That is, the saints will not go separately, but in company with others, in groups of sufficient numbers to form figurative clouds. Like these fleecy formations they will be composed of particles which can float in the air. The Lord will act like the summer sun on the surface of the water. Heavy as that fluid is, it rises into the empyrean at the sunbeams' call.

A would-be scientist might bring all sorts of objections as to the practicability of this event. One might say, "If all ascend from all over the earth, they will not meet, but scatter." But nothing is said here of ascending. The word snatched will allow of any direction. Not so many years ago some would have said that no sound could possibly be heard all over the earth at the same time. But that idea is now outdated. If men can mount their messages upon the wings of light and send them to every portion of the earth in a small fraction of a second, this will not be impossible to Him Who in the beginning said, "Become light!" None of these things compares with the greatest of all miracles, which precedes our going, the impartation of life and incorruption to millions of reposing saints.

MEETING THE LORD IN THE AIR

For those like the Thessalonians, who had never heard of a heavenly hope, yet knew about the Messiah's future rule on earth as heralded to Israel at the time this was written, the thought of meeting the Lord in the air must have been most marvelous and full of mystery. A little later the Corinthians found it so, and Paul was called upon for further explanations. Now that our celestial destiny has been revealed (Eph. 1:3), and the prospect of "heaven" is common to everyone in Christendom, the surprising nature of this revelation is not appreciated. Yet even for us it lacks finality. No one thinks of this as the permanent abode of the saints. It leaves us with a feeling of incompleteness. We know that our Lord will not remain in the air. He will come down to earth a little later. Then, if our destiny is on earth, why should we be given the marvelous power of traversing the air? Israel will not be able to do this. There is something here which suggests that we will go up, and not down, that our abode is the heavens, and not the earth, but it is only intimated, not revealed.

THUS

In this way, after this manner, shall we be together with the Lord. Early was this blessed expectation lost, and ever since some of the saints have sought to intrude into His presence by another way. They have tried to find Him behind the portals of Death, although He is the Life. They have even altered Paul's own words. When he found no attraction in life or in death, he revealed his heart by saying that he was pressed out of these by his desire of being with Christ, which, rather, is much better. Living is not now being with Him. How much less is dying! No one of His will ever be ushered into His presence alone, apart from the rest. First those who are in Him will be gathered. Paul found it necessary to insist that the living shall not precede the dead.

Today we must insist that this clearly shows that the dead shall not precede the living! And so, both, simultaneously (hama in the Greek), at the same time will be snatched away to meet Him in the air.

TOGETHER WITH THE LORD

It might be a difficult matter to tell just "where we will spend eternity," so the Scriptures describe our future sphere in the almost all-embracing terms, "among the celestials." The popular conception of heaven, somewhat like the great festive halls I have seen in the palaces of Europe, in which each one has a place in the orchestra, is grotesque and utterly unscriptural. Leaving out the earth, the heavens, in which our future lies, comprise the whole universe. Now we are confined to an exceedingly narrow stratum near the surface of the earth. Our limitations will not allow us to go very far below its crust, nor ascend very high above its atmosphere. Bars, much stronger than iron, cage us in, so that we cannot come forth. But then all limitations will be withdrawn and the boundless universe will be before us, and the object of our ministrations. How impossible to describe our whereabouts in that supernal sphere!

Only one location need be given, for this includes all others and imparts to every place the one thing needed to make it all that heart can wish. And that is circumscribed by the simple words that allay our fears and soothe our sorrows, and crown the future with a halo which no other phrase can ever impart. Our bliss will not consist in being in a place, but in being with the Lord! His presence would make "hell" heaven, and what would heaven itself be without Him? And so, in the midst of life, as well as in the presence of death, let us console one another with these words.

Remember to pray for our missionaries. Why not read page 147 of the September issue again, to refresh your memory as to their work and their needs?

E.O.K.

CREATIVE ENERGY IN DIVINE SPEECH

I WOULD LIKE to ask you an important question, and a very crucial one, since your answer issues in either life or death insofar as consequences are concerned. Listen to it carefully, evaluate it thoughtfully, weigh it critically. Now for the question: Can a person use a miracle to deny the fact of a miracle? Let me ask that question again, giving you more time to think about your answer. Can a person make use of a miracle in order to say that there is no miracle?

If your answer was "Yes," you answered correctly. If your answer was "No," you also answered correctly.

But the paradox is that you had to use the miracle to say "No." And that is the miracle! What is the miracle? It is the miracle of communication, the miracle of words, the miracle of language, the miracle of speech. We tend to take language for granted. Seldom do we pause to reflect and to realize that one of the most marvelous gifts from the gracious hand of a bountiful God is this good and perfect gift, the miracle of words, the gift of speech.

Let us see how important this is. When Paul wrote to the simple saints at Corinth he said, "For the God Who says that, out of darkness light shall be shining, is He Who shines in our hearts, with a view to the illumination of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

Now let us think through the implications of that staggering statement. When our apostle tells us that

God commanded light to shine out of darkness, he is referring to the first day of creation. Here we see at work the creative energy in divine speech. When we go to Genesis 1:3-5 we find that God said, "Become light! And it is becoming light."

Inside of God's Word was the creative energy to make that word "light" become what God said. All that God had to do was to take this word "light" and speak it. As soon as He said, "Light, be," inside that word was the creative energy of the Almighty God to make that word become what God spoke. Thus the statement "Light be" had its answer in the fact that "Light was."

Is not this a marvelous miracle—energy inside words? The prophet Isaiah, in a classic passage to be found at 55:6, has this to say. Listen to it carefully. "Inquire for Ieue [Jehovah] while He is to be found. Call Him while He comes to be near. Forsake shall the wicked one his way, and the lawless man his devices, and he shall return to Ieue, and He will have compassion on him, and to our Alueim [God] for He will increasingly pardon your sins. 'For not as My devices are your devices, and not as your ways are My ways,' averring is Ieue. 'For as the heavens are loftier than the earth, so are My ways loftier than your ways, and My devices than your devices.'"

Notice two very important words, the word "as" and the word "so." These are called correlative conjunctions. As the heavens are loftier, or higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts. This was called to your attention in verse 9 because in verses 10 and 11 we have another set of correlative conjunctions. Listen to them as you read. "For as descending is the downpour and the snow from the heavens, yet there it is not returning, but rather soaks the earth, and causes it to bear and to sprout, and gives seed to the sower and bread to the

eater, so shall be My Word that shall fare forth from My mouth. It shall not return to me empty, but rather, it does that which I desire, and prospers in that for which I sent it."

When God simply and majestically spoke the words, "Light be," we ought to expect that "Light was." God's Word accomplishes what He pleases. God's Word prospers in the thing whereto He sends it. No word that goes forth out of His mouth returns to Him void. But rather it prospers! It accomplishes!

Now let us see how psychotherapy words work, over against how theotherapy [God's healing] words work. By psychotherapy we mean the process by which a qualified and trained person will use words in order to achieve healing and restore health to a person who does not have it. Just as a psychotherapist uses words in order to restore health, so God uses words to heal us. Yet man's "as" is not the equal of God's "so."

Let us look at a classic example with which you may not be familiar, but which you should find challenging and thought-provoking. A neurologist had a patient who had seizures of a serial form, taking place in several steps over a period of hours.* First, this patient noted an aura, a feeling of de-personalization, of being snatched away, with a tendency to be very active and to notice that smells appeared somewhat different. At the halfway point she began to feel more passive, to expect to smell something. Then there was a sudden smell, followed by an auditory hallucination, followed by a grand mal seizure. This series of steps was repeatedly observable by the patient, and unless some preventive measures could be taken, was sure to lead to a seizure.

Now the solution to this problem depended upon the discovery that certain unpleasant odors could abort this sequence, if the proper odor was exhibited in time. At the stage in which this patient was aware only of the de-personalization, the series was terminable. But if she waited until the series had entered the second phase, the seizure was

^{*}Harley C. Shands, M.D. in THINKING AND PSYCHOTHERAFY. Copyright 1960 by the Commonwealth Fund, published by Harvard University Press. Extract printed in *The Saturday Review* for March 4, 1961 under the heading, "Magical Words That Undid A Spell, A Case History in the Forestalling of Epileptic Seizure."

evident in bizarre fragments, and if she waited until the auditory hallucination was evident, the exhibition of the odor was useless. The doctor found that, if he could expose his patient to this unpleasant odor, it would stop the sequence that would lead to this grand mal seizure.

Since this odor, to be effective, had to be very powerful and disagreeable, the doctor decided to attempt to replace the odor by an innocuous conditional stimulus that was more easily available and more socially acceptable. So the first step in this procedure was to associate the odor with a bracelet which could be carried easily and inconspicuously. After a period of training it was found that the bracelet could replace the odor. The use of the bracelet at this point was associated with the hallucination of the odor and the termination of the sequence. With further training it was found possible to condense the series still further. The same suppressive effect could be evoked by merely thinking of the bracelet.

With this development the remedy became implicit, and the patient was able to control her seizures without external aids, an almost magical result. The thought bracelet implied the chain, that is, the sight of the bracelet, the feel of it, the smell of the odor. The thought bracelet implied a chain, yet acted as a whole.

Now when I read the account of this experiment by this neurologist who employed psychotherapy to bring about a cure in his patient I said to myself, "This is wonderful." Magical words can undo a spell. But this is the reverse of what we have when we read and study and believe the Scriptures inspired by God.

Here we notice that a patient started with a concrete act of seizure and moved on to the abstract symbol of a word-'bracelet," whereas we do the opposite. We start with the abstract symbol of a word and move to the concrete act of believing, doing, working, behaving. This is truly marvelous when you reflect upon it. There is inside of God's Word the creative energy to make His Word accomplish what He says and to prosper in the thing whereto He sends it. His Word does not ever return to Him void.

Inside of God's creative word "He is our Peace," is the power to make us free from worry. Inside of God's creative word "Living Bread," is the power to rid us of hunger. Inside of God's creative word "Living Water," is the power to assuage our thirst.

God's Word is living and powerful and sharper than any two-edged sword, dividing asunder soul and spirit, joints and marrow, and is a discerner of the thoughts and intent of the heart. The Word of God is living. The Word of God is energetic. The Word of God is able to divide and discern. Inside of His creative word is the divine power to make whatever God says become what the word itself stands for.

When God says "Light be," light is. God says to the lightnings "Go," and they go. He says to the thunders "Come," and they come. God speaks to the earth and it answers with grass and grain and growth. God speaks to His messengers, the angels, and they do what they are told.

The only one of His creatures who seems to hear but not to heed is man, who is apparently unaware of the tremendous miracle he has at the tip of his tongue. He is able to use language which can either bless or curse both man and God. He is able to yield himself to the temptation of using speech to tear down but not to the ability of building up his fellow man. He is capable of using words which destroy instead of create.

Let us realize what we are dealing with. If you use speech to say "no" to Light, you are asking for darkness. If you use speech to say "no" to Bread, you are asking for hunger. If you use speech to say "no" to Life, you are asking for death. If you use speech to say "no" to Law, you are asking for lawlessness. If you use speech to say "no" to Water, you are asking for thirst. If you use speech to say "no" to the Way, you are asking to perish. If you use speech to say "no" to Wisdom, you are asking for stupidity. If you use speech to say "no" to Righteousness, you are asking for unrighteousness. If you use speech to say "no" to Strength,

you are asking for weakness. Your answer to His Word is either life or death, truth or falsehood, saved or lost, fragrance or stench (2 Cor. 2:14-17).

Do you remember when, earlier in this article, I asked you to listen carefully to the question because life or death was contained in your answer? You were asked if a person could use a miracle to deny the fact of a miracle. For when you say "no" to God Who speaks, you are using the miracle of language to deny that language is a miracle. When you say "no" to God's offer of life in His Son, you are using speech to ask for death. When you say "yes" to God's offer of life in His Son, you are asking God to make that word "Life" become in you what He says it is.

His words are spirit and life. His words make the dead live. His words make the blind see. His words make the deaf hear. His words make the dumb speak. His words make the uncircumcised heart circumcised.

Listen to Paul who tells us all this in these words: "Now thanks be to God, Who always gives us a triumph in Christ, and is manifesting the odor of His knowledge through us in every place, for we are a fragrance of Christ to God, in those who are being saved and in those who are perishing: to these, indeed, an odor of death for death, yet to those an odor of life for life. And for this who is competent? For we are not as the majority, who are peddling the word of God, but as of sincerity, but as of God, in the sight of God in Christ, are we speaking (2 Cor. 2:14-17)."

My dear friend, whoever you are, reading this, listen well: God is addressing you by means of His Word. Inside of His Word is the creative energy to make that divine speech become what God says. God banishes your darkness by speaking Light. God quenches your thirst by speaking Water. God eliminates your hunger by speaking Bread. God abolishes your death by speaking Life. Why not believe in this God? Why not accept

His Word? Why not become a friend instead of an enemy, reverent rather than irreverent, saint instead of sinner, strong instead of weak (Rom. 5:6-11)?

His creative energy in His divine speech can make a new creation out of an old creation. It can take you: out of the first Adam where there is death, into the last Adam where there is Life; out of the first Adam where there is disobedience, into the last Adam where there is Obedience; out of the first Adam where there is sin, into the last Adam where there is Salvation; out of the first Adam where you perish, into the last Adam where you are Righteous.

God accomplished all this by His Word. He makes to prosper the word whereto He sends it. To God it does not return void or empty. He speaks to you in His authentic, accurate, reliable, inspired Word. Listen to it this time in a more familiar translation: "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth. It shall not return to me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it."

The word "perish" is apollumi, and means to loosen the whole from the grasp of God. Not to perish means, not to loosen the whole of a person from the grasp of God. When God gives men over to dishonored bodies, they are loosened from His grasp and perish. When God gives men over to dishonorable passions, they are loosened from His grasp and are lost. When God gives men over to a disqualified mind, they are loosened from His grasp and are destroyed. All of this and more is found in Romans 1:18-32. When man changes the glory of God for the likeness of an image of corruptible man, he afterwards changes the truth of God into the lie, and afterwards changes the natural into that which is un-

natural. Man perishes when his whole being is loosened from God's grasp.

May you be among those who respond to His overture of peace. May you be among those who obtain His Word of conciliation. May you be among those who hear and heed His Word and obey it for salvation. Let His creative energy inside His divine Word make you over—spirit, soul and body, entirely and completely. In this manner you will be made ready for the return of the One Who loves you and goes on giving Himself up for you.

In the quaint words of John Donne, "No metaphor, no comparison is too high, none too low, too triviall, to imprint in you a sense of God's everlasting goodnesse towards you." Be believing His word and be behaving it.

—Contributed

CONCORDANT TAPE MINISTRY

Those interested in obtaining tapes of messages given by A.E.Knoch and others, should now contact Carmelo Ferraro, 6636 Rhea, Reseda, California 91335. Telephone (213) 344-6893. Why not avail yourself of this opportunity to enjoy this helpful material? If you do not have a tape recorder, write us at Saugus. We can supply one at discount prices. E.O.K.

ADAM FORREST

On the fifth of June this year occurred the death of our brother Adam Forrest. For many years, he had been secretary of the Glasgow, Scotland, Concordant Bible Class, and his constant interest and work have been appreciated by the class during his period of service of about thirty years. We have lost a dear friend and feel the loss keenly. Our sympathy goes out to his widow and to his two children in their grief. We will meet again. This was his confidence, and it is ours. "Whenever Christ our life should be manifested then we also will be manifested with Him in glory."

—The Glasgow Brethren

We regret that both the Children's Page and Young People's Department were crowded out of this issue. Pray with us that we might be enabled to increase the size of the magazine next year.

Concordant Studies

THE PURPOSE OF ACTS

NEARLY SIXTY YEARS AGO, in his monthly magazine "Things to Come," Dr. Bullinger published a paper by J. J. B. Coles which contended that the great dispensational frontier was Acts 28:28, and that the proclamation of the Kingdom ceased, and was withdrawn, at that point.

During the 1914-18 war, while I was serving in Flanders and France, I corresponded with the late Alexander Thomson about this matter, and we came to the conclusion that Coles' idea was untenable. However, so far as I am aware, no public criticism of the idea was made that could be taken seriously until the late A. E. Knoch wrote the article, "Through the Evangel of which I became the Dispenser" in Unsearchable Riches, volume 8, pp. 232 and 271 with Editorial, pp. 194-196. Apart from a few relatively minor details, this was a superb refutation of the doctrine that the Apostle Paul's earlier and later epistles belonged to two entirely different dispensations. So crushing was it that most of us overlooked that, in fact, he had destroyed only part of Coles' theory, and that the remainder, equally dangerous, had yet to be tackled. This duty has now been accomplished.

The root of the trouble lies in a misunderstanding of Acts, itself the consequence of misunderstanding the terms "church" and "kingdom." Both words have become highly charged with ideas that do not really belong to the original Greek words ekklêsia and basileia. If, instead, we say "called-out company" and "realm" or

even "acknowedged rule," the matter becomes clearer. Then ekklêsia is seen to be a company of people called out of a larger company, and basileia the sphere in which God rules or His rule is acknowledged. The two ideas are, therefore, not strictly comparable at all; and they should never have been set in opposition, or mixed together, as they have been. That is where Coles and Bullinger and many others were led astray. So they slipped in the notion that people belonging to the one cannot possibly belong to the other; and thus they wrongly divided "the Kingdom" from "the Church" without pausing to consider whether their new wall of partition was admissible.

One consequence was that another notion arose: that "the Kingdom" meant "the Millennial Kingdom," the future rule on earth of Messiah over His earthly people. But that is certainly not the meaning of the Kingdom in, for instance, Matthew 13:41, where it is plain that the Kingdom of the Son of Mankind must come into existance long before the thousand years and where, also, His Kingdom contains "the snares and those doing lawlessness." Nor is it possible that among God's people in the Kingdom during the thousand years there can be those visualized in Matthew 5:10. In John 18:36 the Lord Jesus declared that His Kingdom was not of this world; and until the kingdom of the world becomes our Lord's and His Christ's (Rev. 11:15), He cannot reign in person on earth.

The word basileia, like many others, takes its precise color largely from its context. "The Kingdom of God" is a wide term denoting everything in which God is acknowledged as Ruler; the "Kingdom of the heavens" where God's will is done on earth by His people as it is in the heavens, even though they are surrounded by His enemies. The Millennial Kingdom, with Israel under the New Covenant doing from the heart the will of God, will include the Kingdom of the heavens, but not be it.

The Sermon on the Mount is generally supposed to promulgate the guiding rules for the Kingdom of the heavens; but are we to believe that under the millennial earth-rule of Messiah His Israel will be poor (Matt. 5:3), will mourn (5:4), will be persecuted (5:10-12), will be worrying for their soul (6:25, 34)? The whole discourse is appropriate to the conditions which existed at the time and will again exist before Messiah comes in power to reign. Is it appropriate thereafter?

On the other hand, the Sermon on the Mount cannot be made to fit in literally with present conditions. Matthew 5:23-26, 29, 30 certainly do not. Yet we must not overlook the fact that the underlying principles enunciated are as binding now as ever they were, as was pointed out in Unsearchable Riches, volume 12, page 179.

"But," someone may ask, "was not the Kingdom offered in Acts, and rejected by Israel so that it was withdrawn?"

Let us turn to the C. V. Concordance. Here the English word offer is allotted to prosphero, and nowhere is it said the Kingdom was "offered." In Acts the word occurs in 7:42, 8:18, 21:26 only. Was the Kingdom "rejected"? The word for this is apodokimazō, almost always used of the Lord Jesus, but never of the Kingdom. Was it "withdrawn" Nowhere is this said. The word is used for two Greek words, aphistêmi, literally, stand away from, and metairo (Matt. 13:53; 19:1 only). Candid examination of the eight occurrences of the word basileia in Acts shows that it is entirely wrong to declare that it was offered or rejected. The Apostle Peter's proclamation in Acts 3:19-21 was not an "offer." It was an exhortation to repentance, and even if the response had been wholehearted and complete, no guarantee was given that the aim and end would immediately follow. On the contrary, verse 21 intimated clearly that much was to happen before the return of the Lord Jesus. and verses 22, 23 threatened certain punishment if

Israel did not hear Him of their own free will. Any national repentance would have been only the preliminary step towards the return of Messiah. Inevitably, the birth pangs were to come first.

What, then, of the church? That there were churches in Acts is evident from a quick glance at the concordance. In fact, the word ekklêsia occurs more often in Acts than in Romans and the three Prison Epistles together. The truth is, there is no such thing as "the church" without qualification: always some particular called-out company is named or implied. The mistakes that have been made in the past come from taking it for granted that God recognizes only one "called-out company." Admittedly, the figure of "the body" is not mentioned in Acts; but why should that trouble us? It is not mentioned in 2 Corinthians, Galatians, Philippians, 1 and 2 Thessalonians, 1 and 2 Timothy or Titus either. And why? Because it is not the subject of any of them.

So we must ask: What is the purpose of Acts? There are three answers, and the only problem is to decide on their priority.

R.B.W.

(To be continued)

GIFT SUGGESTION

Do not forget our Concordant Scripture Stationery. A box contains 100 sheets, note size (5½ x 8 inches) of good quality bond paper, and includes eight assorted texts, so that you can choose an appropriate one to suit the occasion of your writing. Or, give a box to some friend whom you wish to remember at the holiday season. The texts are as follows: Phil. 4:6, Eph. 1:3, Col. 3:15, 1 Cor. 13:13, Phil. 4:19, 1 Thess. 1:2, Rom. 8:28 and Phil. 4:4, 5. They are \$1.00 a box, and we will include free a sheet of gummed stickers with fifteen assorted Scripture verses, all from the Concordant Version, printed in blue ink. Use these on your greeting cards, or to call attention to God's Word when writing to your friends. One never knows when just such a seemingly small thing may be used of the Lord to help someone who needs to know Him better.

RHODE ISLAND CONCORDANT FELLOWSHIP

The Concordant Study Group of Wood River Junction, R.I. held its first fellowship on September 3, 4, and 5; the first of its kind to be held here on the east coast. It was opened by singing the hymn, "Unclouded Day" and was closed with "How Great Thou Art."

Brother George Eccleston offered prayer which was followed by a lecture on the three oldest manuscripts and the question "Why Concordant?" given by Brother Melvin L. Cottrell, executive director. Brother Eccleston then gave an excellent discourse on the topic, The Grand Finale: "For the Laud of His Glory," the thought taken from Ephesians. Other speakers were Bro. Lester Hulsman and Robert Barden. Bro. Hulsman's topic was "The World Struggle in which we are all Immersed" (Text Rom. 11:36). Bro. Barden spoke on Paul's epistles.

Mrs. Hazel Blackwell, from Easthampton, Mass., gave several testimonies on the Concordant teachings which she has had the privilege of studying for nearly twenty-five years.

Our gracious God blessed all who attended, so plans are being made for similar gatherings in the future. M.L.C.

FROM THE OFFICE

Even though there have been still further unforeseen delays and difficulties in connection with the publication of the Memorial Edition of the Concordant Literal New Testament, we shall be able to supply all styles, with the possible exception of the leather binding, in time for Christmas. Why not consider presenting copies to those of your friends who might make use of it? Even if, seemingly, they are not interested in the Scriptures, yet we are assured in the Word itself that His Word shall not return to Him empty, but rather do that which He desires, and prosper in that for which He sent it (Isaiah 55:10, 11). How many copies shall we send you? We allow 25% discount on all orders for more than three copies (any style, or mixed styles) and we pay the postage. We will mail them direct to your friends, if you ask us to.

Remember that we shall be very busy at the year-end, because of renewals and renewed interest in reading, which is always in evidence with the colder weather, and even more rushed than usual this year because of the mailing out of the hundreds of orders we have on hand for the Memorial Edition.

So please try to help us by refraining from writing long, illegible letters. Remember that your renewal may be due, and that you can save us the trouble of sending you a reminder, by sending it in now. When doing so, please be sure to give us your zip code. Please also supply the zip code for any other subscriptions you may send in, since we shall not be allowed to mail the magazine without it, after this December. However, if you do not know the zip code of a friend in a distant city to whom you wish to send a gift subscription, we can look it up for you in our zip code directory. But this does take time, so please do not ask unless you cannot obtain it in any other way.

Please be sure to put your address on your letter. It may easily become separated from your envelope, and then we must take the time to look up your address in the files before we can reply. Please also let us know what your remittance is for. Often we receive checks and money orders with no instructions. Usually they are donations, but sometimes they are partially to pay for something ordered previously. We must, in order to be sure, look you up in the files and also check our unpaid invoices, before we can even know how to enter your remittance on our books! All this takes time which a word from you could save us. If you are paying a bill, our new system gives you an extra copy of the invoice, so please send this (pink) copy back to us with your remittance. Thank All these may seem like very small things, but when added up, they come to an unbelievable amount of time which could be saved.

Thank you for your cooperation in these things. Just one more request. Please keep us in your prayers. We do need the Lord's guidance as we seek ways and means of making the Memorial Edition of the Concordant Version known. Twenty-five thousand copies languishing in our warehouses will help no one. They must be gotten out. Although the usual methods of advertising are far too expensive for us, the wealth of the One Whose Word this is, is unlimited. He is able! You can help by your prayers, even though you are unable to help in any other way.

As we go to press, we learn of the death of Brother Frank C. Lyons of Centerville, Ohio. Brother Lyons was for many years leader of the Concordant group there, known as the Centerville Community Church. We have no details at this writing. We hope to have a full obituary in the January issue.

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*Appeared in Young People's Department. **Children's Page.