Unsearchable Riches

A Bimonthly Magazine
For God and His
Word

VOLUME LIX

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GOD OF ALL MATTER TIME AND SPACE

God of all matter, time and space,
We long to see Thee face to face,
To bow before Thy radiant Throne,
And know Thee just as we are known.

Thou wast before time's age began,
And endless is Thy glorious span;
Though time itself may cease to be,
Thou livest for eternity.

Thou workest all, both good and ill,
According to Thy perfect will.
The blissful end will surely prove
That all was governed by Thy love.

Yet even now Thy ways we trace;
We see Thy goodness and Thy grace,
And in creation's wonders shine
Reflections of the power Divine.

At present we but know in part,
As Thou dost dwell within each heart,
Yet long, within Thy courts above,
To learn the fullness of Thy love.

God of all matter, space and time,
Eternal, Infinite, Sublime,
Accept our praise, and may we be
Blessed evermore to dwell with Thee.

J.H.E.

UNSEARCHABLE RICHES FOR JANUARY, 1968
BEING THE FIRST NUMBER OF VOLUME FIFTY-NINE

EDITORIAL

OVER forty years ago, we presented on the pages of this magazine a series of articles on present truth as revealed in Paul's epistle to the Ephesians, written by my late father, A. E .Knoch. We feel that this theme is such an important one, that we propose to reprint this series. The first section appears in this issue.

We have been asked to comment on conditions in the Near East and how they fit in with the prophecies we find in the Scriptures. Probably the most succinct comment would be the most appropriate. Only inspired prophets are to be relied upon, and we can lay no claim to inspiration. So let it suffice to say that we watch events with great interest, and feel that we are living in a time pregnant with the shadows of things to come, when we can see the groundwork being laid for the actual events which are prophesied. Rumors are rampant, facts are harder to come by. 1968 will no doubt bring still more developments. The Holy City, Jerusalem, is now in the hands of Israel, and they seem determined not to relinquish it. This is as we might expect, and we shall continue to watch the situation carefully to see what takes place next. Will the temple be rebuilt on the ancient site, where the Mosque of Omar now stands? Probably. How soon? No one knows, but we do know that it will be done in time for the man of sin to defile it during Daniel's seventieth week. Will Israel conquer still more territory, so that the site of great Babylon will again be in their possession, and the city can be rebuilt as it must be one day? Again, it seems probable, for rum-

blings are evident in the uneasy "peace" which now prevails along their present borders.

We are planning, D.V., to issue a newsletter shortly, which will give more details of our plans, and more information on developments in the various mission fields, than we have space for here. If you have recently renewed your subscription, or sent a donation, you will automatically receive a copy. If you have not yet sent in your renewal, we suggest that you do so, so that you'll receive a copy of this interesting and informative letter. By renewing now, you can save us the trouble of mailing you a notice later in the year.

Because we are always short of help, we would like to offer a few suggestions which will save us time in the office, and serve to expedite answers to your letters, and insure prompt receipt of your orders. When sending a subscription, always tell us if it is new or a renewal. When you send a remittance, always tell us exactly how it is to be used. Guessing, as we often have to do, is not only difficult, but it fouls up the records which we are required to submit to both the state and federal governments and requires costly and time-consuming alterations if we guess wrong. Always put your full address, printed or clearly written, on your letter, not just on the outside of the envelope. If you do not, then we must take the time to look it up in the files. Don't forget to include your zip code, for we are no longer allowed to mail your order or your magazine without it. It is probably best for overseas subscribers to remit through the agents when possible. Post office money orders are mailed to us separately after being reissued in Washington, hence it is not always easy to keep track of them and give proper credit for the amounts on our books. The best remittance is a bank draft which you can enclose with your letter. Please make all drafts payable to the Concordant Publishing Concern. While these may seem like small things, you'd be sur-

prised at the amount of time that can be saved if you'll help us by keeping them in mind.

In our last issue, we promised more information with regard to the new books which we have in preparation. Although none are yet ready, and, due to variable factors over which we have no control, we cannot at this writing give any exact publication dates, we shall attempt at least to give you a brief report of progress. The first book to appear will probably be the "Concordant Commentary." This is a reprint (revised and brought up to date where needed yet substantially unaltered) of the notes written by my father A. E. Knoch, to accompany the Complete Edition of the Concordant Version as issued in 1926 and later in 1931, now out of print. The Commentary will be a volume of 416 pages, printed on Bible paper, and bound in blue Spanish grain cloth, and will sell for $5.00. It is printed and folded and is now being sewn. Hence the binding only remains to be done before finished books will be available. We will accept your order now, to be mailed to you as soon as ready. As you are no doubt aware, we pay the postage on all orders (even at the new higher rates!)

The Book of Daniel, a part of the Concordant Version of the Hebrew Scriptures, is now in type, and as soon as final corrections have been made and checked, this will be given to the printer. It will be issued in the form of a 64-page booklet, with covers in color similar to the dust jacket of the Concordant Literal New Testament. Because of the current interest in all things prophetic, we feel that this is especially timely, and request that you tell your friends about it. We will accept orders now at $1.00 each or $3.00 for four copies.

Other books in preparation, which should, D.V., be ready sometime during the spring or early summer, are a reprint of the series on the Secret of the Evangel and Studies in Daniel. Details on these will be available later.

As you will see, we will be in need of your prayers for our guidance as details of all these projects are decided upon. We are exceedingly anxious that all be done in a manner which will redound to the glory and honor of our blessed Lord. Hence your "Concern" requests your concern. Be praying with us! E.O.K.

MISSIONARY REPORT

We give below a report from Brother Raju's Bible Research and Christian Training Institute, located at Rajavaram, in the State of Andhra, Southeast India. Bro. Raju writes, "Now, I rejoice in the Lord to let you know that by the unlimited grace of God and through fervent prayers of the saints... we are enabled to reopen our Bible School... and are conducting classes with the help of our Concordant literature you were pleased to supply us... Because of our limited accomodations and finances we could not admit more than twelve students including three ladies from different parts of India. Though they are young and dedicated for the research study of God's perfect truth through the Concordant method, they are quite poor and unable to pay anything to the school towards their tuition and boarding. Kindly remember these students in your prayers as they equip themselves for God by learning the Sacred Scriptures to enlighten the teeming millions of India!

"Let follow your continued prayers as we prayerfully distribute our Concordant literature which is an eye-opener to many Christians to check up their own faith. People read our tracts with great interest and surprise to know the perfect light from darkness. We translate messages into Telegu from English for those to whom English is not known... Please pray with us that God may help us to put our Concordant tracts into Telegu."

THE RESURRECTION IN PAUL'S PERFECTION EPISTLES

PART I

"Rouse! O drowsy one, and rise from among the dead, and Christ shall dawn upon you!" (Eph. 5:14).

THREE great "mysteries" characterize the present administration of God's grace: the secret of the resurrection, the secret of the evangel, and the secret that, in spirit, the nations are joint allottees, belong to a joint body, and are joint partakers of the promise which Paul had previously dispensed. This is commonly called "the" mystery, as if it were the only one for us, and as if all the hidden grace which is ours is revealed in it. It were better if we spoke of the *three* mysteries or secrets for today, for many of us have almost lost sight of the first two in seeking to fathom the depths and scale the heights of the last and most glorious of them all. We should not forget that the secret of the resurrection, though made known before, has now been incorporated into the present administration of grace.

Paul's perfection epistles elaborate the third secret, and also put the finishing touches on the other two. These epistles are not devoted to an exposition of the secret of the resurrection, or of the evangel, but they readjust all to accord with the celestial and spiritual character of the final revelation which they unfold. Since an exposition of Ephesians is essential to a full understanding of this characteristic, and as that alone takes a full volume to adequately set it forth, we refer our readers to the series on the subject. While Ephe-

sians and its companion epistles do not repeat the previous revelations, they refer to them and reassert them and adjust them to the latest light which God has been pleased to make known.

PAUL'S PREVIOUS EVANGELS

The perfection epistles do not set forth any evangel, nevertheless there are no less than fifteen references to glad tidings. Nearly all are concerned with the evangel of the early part of Romans, summarized in the fifteenth of first Corinthians, called the evangel of our salvation (Eph. 1:13, compare 1 Cor. 15:1). In Philippians the emphasis is not on the truth but on its practice, their *contribution* to the evangel (1:5), its *confirmation* (1:7), its *progress* (1:12), its *defense* (1:16), *citizens walking worthily of it* (1:27), *competing in the faith of it* (1:27), Timothy *slaves* with Paul in it (2:22), women *compete* for it (4:3), the *beginning* of it (4:15). It will be seen from this that Philippians must be omitted in seeking to confirm the *truth* of the evangel, but must be stressed in dealing with the *conduct* which accompanies its preaching.

Ephesians has five references to the evangel, one, already mentioned, to the evangel of salvation for the nations (1:13). All the others seem to confirm and appropriate the conciliation, the secret side of the glad news for today, that God is no longer at enmity with the nations, now that Israel is set aside, but is conciliated to the whole world. This is Paul's evangel, in contrast to that of the Circumcision. In this evangel the nations are now joint partakers of the promise in Christ Jesus (Eph. 3:6). He calls it the evangel of the untraceable riches of Christ (3:8). In connection with our celestial warfare it is called the evangel of peace (6:15), which is our point of contact with the earth, figured by the sandals for our feet. Finally, Paul characterizes it with the utmost clearness, as the secret of the evangel, for

which he is conducting an embassy in a chain (6:19, 20). This is the very figure used of the conciliation. "For Christ, then, are we *ambassadors,* as of God entreating through us. We are beseeching: 'For Christ's sake be *conciliated* to God!'" This clearly shows how the mystery of the gospel is appropriated by and incorporated into the final form of the truth for today.

THE MYSTERY OF THE RESURRECTION IN THE PERFECTION EPISTLES

The mystery of the resurrection is likewise assumed, and incorporated into these sublimest of all revelations. The true expression of the evangel reveals *the expectation which is reserved for us in the heavens* (Col. 1:5). This the Colossians had heard before. And this it was which underlay the love which they had for all the saints. So it should be today. The realization of our mutual future bliss and glory should make our hearts very tender toward each other, notwithstanding all the trials of the way. This also is the aspect of the evangel in the only other reference in Colossians (1:23). Paul would not have them moved away from the *expectation* of the evangel. Here, however, he alludes especially to the freeing of every creature from the slavery of corruption, according to Mark's creation commission.

The expression, "the expectation [which is] reserved for you in the *heavens*" (Col. 1:5), combined with the opening strain of the Ephesian epistle, "every spiritual blessing among the *celestials*" (Eph. 1:3) is the crowning and concluding glory of the mystery of the resurrection. We have heard hints of a tryst with our Lord in the air, and our bodies have been changed from soilish to celestial, but we have heard nothing of the place for which such a body prepares us, nor of the company for which it fits us. We must remember that much that is heavenly in *character* will be on the earth. The saints in Israel will have a heavenly home in the celestial Jeru-

salem (Heb. 12:22; Rev. 21:2), but it descends out of heaven and is on the earth. The city descends to them. We ascend to our allotment. But it was not until the present administration was fully revealed, after Israel's temporary but definite setting aside, that Paul could come out clearly and make known the great truth that our future is not on earth but in the heavens, among the celestials.

Our future is inseparably linked to that of God's Anointed. Little do we realize the wonder of that word, "And thus shall we always be together with the Lord!" (1 Thess. 4:17). Then God had not revealed everything concerning Him to His people. They knew little besides His terrestrial glories. But God had a secret surprise concerning Christ which He reserved within His own heart. It was always His will to head up the universe in Christ, but only a small section of it was made known to mankind. The prophets have made it plain that He will be Head over all the earth when Israel is redeemed. But they did not give the slightest hint that He would be Head of the universe when an elected group out of the nations will be glorified. This is the secret made known in the opening of Ephesians (1:9-12). Paul, as an Israelite, would have his place on earth. But God, Who operates the universe in accord with the counsel of His will, arbitrarily changed His allotment from earth to heaven. Who else were associated with Him in this adjustment? They are designated as those who are in a state of *prior expectancy* in the Christ.

THE PRIOR EXPECTANCY

No better phrase could be invented for those among the Circumcision who had received the revelations of Thessalonians and Corinthians, as well as all others who had part in the expectation which they reveal. The Authorized Version translation, "who first trusted" (Eph. 1:12) is untenable from every standpoint. The

Revisers' version, "who before hoped" is very much better. The word has no reference to *trust* or *have confidence in.* The Authorized Version rendered the simple noun (*elpis*) *hope* fifty-three times, and only once *faith.* The verb (*elpizō*), alas, they have rendered *hope* only thirteen times and *trust* eighteen, thus confusing it with *peithō,* which really denotes *trust* or *have confidence in.* The special word used to designate the *pre-expectants* occurs only in this passage, and is in a grammatical form which denotes a *state,* not an action. Paul, and those with him, came upon the scene much too late to either trust or hope before the twelve. But, in Thessalonians, Paul reveals *an expectation the fulfillment of which will precede that of the Circumcision.* It is those who have this expectation who will be associated with the celestial Headship of Christ, just as those who hold the expectation which will be fulfilled later will be with Him in His terrestrial reign.

Grammatically, also, this distinction is marked in the Greek. Students have paid too little attention to the force of the so-called "perfect tense." In seeking to establish the exact force of the BEFORE (*pro*) they compare this with its usage in other words which are not in the perfect tense and they are led astray. Thus, Galatians 3:8, "brings before an evangel" is in the aorist, hence is no clue to the nuances of BEFORE-HAVING-EXPECTED. Rather we should turn to a passage in which the perfect appears, as Acts 21:29, WERE HAVING-BEFORE-SEEN (*êsan ... proeōrakotes*). It will be seen that this is a very unusual form, for in order to fix the time in the past it is necessary to prefix the word *were* to the participle, a clear indication that it would not be so without it. In Ephesians 1:12 the *were* is missing. It is a present state, but the *pro* refers to a future event.

This expectation, though specially given to the nations, was the portion of Paul and all of the Circumcision who were with him, as well as all Jews who have

believed since. These alone are before us in the opening paragraph of Ephesians (1:3-12). Thereafter the nations are especially included: "In Whom *you* also—on hearing the word of truth, the evangel of your salvation —in Whom on believing also, you are sealed with the holy spirit of promise (which is an earnest of the enjoyment of our allotment, to the deliverance of that which has been procured) for the laud of His glory!" (1:13, 14). The spiritual blessings among the celestials have been sealed to them by means of the holy spirit which they had received. This spirit, being an earnest, is at once a sample and a surety that they will receive a celestial allotment. That the nations receive the same allotment in the heavenly realms is the first item of the present secret administration.

ROUSE! O DROWSY ONE

Our *future* resurrection, rousing, and vivification is hardly mentioned in the perfection epistles, but the resurrection, or rather the *rousing,* of Christ, is made the basis of our walk. Once, indeed, we are urged to rouse and rise from among the dead (Eph. 5:14), but this is figurative also, and is applied, not to the future fact, but to *our present conduct.* As is to be expected, Philippians develops this thought fully, yet it is found in Ephesians and Colossians as well. A.E.K.

(To be continued)

WALTER K. HOUGH

Born in Almont, Michigan in 1883, Bro. Hough, who had lived there all his life, died December 5th, 1967 at Almont Hospital at the age of 84. He had been ill for some time. For some years, he was one of the teachers of the Almont Ecclesia. He enjoyed singing, and liked to gather with his family on Sunday afternoons, for a hymn-sing. At his funeral, the family sang "What a Friend" and "Blessed Assurance." He is survived by two daughters and three sons as well as several grandchildren and great-grandchildren. Good night, dear brother, till He come! E.O.K.

PAUL TO THE EPHESIANS

> I am bowing my knees to the Father of our Lord Jesus Christ... that you, having been rooted and grounded in love, should be strong to grasp... what is [the secret's] breadth and length and height **(Eph. 3:14, 17).**

LOVE delights in secret surprises. Its gifts gather grace as they are undeserved and unexpected. This precious quality greatly enhances the riches of God's love. From its hiding place in the inmost recesses of His affections He has brought forth a surprise such as He only could have planned, so wondrous is the wisdom it reveals, so fathomless the affection it unfolds. Among the many secrets of Holy Writ we have chosen to meditate upon the one which most closely concerns us in this eon, that secret economy or administration which God concealed from previous eons in Himself, but which is now made known in the Ephesian epistle, by which the very heavens are apprised of the variety of God's wisdom, and the whole universe will yet learn the transcendent wealth which is found in His favor. The object of such love is love responsive. The secret that reveals the activities of His heart should kindle a kindred flame in ours, and lead to the adoration which is His due. This is the goal before us in these meditations. Let us not rest satisfied until the flood of His affection overflows our swelling hearts in appreciation and praise.

Unless we realize the fact that the burden of the so-called epistle to the "Ephesians" was an absolute secret, this precious quality will not endear it to us, and

we will fail to appreciate its message and the underlying love which it reveals. Its greatest charm will be lost to us if we find it foreshadowed in Genesis, or foretold in the Hebrew prophets, or revealed in the Gospels, or the Acts of the Apostles, or if we even confuse it with Paul's previous revelations in his earlier epistles. It was hid from the eons in God and was made known only by Paul, during his Roman imprisonment (Eph. 3:9).

In the Scriptures we have twelve distinct secrets, or "mysteries." Of these, seven are special secrets, all of which spring from Israel's apostasy. This fact cannot be emphasized too strongly. Few fully realize the importance of this foundation truth, that Israel's hatred of God opened up His heart toward the Gentiles. Israel's departure from God has brought Him nearer to the nations. God's revealed Word, indeed, foretold their defection, yet did not reveal its effect during the period of their apostasy.

Four of these special secrets—concerning the Kingdom and the seven stars and Babylon and the duration of Israel's blindness—refer to Israel, and not to the nations. If Israel had received Christ there never would have been mysteries concerning the Kingdom. The secret of the seven stars would never have been needed. Great Babylon of the end time would never have had any place if Israel had been true to Jehovah. And, of course, Israel's present blindness never would have come about if they had accepted their Messiah. These four mysteries find their fulfillment while Israel is apostate, but especially during the judgment period which precedes the coming of the Kingdom.

So with the three special secrets which are for the nations. The mystery of the gospel, the conciliation, never could be true so long as Israel was in full favor with Jehovah. When Israel does return to God in the millennial era there will be no conciliation. So also with the secret of the resurrection. There would be no occa-

sion for that mystery if Israel had recognized their King. And the Ephesian epistle never would have been penned, for it could not be written until Israel had finally refused, not only Jehovah, not only Christ incarnate, but also the witness of God's Spirit in the era of the book of Acts.

God was too wise to entrust these secrets to any of His creatures in the past. He did not deposit them in His book in cryptic form, so that men could not comprehend them. He concealed them in Himself, beyond the ken of any of mankind. So strong is the insistence of the absolute secrecy of this present economy that the statement of it is more emphatic than informing. We read of "the *secret,* which has been *concealed*... in God" (Eph. 3:9).

A most notable truth, which few of us realize as fully as we should, is that Israel is God's channel of blessing on earth. No favor will flow to this world except through that nation. It was not until that channel was choked that this secret administration was divulged. Whatever we have today depends, not on their blessing, but on their apostasy. This basic truth affects the character of every grace which God gives us. It changes our destiny from earth to the heavens. It exchanges the soulish blessings of the earthly Kingdom for far higher spiritual favors among the celestials.

It has often been pointed out that our division of the Scriptures into an "Old" and a "New Testament" is utterly unscriptural and misleading. As a matter of fact, one "New" covenant is found in the "Old" (Jer. 31:31), it is for Israel alone, and is not in force until they once more become His people.

What division, then, shall we make? The fact that the "Old Testament" is written in Hebrew and the "New" in Greek does not offer any clue, for part of the "Old Testament" is written in Chaldee. Language does not determine the correct apportionment of the word of

truth. I believe we have the key to a divine division in the very first sentence in the Scriptures. "In the beginning God creates the heavens..." Throughout the course of revelation God seems almost to have forgotten their existence, and confines Himself almost exclusively to the redemption of the earth. Until the temporary apostasy of Israel and the call of Saul, the higher sphere is seemingly neglected. Now, however, when His earthly plans are postponed, He begins a work which has for its object the reconciliation of the celestial hosts.

Whatever mention there is of heaven in the body of Scripture is brought in because of its relation to the earth. In the last book of the Bible, when heaven is opened, the ensuing scene concerns this nether sphere. And so throughout all the Scriptures, except Paul's writings, God is dealing with the earth. But when we come to Paul's later epistles, when Israel is laid aside, God takes up a different line. In the earlier epistles, while Israel is still in view, this is merely hinted. The Corinthians are told that they were to judge messengers or "angels" (1 Cor. 6:3). In discussing the resurrection, the apostle not only insists that there are celestial bodies, but that we shall be wearing the image of the Celestial One (1 Cor. 15:49). But Ephesians first unfolds this in its fullness. Our blessings are spiritual, and among the celestials (Eph. 1:3).

God called Abraham and promised to bless him and make him a blessing. When God purposes to bless all the nations of the earth through his descendants through Isaac and Jacob, the scope of revelation narrows down and is concerned almost entirely with that one nation, Israel. They were to be a royal priesthood: kings to rule the nations for Him and priests to bring the nations to Him. But their political prestige soon vanished. At the time of Nebuchadnezzar they had so misruled that He bore with them no longer. Israel lost her political place and became a vassal of the nations. But they did not

lose the place they had in God's spiritual counsels. Their priestly position still remained. When Nebuchadnezzar dreamed a dream, only Daniel was able to interpret it. Politically Daniel was subject to the gentile monarch, but spiritually he was far above him.

When Alexander started out to conquer the world he had a vision, and in it he saw a man dressed in the robes of the high priest of Israel. He knew nothing about the high priest. The man he saw in the vision told him to go on and conquer, because all nations would be given into his hands. In the course of his conquests he came to one of the coast cities near Jerusalem. He supposed the holy city would submit to him. But it did not, so he came to punish the place for its stubbornness. When the great conqueror came the people trembled. They could not oppose him with force of arms, so the high priest put on his robes and met Alexander on the road. To the surprise of all the conqueror ran to the high priest and began to worship him.

His generals asked him, "Why are you doing this?" So he told them about his vision. Then the priests took him into the temple and showed him the scriptures that foretold his conquests. This story is not inspired. It simply serves to show that the nation of Israel, even when subject to her gentile overlords, still kept her place of spiritual supremacy.

This is evident also when, in the days of the apostles, gentiles were brought into the faith of Christ. Politically the apostles had no authority at all, such as they will have when the Kingdom is restored. But in spiritual matters they were still supreme. This continued, in decreasing measure, until Israel was completely set aside. Just as political supremacy passed out of Israel's hands in the days of Nebuchadnezzar and was given to the nations, so their spiritual ascendency also is taken from them at the end of Acts, and is transfered to the nations.

Of the many mysteries, the present secret economy is

the only one which is concerned with a whole administration or stewardship. The literal Greek reads "the stewardship of the secret," as though the secret itself is not made known, but only its administration. As this is not the fact, we must take the words "of the secret" as the genitive of apposition, and translate "the secret stewardship," or administration, with some emphasis on the word *secret*. This harmonizes the expression with its context. Paul alone was to enlighten all as to the secret administration which has been concealed from the eons in God.

No other administration or "dispensation," whether past or future, was a complete secret, as was the present one. Some mysteries, such as those concerning the Kingdom, and great Babylon, are notable features of an economy. Others, such as the mystery of Messiah and the mystery of God, extend over many administrations. "The mystery" *is* the administration and the administration *is* the secret.

During this century the greatest advance in the knowledge of the Scriptures has come to those who learned to value "dispensational" truth, and who divided the course of time into "dispensations." This term is so well known and convenient that it is difficult to avoid it. Yet, strictly speaking, "dispensation" carries quite an incorrect and constricted idea when applied to the present secret administration. "Dispensation" refers to that which God *gives* or *dispenses* in His various administrations (*oikonomia*). The latter word comes from *oikos,* HOME, and *nomos,* LAW, and refers to the duties of a steward who looks after all the household arrangements, including the "dispensation" of food and other necessaries.

It is difficult to describe an administration by a single term, so we seize upon its most prominent feature or characteristic. For instance, the first of all economies, with Adam at its head, we may call the administration of Innocence. Its dispensation may be summed up in the

one word Paradise. So the second may be termed Conscience, and the dispensation that of the Curse, for nothing else was *given* when it was inaugurated. Under Noah the whole constitution of human society was changed by the dispensation of Authority, inaugurating the administration of Government. With Abraham, Hope was dispensed and this formed the economy of Promise. Under Moses, Law was given, and the entire economy reduced to one of Law.

In the economy of the Incarnation the Lord Jesus, especially during His ministry, dispensed Grace and Truth. In the Pentecostal administration the Spirit was given. In the temporary Transitional arrangement of Paul's earlier ministry Mercy was dealt out to the nations. Now, in the present Secret administration, we are the recipients of unadulterated Grace. In the Judgment period which is impending God will deal out Wrath. Justice will be dispensed in the Kingdom. In the closing economy of the Fullness God will grace the whole with Glory.

The present administration is the *result* of a special dispensation of grace. But it is to be described rather as an organization or re-arrangement of divine affairs in which gentile believers are made the peers of a remnant in Israel, in which both receive a *celestial destiny, with a view to the reconciliation of the heavenly realms to God.* As there is no previous hint that gentile believers (the nations) were eligible to spiritual blessings among the celestials, as were Paul and those believing Jews who followed him, this was a "mystery." This present secret administration, then, is characterized by the dispensation of grace to "us" and "we" (the believing Jewish remnant in Ephesians 1:3-12) as well as to "you also" (the gentile believers addressed in 1:13).

When we once apprehend that neither a "dispensation" nor an administration are strictly matters of *time,* we are delivered from a serious difficulty which has har-

rassed students of God's Word. Though, in a general way, each occupies a distinct period, their beginnings and ends often overlap. It is quite possible for two distinct economies to be on the scene at the same time. This was the case with the present administration. The Kingdom of God, as proclaimed in Acts, still continued to be heralded after the mystery was made known (Acts 28:31). A.E.K.

(To be continued)

SUPPORT WITHDRAWN

Below is an excerpt from a letter received recently from Bro. Antonio Oblenda of Kolambugan in the Philippine Islands:

"In the year 1950 our support (meager though it was) from the... Church... was cut by the president of the Foreign Mission Board due to their knowledge that Bro. W. L. Rodriguez, my father, and myself, also Bro. Carlito Rodriguez, son of Bro. W. L. R., constantly preached the doctrine of universal reconciliation. The reports were done by co-pastors who by one reason or another were envious of our meager support. An ultimatum was issued to us four that our financial aid will be stopped if we continue preaching on the final salvation of all, but we answered in separate letters that we'd prefer to lose their support and obey God and preach the truth.... Thus from that memorable time we did never stop because the spirit within... encouraging... the zeal for the truth will push our hearts and minds to go on and herald the good news of salvation as it is in the Concordant translation. Never mind if no support, never mind if we are alone in each place, anyway, somehow, some day, somewhere, Elohim will fulfill His promise of harvest for those who energetically sow and spread the seeds of truth (Ecc. 11:1).

"So, this humble servant of Christ, to the best of his capacity and ability braved the... waves of opposition and persecution which are often discouraging, and will ever be going forward till the end of life. As Paul stated, 'A threshing ox you shall not be muzzling' and 'worthy is the worker of his wages' (1 Tim. 5:18)..."

The foregoing speaks quite eloquently for itself. Nothing needs to be added, except perhaps to say that we shall continue to forward your gifts to these brethren through the Concordant Mission Fund. E.O.K.

THE NATIONS' IDOLS
(ISAIAH 40:12-31) PART I

THE FIRST ELEVEN verses of chapter 40 of Isaiah look ahead, announcing consolation for Jerusalem. Though, while Isaiah was speaking of such glory, Israel had not come to the deportation, yet the viewpoint of the chapter assumes the closing stage of the captivity. It becomes clear that the consolation can only be implemented by One Who has the ability and the power to effect what the voice on the mountain affirms.

THE IMPLICATIONS

The question now becomes whether Ieue will be able to reverse Israel's captivity, as He so many times announces He will do. If He can, this will show a greatness comparable with the earliest days of the sons of Jacob, when by the hand of Moses, Ieue led His people out of Egypt. In this section of Isaiah, then, Ieue makes preparation for bringing His people into the promised consolation. The nations, other than Israel, are addressed as to the capabilities of their idols, all of which lack any comparison with the glory and power of Ieue.

In point of fact, the idols of the nations can do nothing on behalf of those who call upon them. How different is Ieue! Despite Babylon's idols, Ieue gives His people into the hands of Nebuchadnezzar for their discipline, and in the proper season He is able to release His people again. Furthermore, to do this He will use one of the nations which is within the realm of the rule of Babylon.

It is notable when a nation releases the Jews from

captivity, for the nations of the world, individually and collectively, have ever been reluctant to receive the idea that Israel shall again rule even themselves, much less rule over the other nations in a world kingdom. This is still true today in the twentieth century as we are realizing more clearly through recent events. In contrast, the nations have often been ready to receive the excellent service of the Jew as a minister.

ADVERSE CONDUCTS OF THE HEART

The Scriptures show that the peoples of the earth are swayed by three major ideas in preference to the acknowledgment of the God Who created the universe as well as the earth. These notions may be stated thus:

(1) Atheistic, as illustrated by the decadent one who has said in his heart "there is no God," Psalm 14:1.

(2) Agnostic, as seen in the wicked, those who will not seek after Him, and who also say they do not desire any knowledge of Him. Psalm 10:4, Job 21:14.

(3) Idolatrous, as in the one who, in order to make his god visible, forms the idol and then worships it. Isaiah 40:12.

The first two groups, as a matter of course, put themselves out of court, when, as in Isaiah, the living God confronts them, for He will gather up their unbelief and pay them in accord with their works, and so rectify their abuse of creation. On the other hand, the idolator, swayed by his unintelligent heart, changes the glory of the incorruptible God, making Him to be like the creature, and so he renders divine service to the creature, rather than the Creator.

This latter is the notion which must be corrected and wholly dispelled. The idea is so absurd that it must be eradicated ere any understanding of God's ways can be inculcated. To the idolators must be demonstrated the fact that God is utterly greater than the creation He has made. Sin and death are so blinding in their effects

that this is a task of the first magnitude. Yet the God of the Scriptures, He Who chose Israel as His people, is more than equal to it. And His ways with His people are the direct indication of His power and ability.

IEUE'S DECLARATIONS NOT BELIEVED

Ieue is affirming to the nations that He is utterly greater than the earth and the heavens. How futile then are the notions of humans concerning Him. To impose even the slightest limitation upon Him is grotesque in the extreme. The views entertained by humans concerning God, as well as their attitudes toward Him, have one general characteristic. They do not realize His deity, much less do they acknowledge it. This position is variously expressed, ranging from idolatry through the many religions and cults, and on to the denial of the very existence of God. To be so decadent in outlook and understanding as to deny the existence of God is but an expression, in its severest sense, of the attitude of rebellion against God which lurks within the heart.

When one entertains notions of idolatry he is swayed by the wildest conceivings of the mind. Faith is pushed aside, and the desire to actually perceive some sort of a god is given the dominant place. He does not understand that the Deity remains invisible. Again, the denial of the existence of God is but the affirming of the self-sufficiency of nature. A self-running universe is but a variation of the notion, and an evolving universe is an expression of the hope that nature can rise higher than the Creator. Similarly the human, due to his supposed progress, considers himself capable of attaining to a horizon which is beyond his present understanding.

THE NEED FOR ISRAEL'S SERVICE

The major role intended for Israel by Ieue was that they should teach the nations the folly and vanity of their idols and matters related thereto. The nations re-

garded their idols as their alueim or subjectors. They had lost sight of the Creator's deity, and regarded the creature as His equal. Such a position needed to be rectified ere the nations could receive blessing from the full table which Ieue promised to set up in Israel.

It may be imagined that the practice of idolatry is absent at the present time. Yet, in truth, despite the evangel which has been heralded amongst the nations for almost twenty centuries, the nations are very far from being weaned from their crude and crass notions in regard to creation. Today the dominant thought seems to regard the universe as self-running, evolving without purpose, and directed alone by the power and forces which are regarded as integral to it.

The ideas current in the nations which are regarded as "christian" display strong symptoms of apostasy from God's Word. A usual question is, "What is God?", the questioner being unmindful that it ought to be "Who is God?" The answer to that would be that He is "The God and Father of our Lord, Christ Jesus." This answer, so little realized, points to God's revelation of His activities, His ways and His purpose.

Teachers have long given paramount value to the human will. This reflects upon God, precluding the values found in His revelation of Himself, and disregarding any real purpose in His Son, Who is the center of His ways and His purpose. So that the present eon is but moving to a future position where Isaiah's words will again be extremely pertinent in their application to the nations, even as they were in the past.

APOSTASY'S FUTURE CLIMAX

The nations are presently pushing aside God's evangel to them (and the extent is ever increasing). How long will it be till they reach a position which will call for words similar to our foregoing reference; ere the nations are ready for, or can receive God's blessing which is to

be channeled to them through Israel? It is still to be true that in Jerusalem is salvation, and that from Zion shall come the law, yet from Babylon and its "gods many" there is no salvation. Babylon can provide no Saviour.

THE OUTLOOK FROM ABRAHAM

From the point when Abraham was called and the promises were first made to him, the divine service for Israel was in view. But, at the time of Isaiah, despite the many centuries which had ensued since the giving of the promises, Israel had not themselves understood or attained to the spiritual status required. That divine service is still reserved for them. Our prior studies in Isaiah have shown us what is laid out to overtake Ieue's people because of their misdemeanor, yet always has the prophet pointed to the glory from Ieue which was to be theirs.

CONSOLATION FOR ZION

Section seven (40:1-11) brings consolation to Zion and Jerusalem and spreads it out to the cities of Judah, calling them to behold their Alueim. This call certainly has in view blessings to others, even though the nations, at the point when the prophet spoke, were to hold Ieue's people in captivity. When are the nations to reach the situation in which they shall receive blessings out of Ieue's promises and lavishness to Israel? Certainly not while the nations cling to their notions and vanities and philosophies.

It will become necessary that the nations shall again be turned back to God, and be subjected to Him through His people Israel and their Messiah, for the present outlook of the nations will deteriorate still further from God. Yet subjection will be achieved by demonstrating to the nations the utter impotence of their idols and of all ideas related to their philosophies. Their heart must really come to be established in the greatness of Ieue, acknowledging that His ability and His glory exceeds

creation. This is the situation which we find at the beginning of the eighth and concluding section of Isaiah (40:12-66:24).

ISRAEL'S FAILURES

It has been stated of Israel, in section seven,* that their enlistment is past and that glory is now for them. But Israel's past failure, and their ignominious position, argue strongly against any glory coming to them from their Alueim. Is He really able to bring them to the position which the prophet has affirmed to them from Ieue?

The procedure to prove that Ieue is able to do so takes the form of a challenge. The power of Ieue is thus contrasted with the absolute lack of power which characterizes the alueim of the nations, and this despite the fact that the alueim of Babylon will hold sway over Israel! How can this be? The nations will have overrun Ieue's nation! Must not this show that impotence is with Ieue, and that the ascendency is with the alueim centered in Babylon? The pronouncing of blessings for Israel by Ieue, as in the early verses of chapter 40, brings Ieue into direct opposition with the alueim of the nations, for the presence of Israel in Babylon shows them under the authority, not only of the politics of that city, but also of its alueim. Yet, Ieue would be revealed through it all.

The nations failed to understand that *Ieue* had deported His people, and that, only because this was the case, was Israel in captivity and under authority and away from the land promised to Abraham. E.H.C.

(*To be continued*)

* Volume 58, page 206.

DISTINGUISHED IN LOVE

> "Now we are asking you, brethren, to perceive those who are toiling among you and presiding over you in the Lord and admonishing you, and to deem them exceedingly distinguished in love because of their work" (1 Thess. 5:12, 13).

WHAT can be done with an expectation? Thessalonians tells us that it is to be lived. Rather than being stored somewhere like insurance to be used in a time of crisis it is intended to be used continually, for it is a gift of God, a greater grace, remaining along with faith and love for our spiritual progress (1 Cor. 13:13).

Every teaching in Paul's epistles to the Thessalonians is vitally associated with the Divine favor of expectation. In 1 Thessalonians 5:12-22 the apostle has given fourteen instructions which might serve as samples of the whole. These we propose to investigate with the prayer that this series of meditations might help us see more clearly the value of expectation, and live more truly in expectation.

The first request is that we as brethren should perceive those who, in the Lord, are toiling among us, presiding over us, and admonishing us. These, we are to esteem exceedingly distinguished in love, because of their work.

Apart from expectation this entreaty is merely good advice. But when we realize the *fact* of the true respect and honor that will exist in that future day these words should take on greater meaning. And

similarly each of the fourteen guides in this paragraph of Scripture, when considered in the light of expectation, should become more valuable to us. What we shall be, we should, we must be now.

There will be different levels of rank in our service among the celestials (2 Tim. 2:11-21) as there are now and have always been in God's purposes. And there will be different levels of responsibility and honor in the body of Christ, no less than there are today (1 Cor. 12:14-28). God is a God of order, and our expectation holds to this fact.

Christ is first in all things. Surely He is first in position. He is the Head of the body (Col. 1:18). It is our expectation that He, above all, be honored and acclaimed as Lord and Saviour (Phil. 2:9-11), and therefore we are to honor Him today as we live in expectation. Who would deny Him this glory? He took all the burdens and responsibilities of His office with matchless patience and love, and He must receive the honor due Him. He is first, but not without cause.

Then, there are to be, downward from Christ, diminishing ranks of honor. Yet each has its corresponding level of responsibility. We deem our brother and apostle Paul, for example, exceedingly distinguished in love, because of his work. We have come to look upon the loneliness of Paul with distress, wondering why he was deserted and denied the fellowship of his brethren in those final days. After his years of faithful toil and endurance in the service for the saints should it have come to this? Our spirit cries against such injustice, and we only trust that some still held him in esteem, and that many faithful believers so lived in expectation that their love toward Paul was somehow conveyed in spirit across the miles and through the walls of physical separation.

The honor that is to be given the toiling servant of our Lord is not to be reserved alone for the future. Our

expectation is to be a living one, operating within us at all times.

May we learn to perceive those who are toiling. Let us not wait until that day, then, to look up with respect to a faithful servant—only then to become aware of his service. Are such servants of the Lord noticed today? Or are they left to their drudgery, unappreciated and even despised because they do not conform with the ways of this eon?

May we learn to deem them exceedingly distinguished in love because of their labors. Their work is the work of the Lord and is, therefore, toil, often in the face of difficulty. For many the hours are filled with the need of earning their own living, and the "free time" with service among the saints. Note that word "among" (1 Thess. 5:12) which the apostle uses so carefully. Among ourselves are those who are worthy of double honor, who are toiling in word and teaching (1 Tim. 5:17).

Others there are who preside over us ideally, recognizing the correct order of headship (1 Cor. 11:3), thus permitting the word of the Lord to preside over themselves. Let us perceive their labor and honor them. They preside "in the Lord" which shows the seriousness of their responsibility and their need for diligence (Rom. 12:8). What happens to that local ecclesia which lacks a faithful presider? What wanderings and confusions are produced among us when there is no one to take this responsibility. Where, then, there are such let us heed their loving admonitions, their timely teaching, and grant unto them exceeding respectfulness in love. And should we not pray also that our God will raise up more of these faithful servants to preside over us?

It is perhaps the most difficult of all to honor those who admonish us. Yet no brother should accept such responsibility who does not admonish himself as well (Col. 3:16). Nor is this responsibility any less difficult

than the others. In that tender farewell scene at Miletus Paul said, "Wherefore watch, remembering that for three years, night and day, I cease not admonishing each one with tears" (Acts 20:31). Such perseverance coupled with such love must always be held in highest honor. How we need it! It is a foretaste of that which is to come, and thus as we manifest love toward the one ideally admonishing us we, too, participate in an earnest of that which is to be. In this manner we are living our expectation.

May we hold fast to this gift of God. One day we shall indeed accord honor to those who truly have earned it. Hasten the day! Yet still in this day "we may not be drowsing, even as the rest, but we may be watching and be sober" (1 Thess. 5:6). We may be perceiving those who toil and preside and admonish in the Lord, and we may even now honor them in love because of their work, in active expectation. D.H.

(To be continued)

FRANK H. HARRISON

Bro. Frank H. Harrison, a long time subscriber to Unsearchable Riches and supporter of the work of the Concern, was put to repose on Monday, October 9, at his home in Chevy Chase, Maryland, at the age of 75. He is survived by his wife Harriet, four children, and seven grandchildren. The Concordant Bible Class of Washington, D.C., will feel the loss keenly, but share in his good expectation. C.E.M.

HENRIETTA MENKE

October 12th, 1967, marked the passing of one of our staunchest supporters, Miss Henrietta Menke of Pittsburgh, Pennsylvania. Our records show that she had been a subscriber to this magazine since 1927, having been associated with the "I.B.S.A." prior to that time. We are looking forward to meeting this dear sister at His appearing. E.O.K.

GOD GIVES TO THE DRUDGES

"OUR DRUDGERY is perfecting tools of precision for the greatest of all sciences—the knowledge of God. Compiling concordances and new editions [of the Version], not to speak of the labor on the Hebrew... most of it is patient plodding drudgery. May those who must toil at their daily work for a livelihood, or at His Word, or both, find comfort and encouragement in the promise (2 Cor. 9:9): 'He gives to the drudges!' It tells us what God *does* for those who work at tedious and tiresome tasks. We can count on God's gifts for this kind of drudgery above all others. His gifts do not come because of our drudging but through it." *A.E.Knoch*

Some years ago, a drudge's bonus was discovered while working on 1 Corinthians 9:10, 11. In the 1930 Complete Edition of the Concordant Version we read: "for it was written that he who is plowing ought to be plowing in expectation, and he who is threshing, in his expectation of partaking in the expectation. If *we* sow the spiritual in you, is it a great thing if we shall be reaping of your fleshly things?"

Ever since 1611, the same problem was apparent in the Authorized Version, where we read: "Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap of your carnal things?"

Here is where the excellency of Concordant principles served to flush out an undetected problem in much the same way as a good bird dog flushes out a covey of concealed quail.

The problem which had to be faced was that of an extra expectation whose presence was a source of embarrassment.

AN EMBARRASSING EXTRA EXPECTATION

Why did the one *plowing* have one expectation, and the one *threshing* have two expectations, while Paul the *sower* had no expectation? Why shouldn't each have one expectation apiece? The problem was pressing; what was the solution?

THE FOURTH AND FIFTH CENTURY UNCIALS

The CONCORDANT GREEK TEXT goes to the limits of fidelity in supplying the student of the Scriptures with a text that reflects the Original not only in content, but approximates it also in appearance. Besides Weymouth's Resultant Greek Text as a base, we used the fourth and fifth century manuscripts known as Sinaiticus (*s*), Alexandrinus (A), and Vaticanus (B).

In these there are no conventional marks of punctuation, no spaces between the words, no capitals or small letters. Rather it is all in capitals, much like the following.

ΓΑΡΕΓΡΑΦΗΟΤΙΟΦΕΙΛΕΙΕΠΕΛΠΙΔΙ
ΟΛΡΟΤΡΙΩΝΛΡΟΤΡΙΑΝΚΑΙ
ΟΛΛΟΩΝΤΗCΕΛΠΙΔΟC
ΛΥΤΟΥΜΕΤΕΧΕΙΝΕΠΕΛΠΙΔΙ
ΕΙΗΜΕΙCΥΜΙΝΤΑΠΝΕΥΜΑΤΙΚΑ
ΕCΠΕΙΡΑΜΕΝΜΕΓΑΕΙΗΜΕΙC
ΥΜΩΝΤΑCΑΡΚΙΚΑΘΕΡΙCΟΜΕΝ

Note the three occurrences of "expectation," one each at the end of the first, the third, and the fourth lines: *elpidi, elpidos,* and *elpidi;* or, even more literally, *epelpidi,* ON EXPECTATION, *tês elpidos,* OF-THE EXPECTATION, and *epelpidi,* ON EXPECTATION.

Since there are three occurrences of "expectation,"

and also because there are three activities seen in the words "plowing," and "threshing," and "sow," why shouldn't each activity have its own expectation?

The solution in retrospect seems absurdly simple. By punctuating the statements differently, we may let the plower have one expectation, take away one from the thresher who has two expectations, and give the second one to the sower who had none.

Since there is, as has been pointed out, no punctuation at all in the original text, there is no reason why this cannot be done.

So the CONCORDANT LITERAL NEW TESTAMENT reads: "for it was written that the plower ought to be plowing in expectation, and the thresher to partake of his expectation. If, in expectation, we sow the spiritual in you, is it a great thing if we shall reap of your fleshly things?"

Is it not true that "He gives to the drudges"?

ANOTHER DRUDGE'S BONUS

Hebrew nouns do not admit inflections in the oblique cases. This being true, John, when representing certain Hebrew epithets in Greek dress, exhibits them without inflection, as in Revelation 1:5, in the nominative case: *ho martus ho pistos,* the Faithful Witness. This fact is a valuable clue to a better understanding of this book which some scholars suppose to be marred by barbarous Greek. Whenever we meet with the nominative, where we ought to find a genitive, a dative, or an accusative, we should suspect John of expressing some Hebrew noun.

HEBREW NOUNS IN GREEK GARB

If John is writing words from the mouth of some speaker, it will sometimes be found that John explains parenthetically in Greek what is implied. For example, take Revelation 3:14, where the last words quoted, *ho martus ho pistos..., the Faithful... Witness,* are introduced after "the Amen." But are these the words of the One Who calls Himself The Amen, or the words

of John, defining the meaning of the Hebrew indeclinable noun Amen, when used as a name or title?

In Revelation 9:14 where, after "the sixth messenger," the Greek reads *ho echōn tên salpinga, the one having the trumpet,* are these words added by John to prevent the words "sixth messenger" from being applied to any other than the messenger intended?

We find the same at Revelation 1:8, where we read: "I am the Alpha and the Omega, saith the Lord God." Does there then follow John's explanation of the Hebrew sacred Tetragrammaton IEUE: "which is, and which was, and which is to come," *ho ōn kai ho ên kai ho erchomenos,* and the Hebrew title ALUEIM as *ho pantokratōr,* "the Almighty"?

Is John explaining Hebrew concepts in Greek garb? If we take his words *ho ōn kai ho ên kai ho erchomenos ho pantokratōr* and reconvert them to Hebrew would we have to write IEUE ALUEIM, commonly spelled Jehovah Elohim?

There is much of this in Revelation, which is worth hours of study and discussion. To reassess and recapitulate: Revelation 1:8 may be read: "'I am the Alpha and the Omega,' is saying the Lord God Who is and Who was and Who is coming, the Almighty." Thus we take the last clause (beginning after "God" and ending with "Almighty") as John's explanation of the term "Lord God" rather than as a part of the divine declaration.

Revelation 3:14 may be read: "Now this is saying the Amen (the Faithful and True Witness), and God's creative Original:"—that is, putting the Greek explanation of the Hebrew Amen in parentheses.

Revelation 9:14 may be read: "saying to the sixth messenger (who has the trumpet), 'Loose the four messengers...' "—that is, let John's words be in parentheses to prevent these words from being attributed to any other angel.

These suggested renderings are submitted for the prayerful consideration of our fellow drudges.

YET ANOTHER DRUDGE'S BONUS

We next propose to suggest for the consideration of our readers a simple, satisfactory, scholarly and Scriptural solution to the problem in John 3:13, namely: How can *Jesus* be talking to Nicodemus *on earth,* and, at the same time be the *Son of Man* Who is *in heaven*?

FIVE FACTORS TO BE CONSIDERED

In our study we shall consider five factors: (1) That a problem does exist, as may be inferred from the lack of unanimity among expositors who have written commentaries on this particular problem. (2) The way in which versions using quotation marks set off the conversation taking place between Jesus and Nicodemus. (3) The attempt on the part of some to translate the Greek text so as to conform it to the commonly accepted interpretation instead of translating the text with fidelity, thus letting the translation modify the interpretation. (4) To consider the interpretation offered by most expositors and accepted by most students of the Scriptures. (5) To offer for consideration a simple and satisfactory solution to this hitherto perplexing problem.

FIRST: LACK OF UNANIMITY AMONG SCHOLARS

From the following list of comments made by good and godly men it should not be inferred that we quote them merely to show that these explanations are at variance with each other. The quotations are solely for the purpose of showing that a problem does exist now, in fact has existed for some time, and that an attempt at a solution is long overdue.

Jamieson, Fausset, and Brown[1]

No man hath ascended, etc.—There is something paradoxical in this language. "No man has gone up but He that

[1]Jamieson, Fausset, and Brown, BIBLE COMMENTARY (Chicago: Fleming H. Revell, 1929. Vol. III, "Matt—Cor"), p. 363.

came down, even He who is at once both up and down." Doubtless it was intended to startle and constrain His auditor to think that there must be mysterious elements in His Person. The old Socinians, to subvert the doctrine of the pre-existence of Christ, seized upon this passage as teaching that the man Jesus was secretly caught up to heaven to receive His instructions, and then "came down from heaven" to deliver them. But the sense manifestly is this: "The perfect knowledge of God is not obtained by any man's going up from earth to heaven to receive it—no man hath so ascended—but He whose *proper habitation*, in His essential and eternal nature, is heaven, hath, by taking human flesh, descended as the 'Son of Man' to disclose the Father, whom He knows by immediate gaze alike in the flesh as before He assumed it, being essentially and unchangeably 'in the bosom of the Father'" (ch. 1:18).

Archibald Thomas Robertson[2]

13 ... Which is in heaven (ho ōn en tō ouranō). This phrase is added by some manuscripts, not by Aleph, B L W33, and, if genuine, would merely emphasize the timeless existence of God's Son who is in heaven even while on earth. Probably a gloss. But "the Son of Man" is genuine. He is the one who has come down from heaven.

W. Robertson Nicoll[3]

In the comments made on verse 13, it is asserted that the words added in the Textus Receptus ("which is in heaven") affirm that although He had come out of heaven He was still in it, and they show that a condition of being, not a locality, was meant by "heaven."

It may be seen from the three commentaries quoted that there is little agreement among them. So far we have been told: that the phrase "which is in heaven" means the Son Whose *proper habitation* is in heaven came down to this earth; that it merely emphasizes His *timeless existence* Who is in heaven even while He is on earth; and that by "heaven" we are to understand a *condition of being, not a locality.*

2A. T. Robertson, WORD PICTURES IN THE NEW TESTAMENT (New York: Harper and Brothers, 1932). Vol. V, p. 49.

3W. Robertson Nicoll, editor, THE EXPOSITOR'S GREEK TESTAMENT (New York: Dodd, Mead and Company, 1897), Vol. I, p. 716.

Thus we have the following explanations for the phrase, *which is in heaven*: proper habitation, timeless existence, and condition of being, not locality.

SECOND: VERSIONS USING QUOTATION MARKS

It is generally known to most of our readers that the original Greek manuscripts were written in uncial characters much in the following manner:

THEORIGINALMANUSCRIPTS
WEREWRITTENWITHUNCIALCHA
RACTERSTHATISWITHCAPITAL
LETTERSMUCHINTHISMANNER

There were no word, verse, or paragraph divisions; no breath marks, no accents; no conventional punctuation marks of any kind. All these human additions are accretions which, like barnacles, have fastened themselves to the ship of Scripture during the centuries while she plowed her way through stormy theological seas. Hence we may disregard them and start afresh. That the quotation marks help is not open to question; but since they are not part of the original manuscripts, they are a matter of human and hence fallible judgment and, as such, may be called into question.

All available versions which set off the conversation in quotation marks were examined. Those versions using quotation marks indicate that Nicodemus asked a question at verse 9 and that Jesus began His answer at verse 10. Where these versions disagreed was concerning the point at which Jesus ended His remarks to Nicodemus.

Moffatt begins the answer of Jesus at verse 10 and ends it at verse 36, but omits verses 22-30. Thus he makes the reply a unit beginning at verse 10 and running to the end of the chapter.

Three versions put verses 10 through 21 in quotation marks. These are Spencer's THE NEW TESTAMENT, THE EMPHATIC DIAGLOTT, and the CONCORDANT LITERAL NEW TESTAMENT.

Six versions put verses 10 through 15 in quotation

marks. They are: AN AMERICAN TRANSLATION by Edgar Goodspeed, THE MODERN READER'S BIBLE by Richard G. Moulton, THE NEW TESTAMENT IN BASIC ENGLISH, THE REVISED STANDARD VERSION by the American Standard Bible Committee, THE TWENTIETH CENTURY NEW TESTAMENT, and the NEW TESTAMENT IN MODERN SPEECH by Richard F. Weymouth.

So we have one version placing verses 10 through 36 in quotes, three versions placing verses 10 through 21 in quotes, and six versions placing 10 through 15 in quotes. We shall now examine the third of our five viewpoints.

THIRD: INTERPRETATIONS INFLUENCING TRANSLATIONS

In the attempt to surmount the difficulty of accounting for Jesus being *on earth* while speaking to Nicodemus and at the same time being the Son of Man Who is *in heaven,* several translators have allowed themselves a dubious luxury and an unwarranted liberty, namely, *adding* to the Word of God.

Weymouth's running commentary attempts to skirt this problem by saying "the Son of Man whose home is in heaven." The People's New Covenant reads, "the Son of Man whose abode is in heaven."

By translating in this manner these two versions eliminate His being on earth and in heaven at the same time. But they have committed a serious crime (*cf* Rev. 22:18, 19) by *adding* to the Word. The word for "home" is *oikia.* It is not in the Greek text of John 3:13. The word for "abode" is *monê.* It is not in the Greek text of John 3:13 either.

Some of the other versions examined do not add the words "home" or "abode." Rather they *subtract* from the Word. They drop the embarrassing words "which is in heaven." Let us see how they read.

Spencer has, "Yet no one ascended to heaven, except the One who descended from heaven—the Son of Man."

Wilson has, "And no one has ascended into Heaven, except the Son of Man who descended from heaven."

Goodspeed has, "Yet no one has gone up into heaven except the Son of Man who came down from heaven."

Fenton has, "No one has ascended to the heaven, except the One who descended from heaven—the Son of Man."

The Twentieth Century has, "No one has ascended to Heaven, except him who descended from heaven—the Son of Man himself."

The Westminster version has, "No one hath gone up into heaven but he who hath come down from heaven, the Son of Man."

They had, however, what may have seemed to them to be at least two good reasons: the manuscripts Sinaiticus and Vaticanus. In each of these the words "which is in heaven" are omitted. Yet the possibility remains that these words were omitted by early editors or correctors or both because they were seemingly so difficult to harmonize with His being on earth and in heaven at the same time. Therefore they were assumed to be an unwarranted interpolation, and hence were elided. Thus the absence of these words from *s* and B seems to lend support to those translators who did not include them in their versions.

Yet is this procedure the ideal way of solving this problem in translation? Wherever possible, should not the text be allowed to stand as it is, unless there is almost incontestable evidence that the text contains words which are an unwarranted interpolation, such as was found to have been the case with 1 John 5:7b, 8a? Conjectural emendation may be considered, but only as a last resort. The attempts to correct the Masoretic text by emendation is now being approached with much caution and reserve for this very reason. It is sometimes easier to try to find a manuscript which omits troublesome words than it is to find a solution which permits the text to stand as it is.

We also find three versions which retain the words

"which is in heaven." They are: The SYRIAC NEW TESTAMENT, "And no one hath ascended to heaven, but he that descended from heaven, the Son of man who is in heaven"; the AUTHORIZED VERSION, "And no one hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven;" and the CONCORDANT LITERAL NEW TESTAMENT, "And no one has ascended into heaven except He Who descends out of heaven, the Son of Mankind Who is in heaven."

We are now ready for the fourth of our five viewpoints; namely, to present the interpretation commonly accepted by most students of the Scriptures.

FOURTH: THE COMMONLY ACCEPTED INTERPRETATION

If Jesus was speaking from verses 10 through 15, or 10 through 21, then He must have spoken the words found in verse 13. The inference drawn from this supposition influences the interpretation because it is assumed that while He speaks to Nicodemus *on earth* He is the Son of Man Who is *in heaven.* The attempt to explain this is somewhat as follows:

Jesus is not only the Son of Man but also the Son of God. This makes Him omnipresent. Since He is omnipresent He can be on earth and in heaven at the same time.

While we may be willing to concede His omnipresence while in the "form of God" (Philippians 2:6) before He came to be in the likeness of man, we cannot say that, in flesh, as the Son of Man, He was still omnipresent. Even if we wished to make this concession for the sake of discussion, one very important reason should serve to deter us. *HE has nowhere claimed that, in the days of His flesh, He was ever in two different places at the same time.*

FIFTH: A SIMPLE AND SCRIPTURAL SOLUTION

Our problem is not solved by *adding* the word "abode" or "home." Our problem is not settled by *subtracting*

the words "which is in heaven." Nor can we accept the explanation that His omnipresence made it possible for Him to be on earth with Nicodemus, and at the same time to be in heaven as the Son of Man.

In view of all this, we should like to offer a suggested solution which does no violence to the text either by adding to it or subtracting from it.

Nicodemus asks a question in verse 9. Jesus *begins* His answer in verse 10 and *ends* it at verse 12. This makes verse 13 easy to accept just as it stands, for, at the time the apostle John recorded these words, the Son of Man IS (*ho ōn*, the *One*-BEING) in heaven.

Thus verses 13 through 21 become John's commentary on what Nicodemus should have been in a position to understand and accept the night he talked with Jesus. But the Lord, seeing that so great a teacher in Israel was not capable at that time of accepting what He had to offer, closed His answer begun in verse 10 with the words found in verse 12, namely: "If I told you of the terrestrial [in verses 3, 5-8] and you are not believing, how shall you be believing if I should be telling you of the celestial?"

Knowing that Nicodemus was not understanding the things terrestrial to which He was alluding, He also knew that Nicodemus was not in a position at that time to receive nor to understand things celestial. Therefore Jesus terminated His answer to him at verse 12.

The apostle John, writing his account later, explains in verses 13 through 21 what Nicodemus was not able to understand that night, but which, evidently, he did understand later, as may be inferred from his actions in accompanying Joseph of Arimathea when he went to Pilate and asked for the body of Jesus, so that he might prepare it for entombment. After Pilate had dispatched a centurion and was satisfied that Jesus was truly dead, he gave them permission to remove the body of the Son of God (John 19:38-42).

So we may conclude that, at the time the apostle John wrote his Gospel, he added the fact that the Son of Man is [now] in heaven.

F.N.P.

(*To be continued*)

HOME MISSIONARY REPORT

For the past twenty-two years, God has graciously granted me the privilege of taking His Word, in the form of Bible stories, songs, and Bible verses, to the little one-room country schools here in Lake County, and in Osceola County, just east of us. However, beginning last spring, in Lake County, we have *one school unit* so that the country school no longer exists. This change brought tears to my eyes, as the country schools had had to be discontinued each year, one by one. But this year they all had to close. Forseeing this, and because teachers are now restricted in teaching about God and praying to God in the schools, someone in our state had brought about the release time program, wherein children can be released from classes for as much as two hours a week to attend religious classes. For four years now I have been working with a local missionary in this program in Baldwin, and this is my second year at Chase, Michigan. We have to bring the children from school to our chapel, here in Baldwin, and to a church in Chase, teach them for an hour, and take them back to school. In Baldwin we have always used some of the noon hour, so they wouldn't miss so much school, but at Chase I go every Wednesday and get them at 2:00 and take them back at 3:00 so they can board the bus at 3:10. Imagine my delight when I found at Chase the same children I had taught and loved at two of my little country schools which had closed last year. The country children are so dear, and more like old-fashioned children. They have not been given every "material blesssing(?)." So they really appreciate the things they do get. In my program in the country schools, on school time, I had gone only once every two weeks, spending one week in each county. I taught only one-half hour, though sometimes I did take a bit more time when the teacher and children seemed especially responsive, as quite often they were.

This ministry was jeopardized some six years ago by a ruling from our Attorney General that these classes should not continue. I planned to stop, but some of the people would not let me. But this year I have had to, since these schools have now been closed. I could not manage so many children alone, so the Lord has provided three mothers and a young lady to help. One of the mothers plays the piano well, which I cannot do, and this is such a big aid, and it also lets the adults in on the program so that they, too, hear of God's love and grace in Christ Jesus, and learn of His glorious plan. In Baldwin we have classes on Monday and Thursday, dividing the age-groups, up through the sixth grade. I still go to the Nelson school a few miles north of Baldwin, but this is in the Baldwin system, so I go on schooltime, for one half hour, just as I always have. I feel, and so do they, that I should continue with these good things until I have to stop. In Baldwin and in Nelson I teach many colored children. How they can sing!

My newest work, just this fall, is to visit an orphanage and two old peoples' homes near Evart, Michigan. I go to these places every two weeks, and I can stay as long as I want to. I also go to a private home which has five children in it, and must do both of these services after the children come home from school. I don't get home until about 7:00 that night, but that is O.K. since I now have a very good new car, for which I am most thankful. The old people are very much in need of love and attention and their response is touching and encouraging. They express delight at the pictures I show them, the illustrated Bible stories and the flannelgraph. I praise God for opening these new doors of service.

In addition to these, we have six meetings a week at our chapel, so you can see I am a busy person. Rarely a day goes by that I do not send out mail, including literature about God and His truth. I often visit the sick and elderly, the people who have shown interest in the Word of God or in our meetings here. Or perhaps it is the parents of the children who attend our classes in Baldwin, or the adults who attend our meetings here. I just pray for wisdom to use the time wisely, for there never seems to be enough of it. But each day I pray, "Lord, what will You have me to do?" May we always say, "Let Thy will be done," as our gracious and blessed Saviour said. Faithful is God! I had no idea He would open so many more doors when the little schools closed. I have four times as much time with some of these children, for I have them an hour a week, when previously it was only half

an hour every two weeks. Is not this one of the "super-excessivelys" He is able to do? (Eph. 3:20). Praise the Lord!

I would like to take this means of thanking all who have contributed to the Concordant Mission Fund, from which, from time to time, I receive financial assistance for my missionary work, as an ambassador for Christ. I pray that each one who contributes will feel he is sharing in the work of making God's grace and peace known, on the basis of 2 Corinthians 5:20, 21, and will know that his gifts are being put to "his account," Philippians 4:17. DOROTHY M. JOHNSON

REPORT FROM THE PHILIPPINES

A letter just received from Bro. Rodriguez is challenging in the extreme. He reports that he has just returned from an extended stay in the large island of Palawan, and was so impressed with the needs of the people there that he plans to move there with his family, that these folks may know of the true God. Excerpts from his letter follow:

"The native people of Palawan are pagan people, but they are approachable and glad to know that God loves them in Jesus Christ, and will save them, with their fathers and mothers for eternal happy life in the love of God.

"Now, I am glad that God has called out here a good Christian by the name of Bienvenido Watimar... to believe in the truths as you have them in your Concordant literature, and now he is working with me. Now, I am preparing... to make him a good Bible worker... to take my place here in this Island of Zamboanga... We are facing a famine here in the Philippines and people may suffer... Pray for us..."

From the foregoing it will be seen that we will now need to add one more missionary to our growing list. This should serve to make us more vigilant in our concern for these believers who are sacrificing so much because of their love for the Lord and for others, so that, because of the increasing number among whom the Mission Fund distributions must be shared, the amounts will not as a consequence be increasingly smaller. E.O.K.

FELLOWSHIP NOTICE

The Baldwin Fellowship will be held this year July 19-28. The theme will center upon Paul's exhortation to "stand firm, and hold to the traditions which you were taught by us" (2 Thess. 2:15). For more details write Miss Dorothy Johnson, Route 1, Box 538, Baldwin, Michigan, 49304. D.H.H.

Present Yourself

WHERE YOU ARE

It is indeed a source of praise and joy when we think of the many precious believers scattered over the earth. We are *one* in Christ, yet each believer is an individual, living in his own little world.

This infinite variety is God's way, and we would not want it otherwise. How dreary it would be if we were all duplicates, like so many mechanical robots! Each of us is chosen to bring glory to God in a way that is peculiarly his own. "You in your small corner, and I in mine."

Sometimes we get so accustomed to our environment and our day by day routine that we tend to forget that God is ruling our lives. We forget how important we *are* to God and to His will! We may be tempted to belittle the situation in which we find ourselves. "If only I were *there* instead of *here.*" But *God* has placed each of us where we are.

"If only my circumstances were different!" or "If I only had wealth!" or "If I only had talent and ability!" We are tempted to be anxious about many things, but how wonderful when God is leading us! And how wonderful it is when He does not allow us to have our own way. We would spoil it all! Truly, God's power is far superior to anything *we* can think or ask (Eph. 3:20, 21).

Since God's thoughts are above our thoughts, we need daily to bring our hearts and minds under the influence of the Word of God. Only in the Scriptures can we find *God's* viewpoint; only there will we find His will for our individual lives. If we heed the Scriptures, we will

learn to think and to walk humbly in the place where God has placed us. We will find His *blessing* there.

SOLOMON

When King David grew old, God entrusted the rulership of His people to Solomon. Young Solomon suddenly found himself surrounded by serious responsibility. He loved God. He desired to be a righteous and just king, as was his father David.

One night God appeared to him in a dream, saying, "Ask what I shall give thee" (1 Kings 3:5).

Solomon's answer showed his humbleness of heart. "I am but a little child; I know not how to go out or come in... Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad..." (3:7, 9).

God was pleased by Solomon's humility. We are told that God not only gave him his desire for wisdom, but also added great temporal blessings.

PAUL

The apostle Paul found himself with an affliction from which there seemed no release. This "messenger of Satan," as he called it, became so troublesome that Paul pleaded with God for deliverance—not once—but three times. How sweetly and wisely God dealt with him! "Sufficient for you is My grace, for My power in infirmity is being perfected" (2 Cor. 12:9).

Paul humbled himself to obey the instruction—to accept God's grace for his suffering, rather than deliverance. The result was quite remarkable. Besides the benefit of *keeping* him humble (for Paul had received great revelations from God), the apostle discovered a great *treasury* of grace opened to him! So wondrous was this grace, that Paul *abandoned* himself to the will of God. Fear of the infirmity left him—he even rejoiced in his affliction! He had been given power to suffer.

"With the greatest relish, then, will I rather be glorying in my infirmities, that the power of Christ should be tabernacling over me."

CHRIST

Both Solomon and Paul were greatly blessed by God in wisdom and knowledge—they were among the greatest men of all time, in their respective callings. But there is a "greater than Solomon," One in Whom "*all* the treasures of wisdom and knowledge are concealed" (Col. 2:3). We read in Philippians 2:8 that Jesus found Himself in fashion as a human. How great a condescension! For He "empties Himself" to become one of us.

But the verse continues, "He humbles Himself, becoming obedient unto death, even the death of the cross." Oh, what meaning there is in His cross, both to us and to God! But especially to Christ, "Who, for the joy lying before Him, endures a cross, despising the shame, besides is seated at the right hand of the throne of God" (Heb. 12:2). "Wherefore, also, God highly exalts Him, and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing..." (Phil. 2:9, 10).

LET THIS DISPOSITION BE IN YOU

Where do you find yourself today? Wherever it is, it is the most important place in the world for you. To discover the blessing that is there, learn to humbly accept your lot as a *gift*—a TRUST from God. *Your* opportunity to live unto God and for Him is afforded to no one else, because you are *you*. Present yourself to Him *where you are*. F.S.

CHILDREN ARE A BLESSING

"Children are a blessing!"

Grandfather was talking to Uncle Bob as they sat on the front porch. In the yard, Philip and his little sisters played with Philip's new beach ball. The little sisters were twins.

"Yes, oh yes," replied Uncle Bob, as he wached the three at play. "What a sad world this would be without children. They truly are a blessing!"

"Mother," said Philip later, "What did Grandfather mean when he said, 'Children are a blessing?'"

Mother was peeling apples. "'To bless' is *to make happy*," she answered. "'To bless' means that you bring *joy* to someone. You and the twins have made your Daddy and me very happy. Grandfather is happy, too, because you came to live with us."

Philip smiled a big smile, and reached for half an apple as Mother continued: "There is a story in God's Word about little Isaac. You see, Abraham and Sarah had no children for years and years. They grew older and older, and their hearts were sad because they were alone. Then one day God told them that they would have a son. And it happened! When little Isaac was born, do you know what his mother Sarah did? She *laughed!* Sarah said, 'God makes laughter for me. Everyone hearing is laughing for me' (Gen. 21:6). She was so happy to have baby Isaac, and everyone else was glad, too. So they all laughed for joy. Little Isaac was a blessing from God."

When Philip went back outside to play, he made up a little song that went like this:

"A bless-ing,
A bless-ing,
Child-ren are a bless-ing!"

F.S.

UNSEARCHABLE RICHES FOR MARCH, 1968
BEING THE SECOND NUMBER OF VOLUME FIFTY-NINE

EDITORIAL

THE THIRD PORTION of the Concordant Literal Old Testament, The Book of Daniel, is now ready for distribution. Translated tentatively many years ago by my father, A. E. Knoch, it was later put into typed form by his co-worker, Bro. Edward H. Clayton, in England. Following this, it has been carefully checked and some revisions made in the interest of clarity, accuracy, better English, etc., yet withal always keeping in view the basic and very important Concordant principle of translation. Every passage, every sentence, every phrase, every word, is carefully considered, and oftentimes weighed, as it were, against some other possible rendering, and the final choice is then made by our Editors, Herman H. Rocke and Frank Neil Pohorlak, with a final once-over and OK by your editor. All this consumes an unbelievable amount of time and requires a great amount of research. That is why the various fascicles of the Hebrew Scriptures, even though the basic work has already been done, cannot appear in rapid succession. The Lord willing, we want this to be a translation which will be usable by anyone in any place. It has often been said that, even though the Concordant principle is a valuable one, it yields a stilted and wooden translation, entirely unsuitable for public use, and valuable as a study tool only. We feel that this is not so, and yet care is needed to avoid if possible any semblance of a basis for such an argument. A sample page of Daniel, consisting of the first eight verses, will be found on the following page. This will

THE BOOK OF DANIEL

1 In the third year ˃of the kingdom of Jehoiakim, king of Judah, comes Nebuchadnezzar, king of Babylon, to
2 Jerusalem and is besieging ᵒⁿ it. ᵗYet ᴶIeue˂ is giving into his hand ˋJehoiakim, king of Judah, and ᶠat the end, the furnishings of the house ɵf ˙Alueim. ᵗThen he is bringing them to the land of Shinar, to the house of his alueim, and ˋthe furnishings he brings to the treasure-house of his alueim.

3 ᵗ ˢᵃSpeaking is the king to Ashpenaz, the grandee of his eunuchs, to bring ᶠof the sons of ˀthe grandees ofᵑ
4 Israel, and ᶠof the seed royal, and ᶠof the highborn; boys in whom there is no blemish at all, ᵗwho are of good appearance.

ᵗ Those intelligent in all wisdom, and knowing knowledge, and understanding what is known, and who have vigor in them to stand in the palace ˀbeforeᵑ the king, ᵗ he is to teach them the script and language of the Chaldeans.
5 ᵗ Assigning is the king to them the day's menu in its day, from the dainties of the king, and from the wine ˀof the king'sᵑ feasts. ᵗ They are to grow up three years, and ᶠat their end they are to stand before the king.

6 ᵗNow there ᵇare among them (ᶠof the sons of Judah)
7 Daniel, Hananiah, Mishael and Azariah. ᵗWhen the chief of the eunuchs is ᵖˡgiving names to them, ᵗ he is ᵖˡnaming ˃Daniel Belteshazzar, ᵗ˃ Hananiah Shadrach, ᵗ˃ Mishael Meshach, and ˃ Azariah Abed-nego.

8 ᵗYet ᵖˡdetermining is Daniel ᵒⁿin his heart that he will not sully himself ⁱwith the dainties of the king, ᵗor ⁱwith the wine ɵf his feasts. ᵗWhen he is seeking permission from the chief of the eunuchs that he not be sullying

serve to give you an idea of the book as a whole. On page 88, you will find a full description of this volume, with the cost. Why not order several copies to have on hand for your friends, when you find that the subject of prophecy has come up for discussion?

For many years, our readers have been clamoring for the notes written by A. E. Knoch and included in the Complete Edition of the Concordant Version of the Greek Scriptures. Hence we have brought them up to date, and issued them in book form to go with your other portions of the Concordant Library. In this book, you may find the answer to that question you have had in your mind about some difficult verse of Scripture. See page 52 of this issue for full information about the Commentary.

We have done our part. The two books are ready. Will you help us distribute them? Tell your friends about them. Give copies to those who show interest. We cannot possibly advertise them in the conventional way. The cost would be prohibitive, and our funds are already depleted as a result of the cost of publishing the books. We must rely on you, our co-workers, to see that the books upon which so much labor has been expended, are now placed in the hands of those who will benefit by using them.

If you are not in a position to help in this way, then please pray with us. The Lord is able to see that these books go out. Other books will follow later in the year, and we hope to have a more definite announcement about these in our next issue.

May we also request your prayers with regard to the future of this work. We feel very strongly that we have much truth which could be helpful to many of the Lord's people, and that the Concordant Version should be much better known than it is. Seemingly, we are limited by the amount of funds available for advertising, but this is looking at the problem from the

purely human point of view. The truth is that there are no limits to the resources which God has at His command. The truth is that perhaps we have failed to make our requests known to Him. The truth is that perhaps we ourselves have not done all we could to help make it known. Too, we need His guidance day by day as we seek His will with regard to what we should be doing. Decisions must be made every day, problems must be solved. While this may sound like a truism, we must know His will for us if we are to remain in His will.

In closing, may we leave this thought with you: Even though many problems and perplexities inevitably confront each of us every day; even though we see the world becoming a chaos and a shambles insofar as morals are concerned, yet we have no need to fear, no need to worry or fret. For we have a direct line of communication with the great Engineer Who is running the train. True, it is headed for a collision, yet we know that our station will be called before the wreck occurs, and we shall be taken off and called above. But in the meantime, let us use our communication line every day—every hour, even every moment. The great privilege of prayer is such a marvelous one! Yet we sometimes tend to neglect it, and our contact is broken, and we feel perhaps that our problems, though perplexing and disturbing to us, are too trivial for our Creator to bother with. Not so! Philippians 4:6 tells us to make our requests known to God, and promises peace of mind as a result. Try it! It is a promise that, like all those made by God, He will keep! E.O.K.

THE CONCORDANT COMMENTARY ON THE N. T.

Now ready for distribution, the Commentary contains the "compiler's notes" as originally presented in the Complete Edition of the Concordant Version, which is now out of print. This volume, along with your Concordant Literal New Testament and your Concordant Greek Text, will give you the same material as was contained in the out-of-print volume. 416 pages, bound in handsome blue spanish grain cloth, $5.00.

THE RESURRECTION IN PAUL'S PERFECTION EPISTLES

PART TWO

> "Therefore, *I*...do not cease giving thanks for you, making mention in my prayers, that the God of our Lord Jesus Christ, the Father of Glory, may be giving you a spirit of wisdom and revelation in the realization of Him..." (Eph. 1:15-17).

The relation of the resurrection to "the mystery" is clearly defined in its categorical statement in Ephesians 3:6, 7. In spirit, the nations are to be... *joint* partakers of the *promise* in Christ Jesus, through the evangel of which Paul was the dispenser. All of the truth which we have hitherto considered, in Thessalonians, and in Corinthians, is ours now on an equal footing with the election out of Israel. We are *joint* partakers of it. These things themselves are not the secret. The promise was well known. But now it is changed in character in that all priority on the part of the Circumcision vanishes, little as there was of it in this connection. Ephesians reveals no new promise, but incorporates that given to Paul, at the same time completely severing us from that of the Circumcision.

In Philippians the apostle refers to our expectation by another characteristic expression. He calls it an *out*-resurrection—"if somehow I should be attaining to the resurrection that is out from among the dead" (3:11). The character of the epistle and the context show that this "attaining" was a matter of present personal ex-

perience. He wishes to anticipate in this life what will be his in the resurrection. This expression is another way of putting the fact that we have a prior expectancy, but the comparison is even broader. Our expectation is compared with that of the Circumcision, who also have an expectation. The out-resurrection is a comparison with all the dead. In this the Circumcision will have a part, for they also will leave the unbelieving dead behind. All who will be raised *from among* the dead, from our Lord onward, will appropriate Christ and His righteousness and power, and have a knowledge of Him which Paul desired to attain in His present walk and experience. The out-resurrection is but another way of denoting the second class in the vivification of all, those who are Christ's at His presence. Only those in the out-resurrection have eonian life and reign with Christ during the eons of the eons. This is not limited to His body, but embraces all who are His, though Paul refers to that phase of it which we alone will know.

The positive side of this great truth is presented in Ephesians and Colossians. Not only are we to live as though resurrected from among the dead, but God "vivifies us together... and rouses us together and seats us together among the celestials, in Christ Jesus..." (Eph. 2:5, 6). This is our expectation in fact, yet our anticipation in spirit. It is a timeless truth whose power should transform our lives long before we possess immortality. In Ephesians the "together" is collective, with the Circumcision who receive this grace, and it is *in* Christ. Colossians unites us *with* Him personally. Entombed together, we were roused together also through faith in the operation of God, Who rouses Him from among the dead, and vivifies us together jointly with Him (Col. 2:12, 13).

We are never said to be *raised* with Christ, or to be *risen* with Him, as the Authorized Version renders it, for it is not our *bodies* which respond to the truth but our

spirits, and it affects our *experience,* hence is compared with the *rousing* of our souls. This most powerful spring of godly living is used as the basis of the opening exhortation in the hortatory half of the Colossian epistle (3:1-5): "If, then, you were roused together with Christ, be seeking that which is above, where Christ is, sitting at the right hand of God. Be disposed to that which is above, not to that on the earth, for you died, and your life is hid together with Christ in God. Whenever Christ, our Life, should be manifested, then *you* also shall be manifested together with Him in glory. Deaden, then, your members that are on the earth..." Here we see the fruit of our celestial expectation in a great *change* in our attitude toward the things of earth even as its realization will *change* our bodies. In anticipation we are seated among the celestials, but we walk as those whose allotment is above. It should loose us from the shackles of earth even as our vivification in the future will free us from the fetters of gravitation.

OUR HEAVENLY REALM

The most extended account of our future expectation to be found in Paul's perfection epistles is at the end of the third chapter of Philippians. He laments some whose conduct does not conform to our celestial calling, who to the terrestrial are disposed. For our realm has all along been in the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation, which enables Him to subject to Himself even the universe (Phil. 3:18-21). This is in absolute accord with the secret revealed to the Corinthians, adjusted and amplified to the transcendent glories of the crowning secret of Paul's latest revelation.

Neither Thessalonians nor Corinthians took us into the heavens or gave us a legal residence above. Thessa-

lonians took us to the air and left us there. First Corinthians hinted that there is a celestial body (15:40), and foretold our change. Here we have the completion of these unfinished unfoldings. We go to the air because that is on our way to the heavens, where we have our home. Our bodies will not only be *changed* to immortality and incorruptibility, but will be *transfigured* to accord with a celestial destiny. There is no single point of contrast in these gracious glimpses of our future. One step leads to the next in perfect sequence and accord. Each further unfolding included what had gone before. As all else, our blessed expectation went from glory to glory, each grander than before.

The same Paul who could say, "*we,* the living, who are surviving unto the presence of the Lord..." (1 Thess. 4:15), who could say, "we all, indeed, shall not be put to repose..." (1 Cor. 15:51), he it is who says, in this, his latest revelation, "we are awaiting a Saviour also" (Phil. 3:20). It is in the character of Saviour that Christ is coming to His celestial saints. Now we have bodies altogether unworthy of our heavenly destiny —weak, mortal, corruptible, earthbound, humiliating. These we cannot take to our celestial home as they are, so He will transfigure them, as He alone can do, Who has the ability to bring the whole universe beneath His beneficent sway.

THE BODY OF HIS GLORY

After His resurrection our Lord appeared on earth among His disciples in a body with remarkable powers. At will it became invisible. Nothing could hinder its progress. It could enter within closed doors, notwithstanding that it was a real body with flesh and bones, not a spirit. It could be handled. He could eat a meal. This, we take it, is the kind of body which will be the portion of the Circumcision saints. John, the beloved, says, "we are aware that, if He should be manifested, we shall be like Him, for we shall see Him according as

He is" (1 John 3:2). Are not the appearances of our Lord to the Circumcision during the forty days a sample of what they shall be in the future Kingdom? But this was not "the body of His glory."

Paul met our Lord with the body of His glory. Too bright was this for a mortal, earthly creature. His eyes could not bear such brilliance; it blinded him. This should show us how much more glorious it was than that which He showed on earth before His ascension. There we read of no light. Now He is more blazing than the noonday sun. Is not this a token of the glory which will be ours when we are transfigured?

THE EXPECTATION OF HIS CALLING

After expounding to us the universal headship of Christ, the apostle begins a most marvelous prayer for us who are of the nations (Eph. 1:15-23). This new faith, which made the nations the peer of Israelites in an allotment unutterably higher than that which they will have upon the earth, called forth his thanks and the special request that God, as the Father glorious, may be giving us a spirit of wisdom and revelation in order to make it known to us. He would have our hearts' eyes enlightened, *first* of all, that we may perceive *the expectation of His calling* (Eph. 1:18). Just as the first hint of present truth came through the revelation of a new expectation, so now the first part of the new faith for the nations (which the apostle would have us grasp) is the expectation for which God calls us. Only in the light of this glory may we be enabled to realize the grandeur of this calling, for it is hidden now, and will be, until Christ appears.

Incorruption, glory, power — such are the splendid excellences of the resurrection body (1 Cor. 15:42, 43). And here, in this supreme revelation of our future fate, these are repeated and magnified. Paul prays that we may realize the *riches* of the *glory,* and the *transcendent*

greatness of the *power* which is for believers. Our bodies are sown in dishonor and roused in glory. So also our present lot is one of humiliation. But our future allotment will not simply be glorious. That would not be too strong a term for the allotment of Israel on the earth. Ours will by far transcend it. We will have *riches* of glory. So also with power. Great indeed will be the power for the saints in the Kingdom, but ours will not be merely great, but surpassingly, *transcendently* great. Our prospect is superlatively supreme. We were last and least. We shall be first and foremost.

It would be practically impossible to convey an adequate idea of the power which is ours apart from the fact that Christ has already preceded us. His exaltation is an exhibition of the strength which will raise us to the empyrean. It is impossible for the human mind to imagine a display of power superior to that which has operated in the Christ, rousing Him from among the dead and seating Him at God's right hand. Who could be weaker than the despised Nazarene, crucified, forsaken, dead? And who, in all the universe, is so powerful as the Executive of the Deity? There can be no greater sum than the difference between zero and infinity, nor can there be any vaster difference in power than that between the dead Saviour and our exalted Lord. Yet such is the only example which adequately conveys a conception of the power which God will use to exalt the members of the body of His Christ.

The exaltation of Christ is no longer confined to earthly dignities. These are doubtless included, but are not so much as mentioned. *Universal* supremacy is His! Every form of intermediate rule is subordinate to Him. From the highest of all, probably symbolized by the twenty-four elders in His Unveiling (Rev. 4:4), down to the least of the messengers, and every name of influence, all are placed beneath His feet. We do not share in this administration yet, but in the eons to come, just as Israel,

as the bride of the Lambkin, will share His terrestrial honors, and administer the Kingdom on the earth, so will we partake of His celestial dignities, and administer the realms above. His universal headship will then be exercised by the ecclesia which is His body, the complement which, in all things, completes the universe.

The restoration and rule of the earth by means of Israel would by no means bring all of His creatures back to God. Earth is far from being the whole of God's creation, nor are its denizens all of His intelligent creatures. We have not been given any definite idea as to the size or population of the universe, for it is probably so vast that human words would fail and human minds be utterly inadequate to comprehend its infinitude. So that much, indeed, remains of rule after the earth has been made subject to His scepter. Our future realm, our sovereignty, seems boundless in extent, for there is naught except the earth outside of it.

English has no good equivalent for the Greek *plêrōma,* that which fills, but the word *complement* has this as one of its nuances. That which was missing to round out the subjection of the universe is supplied by us. Now we can look back and see why it was that Israel was made stubborn, and the nations called. We can see why the destiny of a few Israelites was changed, a step at a time, from the earth to the air, and from the air to the celestial realms. *God needs a specimen to exhibit the excellence of His grace to the universe,* and especially to the celestial beings who otherwise could never learn the power and preciousness of His love (*cf* Eph. 2:6, 7). With a master hand and heart He has wrought His wonderful display on the black background of human misery and sin, which alone can adequately set forth the deathless splendor which will be our glorious heritage in the eons of the eons.

Let us not miss the marvelous fact that our degradation and exaltation are both vital to the glory of our

God. The certainty and satisfaction which this imparts will enable us to anticipate much of our future bliss. God has thrust us down for His own sake, and will exalt us for the same reason. He chose Israel, and cast them off, and will glorify them for His own name's sake. But how great is the wisdom He displayed in taking those who were not members of the elect nation, who had no prospects, no promises of their own, and giving them the place supreme among the celestials! This is the precious fruit of the secret of the resurrection. Not for naught are we to be changed from earthbound slaves of the soil to free citizens of the empyrean. We are the greatest achievement of God's grace in order to be the grandest display of His glory. Let us exult in God as He beams upon us in the mystery of the resurrection!

A.E.K.

(*End of the Series*)

YOU CAN HELP

Remember that we will gladly supply without charge, as many copies of Romans from the Concordant Literal New Testament, as you can prayerfully distribute. Two styles are available. Suitable for bookstores is the artistic cover similar to the dust jacket of the complete New Testament. Suitable for use as a gospel tract is the style in blue covers titled "God's Good News for Today," and containing the evangel briefly set forth on the inside front cover, with the heading "Are You Seeking Genuine, Lasting Happiness?".

Also available is a small, attractice booklet containing First John from the Concordant Literal New Testament. Reduced in size to make it suitable for enclosure in all your letters, this light weight booklet is ideal for telling your friends about the advantages of the Concordant method of translation. It includes prices, a sample of the actual size of the type in the Version, and a page giving "A Word About this Translation."

Let us know how many copies you can use. Help us make the Version known.

E.O.K.

EASTER HYMN

Sing, O sing with exultation,
Let the joyful tidings spread.
Herald wide the proclamation,
Christ is risen from the dead!
All the bonds of death are riven,
All its doors are opened wide.
Back the grave its prize hath given,
Yielding up the Crucified!
Christ is risen, He hath broken
All the power of death and sin.
He, the Firstfruits, is the token,
Till the rest be gathered in.

Sing in constant acclamation
Of God's wondrous power to save.
Christ, the Firstborn of creation,
Rises Firstborn from the grave.
Tell the universe the story,
He has triumphed o'er the tomb.
Lift your hearts, for endless glory
Lies beyond earth's present gloom.
Joyful news, all themes excelling,
Man no more condemned to die.
God in man for ever dwelling,
Man to God for ever nigh.

Sing, ye saved, in jubilation,
High to heaven your voices raise.
Join, ye tribes of every nation,
In a mighty hymn of praise.
Sin no more remains a prison,
Death an unrelenting chain;
Christ, Who died for sin, is risen!
Forth He brings a joyous train.
All His conflict now is ended,
All His anguished strife is done.
Christ is risen and ascended!
Shout, for victory is won!

J.H.E.

PAUL TO THE EPHESIANS

"to enlighten all as to... the secret" (Eph. 3:9).

For some time after the inauguration of the secret administration, James and Peter and John, as witnessed by their epistles, continued to proclaim the coming Kingdom according to the prophets. Peter was not unaware that Paul preached something widely different, which even he did not understand (2 Pet. 3:15, 16). In his epistle from Babylon to the dispersed Israelites he seems to have these things in mind, as he tells them of the salvation for which the prophets sought and searched diligently, "who prophesy concerning the grace which is for you... To whom it was revealed that not to themselves, yet to you they dispensed them, of which you are now informed" (1 Pet. 1:10-12). He writes to them briefly for the purpose of "entreating and deposing that this is the true grace of God" (1 Pet. 5:12).

That Peter is not speaking of the "mystery" is evident, for it was never the subject of prophecy. The grace he dispensed was. It is, therefore, impossible that they should be the same. Yet how many are trying to mix the two! The result is a conglomeration which is true to neither. If we seek light on present truth in Peter's epistles, or indeed, in any of the Circumcision writings, we will be mystified rather than enlightened. All of them are in full accord with the prophets. No grace comes to them which was not foretold. In none of them are the nations given the place which is accorded them in the present secret administration.

But we do not need to deduce this fact by any process of reasoning, for we have the strongest possible state-

ment, directly declaring it. Paul, after defining the "mystery," adds that he is "*to enlighten all* as to what is the secret administration which has been concealed from the eons in God" (Eph. 3:9). It is true that one of the ancient manuscripts (Alexandrinus) does not contain the word "all," but it is also true that another more ancient text (Sinaiticus) was first written without it, and the error was corrected. Besides, the sense is conveyed by the context. The "all" merely makes it more emphatic. This much is clear: to Paul, and to Paul alone, may we go for light on this subject.

Paul had been at Ephesus not many years before he penned this epistle. While there he did not shrink from declaring the entire counsel of God to them (Acts 20: 27). He himself was probably acquainted with this secret at that time, but it had not become a part of God's plan or *counsel.* This term cannot be applied to any secret purpose God may have, but only to the plans He had made public, of which His people were apprised in His Word.

Of the letters to the seven ecclesias to whom Paul wrote, only three, Ephesians, Colossians and Philippians, are illumined by this mystery. His earlier letters are preparatory for its revelation. Now that it is revealed, we are able to see in them many a hint of its gracious, heavenly character, but the secret itself is not to be found.

Philippians and Colossians, companion epistles of Ephesians, may afford help at times, but they are not so much concerned with the *revelation* of this secret as with the correction of errors due to a departure from its doctrines and precepts. They cannot be taken to heart until we are first initiated into the mystery through the unfoldings of Ephesians. This narrows down our field to a single epistle.

We turn, then, to Ephesians. In it we find four mysteries, or secrets:

The Secret of Christ (1:9; 3:4),
The Secret Administration (3:3, 6-9),
The Secret of Marriage (5:32),
The Secret of the Evangel (6:19).

The Secret of Christ is but briefly touched. The Secret of Marriage and of the Evangel are but references, one to Genesis, the other to Romans. The Secret Administration is categorically set forth in the summary given in the sixth verse of the third chapter. It is that gentile believers (the nations) are, in spirit,

(1) joint enjoyers of an allotment,
(2) a joint body, and
(3) joint partakers.

An analysis of the Ephesian epistle will show that this is not only a summary of the secret, but also of the whole letter, which is an elaborate and extended exposition

FRAMEWORK OF "EPHESIANS"

Reversion

DOCTRINE

Paul's commission 1^{1} Salutation 1^{2}

JOINT ENJOYERS

The allotment—in heaven—blessing 1^{3-14}
Paul's prayer for them 1^{15-19}

JOINT MEMBERS

The body—in Christ 1^{20}-2^{10}
The members

JOINT PARTAKERS

Participation—believers 2^{11-22}
The new humanity

SUMMARY

Summary of grace *now* shown to the nations 3^{1-13}

Petitioning the Father 3^{14-21}

Beseeching the saints 4^{1-6}

Summary of grace which *had been* shown to the saints 4^{7-16}

No participation—unbelievers 4^{17}-5^{20}
The new humanity

The body—in the Lord 5^{21}-6^{9}
The Head

DEPORTMENT

The allotment—in heaven—warfare 6^{10-17}
Their prayer for Paul 6^{18-20}

Tychicus' commission 6^{21-22} Salutation 6^{23-24}

of the secret, under these three divisions. Thus the joint allotment of the nations is set forth in the first nineteen verses of the first chapter. The joint body occupies the next section. Joint participation is developed in the latter part of the second chapter, from verse eleven onward. The latter part of the letter also takes up these three subjects, in inverse order. The accompanying framework, taken from the CONCORDANT COMMENTARY ON THE NEW TESTAMENT, will show this at a glance.

It will be seen that the bulk of the epistle is occupied with an orderly exposition of the three aspects of the secret. First we have its relation to God in the celestial allotment, then its connection with Christ, as joint members of His body, then its bearing on other saints. There are two summaries on the same subject, and two appropriate petitions, besides the introduction and conclusion. Thus the entire epistle is practically dedicated to the task of enlightening all as to this secret economy.

This simplifies our task very much. There is no need of any arrangement of our own, of gathering material together from various parts of the Scriptures. The Framework is the best possible analysis of the subject, and we can do no better than to follow the divine Author's divisions.

First of all it seems necessary to clear the ground of the confusion which exists as to what the "mystery" really is, and to whom it applies. If we approach this epistle with misconceptions on these points it will hinder our progress and will leave us open to many vague and vacillating views. This is especially important in fixing its relation to Paul's previous ministries and the epistles written before it was revealed. There can be no clarity in present truth apart from a clear conception of the essential elements of this mystery.

One of the greatest hindrances to the study of transcendent truth has been the prevailing methods of translation. No man or company of men, since the earliest

days, seems to have understood this epistle sufficiently to turn it into English. Edgar J. Goodspeed, one of the great modern translators, practically acknowledged this to me. They must give a rendering of their own conception of what is intended, hence their readers will not be able to go beyond their thoughts. Literal renderings such as Rotherham's are far safer. The Authorized Version has hopelessly missed the very heart of the matter in its version of the mystery. It is better adapted to hide it from us than to reveal it to us.

Hence we shall depend wholly on consistent renderings, such as are found in the CONCORDANT LITERAL NEW TESTAMENT. As our readers have, or should have, a copy of this Version, it will not be necessary to repeat the text. Important changes in translation will be fully discussed, and the evidence given for their correctness. This, we believe, is the only practical way of acknowledging the literal inspiration of the Scriptures, for such renderings do not depend on the translator's grasp of the truth, but on a mass of evidence, from other portions of the inspired record, which is entirely independent of our understanding of this epistle.

"Should I be perceiving all secrets and all knowledge ...yet have no love, I am nothing" (1 Cor. 13:3). This is the spirit in which we hope to engage our hearts while considering this sublime subject. Knowledge should lead us into an appreciation of God. The realization of this hidden grace, moreover, is the very key to God's affections. If we should obtain a cold and calculating conception of these things, a mere surface understanding, they will be worse than useless because they have failed of their real object. I pray that, as we delve into the depths and scale the heights, and consider the length and breadth of this marvelous unfolding, it may enlarge our hearts, and so fill them with praise and adoration that God will receive a rich response of overflowing affection.

A.E.K.

PAUL'S EPISTLE TO PHILEMON

"Soothe my compassions in Christ! Having confidence in your obedience, I write to you, being aware that you will do even above what I say" (Philemon 20, 21).

Let my heart come to rest in Christ!

THE MAJORITY of the popular versions have "Refresh my heart in Christ" as the closing words of Paul's appeal to Philemon. How the latter would have rejoiced at the thought of receiving the beloved apostle for personal fellowship and communion in his house! Hence Paul urges him to accept the runaway slave, brother Onesimus, in the same friendly manner. And, as we would put it today, the apostle adds, "Let my heart come to rest, in Christ."

In the CONCORDANT LITERAL NEW TESTAMENT, we have reserved the term "refresh" for *anapsuchō* in 2 Timothy 1:16. Here we translate (as most other versions also do), "...for he often refreshes me..." The verb used in the second half of Philemon 20, however, comes from a different stem, *pauō,* CEASE (which the AV also renders "cease" in most of its occurrences), but with a prefixed *ana,* hence *anapauō,* UP-CEASE. The AV translates this verb "refresh" four times, "take ease" once, and "rest" seven times. In our Version it is generally rendered "rest" or "giving rest" when a person is in view, as "Rest, eat, drink" (Luke 12:19), "I will be giving you rest" (Matt. 11:28). However, when pertaining to the spirit, or the inmost feelings (the compassions), the variant *soothe* has been used, as, "They soothe my spirit and yours" (1 Cor. 16:18). In Philemon 20, we may

either say, "*Soothe* my compassions in Christ," or "*Let* my heart *come to rest* in Christ."

In biblical language, the figurative use of the word "heart" differs from the usage in modern languages where the heart is seen as the seat of feeling and affection. In the Scriptures, however, it is the center and core of man's spiritual being, the seat of motives, understanding, and reason, just as the physical heart is the central and essential organ of the body. Jeremiah writes that God is the "Tester of the kidneys and the heart" (11:20), when he wants to say that He is testing both the affection and the motives. For in biblical language, the kidneys (AV reins) are the seat of love and affection, especially in the Old Testament. In a similar manner, *ta splagchna* (which literally means INTESTINES, Acts 1:18) is figuratively used for *compassions.* Rotherham translates "tender affections" in Philemon 7 and 20.

As we have pointed out before, it was the inmost feelings of the other members of the ecclesia which had been soothed by Philemon's loving attitude. This is why Paul had written him, "For much joy have I had and consolation in your love, seeing that the compassions of the saints are soothed through you, brother" (Verse 7).

Soothe my compassions, let my heart come to rest in Christ. When Paul wrote these words, he had far more in mind than a mere refreshing of his heart. Paul's *innermost feelings* yearned intensely for a solution *in Christ,* as pertaining to the unity of life with Him as the Head of the ecclesia. This same unity should also be maintained and manifested in the ecclesia of the Christian house. Here the fellowship of the faith should become fully operative in the realization of every good thing which is in us for Christ Jesus (verse 6). How great would be the apostle's joy, should Philemon receive his runaway slave Onesimus as a beloved brother, forgiving him all his trespasses. Then Paul's compassions would be soothed in Christ, he would come

to rest in his endeavors of edifying the body of Christ. Then he could be confident of "the growth of the body, for the upbuilding of itself in love" (Eph. 4:16).

HAVING CONFIDENCE IN YOUR OBEDIENCE

Paul begins the concluding portion of this short epistle by expressing his conviction that Philemon will in no way disappoint him. "Having confidence in your obedience, I write to you, being aware that you will do even above what I say" (verse 21). What a wonderful thing is the apostle's confidence in the efficacy of brotherly love; he felt he could rely on Philemon's faithfulness. It is this kind of confidence which makes the fellowship of faith reliable and valuable under any circumstances. And yet it is significant at this juncture that he does not mention faithfulness, but rather obedience. Our standard for the Greek (*hupakoê*) is UNDER-HEARING, i.e., hearing in submission. This implies that we are willing to submit ourselves to what we have heard.

As Paul had demonstrated his willingness to defer his own plans and desires to those of Philemon, thus giving him complete freedom of decision, so in turn he is convinced that Philemon will be of the same disposition toward him. Such faith in a brother is never the product of negative thinking in our hearts. A negative disposition is invariably the result of personal conceit. The further we ourselves are led along the path of humiliation, the more positive will become our attitude toward our brother, and the more will we be enabled to rely on his faithfulness and integrity. Paul does not demand Philemon's obedience in his capacity of an apostle, but rather, seeing that he himself has learned to submit himself to others in his listening, he has confidence in his brother's obedience. This confidence is boundless. Paul knows that Philemon will on his own do far more than he has suggested. By the term "even above what I say" the apostle probably meant that

Philemon might even set Onesimus free. He displays remarkable discretion by not asking Philemon directly to do just that, thus leaving the decision entirely with him.

THROUGH YOUR PRAYERS

"Now, at the same time, make ready also a lodging for me, for I am expecting that, through your prayers, I shall be graciously granted to you" (verse 22). Here Paul touches on even greater blessings which are brought about in the fellowship of faith within the ecclesia of the Christian house. When the whole body of Christ is in view, we pray concerning the major interests of the ecclesia as a whole, as, for example, Paul did in his prayers in his Ephesian epistle. In addition to these, the prayer fellowship of the ecclesia in the Christian house will also deal with the more specific and personal needs of its members. Such a specific personal need was the request for the apostle's release from his imprisonment in Rome and his reunion with the ecclesia in Philemon's house at Colosse. It is indeed remarkable how much importance Paul attaches to such prayer. True fellowship in prayer, for the more intimate matters, can probably be practiced most effectively within a small circle of believers.

In the apostle's words, the Divine answer to the prayer for his release from prison is something that is "*Graciously* granted." The Greek verb used here is *charizomai* which means *to grace,* i.e. to bestow a benefit on one who deserves no such favor. As the messenger of God said to Paul, "*Graciously* has God granted you all those who are sailing with you" (Acts 27:24). It is never right for us to tell the Lord exactly how we expect Him to answer our prayers. He invariably has His own plans and goals for those who belong to Him. Hence *any* answer to our prayers constitutes a special revelation of His grace. That is why the apostle uses the term, "I am *expecting* that..." Yet his expectation

is so strong and positive that he asks Philemon to prepare a lodging for him since he intends to come to Colosse after his release from prison at Rome.

This attitude shows another aspect of the fellowship of the faith, namely to provide an opportunity for a brother to attest his love for other brethren. However, any such privilege, as Paul's request for a lodging, must never be abused, but rather be exercised with the greatest discretion and unselfishness. Nowhere do the Scriptures tell us whether the apostle's proposed visit to Colosse ever materialized, although we may assume that his detention ended after the lapse of the statutory period (Acts 28:30) since none of his accusers had appeared before the imperial bench.

There are various hints in his later epistles (to Timothy and Titus) which seem to give evidence of a remarkably active ministry during those years. It is conceivable that he once more visited his old mission fields in Asia Minor and Greece. From there he might have gone, via Troas and Miletus, to Crete, Nicopolis (2 Tim. 4:13, 20; Tit. 1:5; 3:12), and possibly to other areas of Europe. Whether Paul had any thought of such an extensive missionary activity at the time he wrote this epistle to Philemon is quite doubtful. The conclusion of this little letter tells us only one thing definitely—his hope to see Colosse and to be received there as the guest of the ecclesia in Philemon's house. As far as we know, this was the next goal of his expectation for his service on this earth, when, as one of its members, he strove to fully build up the fellowship of the faith of an ecclesia in a Christian house. H.L.

(To be continued)

SCRIPTURE STATIONERY

Yes, we can still supply boxed, note size sheets, with assorted texts from the Concordant Version. 100 sheets, $1.00. We also have a supply of gummed stickers with Scripture verses from the Version. These are free to you.

DISORDERLY BEHAVIOR AND DISQUALIFIED MINDS

The constant effort to uplift humanity ignores the true cause of human depravity. These things are the result of refusing to recognize God. One of the most alarming signs of modern times is the increasing desire to eliminate all reference to God in every sphere of life. Education must be strictly Godless, business has no place for the Deity, society shuns all mention of Him, and even many of the so-called churches have little more than a formal recognition of an unknown God. We must be prepared for more and more of the crime waves which periodically surge over the earth, as well as the complete breakdown of the moral fiber of so-called civilization.

A. E. Knoch in Concordant Commentary

Do YOU KNOW why men are not eager to obey God? Not only is it because they are slow to discover God and understand His laws. Also it is because they know that when they do so, they are recognizing that God, Who is greater than them all, has a claim on them. They are reluctant to have Him interfere with their lives.

Most of our problems are not intellectual at all; they are moral and ethical and spiritual. Even with the little that we know, most of us realize that if there is a God, He is going to be pure and holy and just, for those are the attributes which we naturally associate with God. Knowing this, we realize that God will expect these same qualities of all who are His sons through faith in His Son. For this reason we put off searching

for Him. We postpone knowing Him and understanding Him as long as we possibly can (Acts 17:27). We have our own lives to live first; perhaps we will let God come in later. What a dangerous delusion; what an arbitrary attitude. Most of our problems about God, as we have already observed, are not in the realm of the intellect, but rather in that of ethics and morals and spirit. Man thinks more of the satisfying of his soulish desires than he does of really important things—coming into a realization of God his Creator and Christ his Redeemer.

In the Scriptures we find Jesus telling us that if anyone is wanting to be doing His will, he shall know of the teaching, or doctrine. Did you notice how Jesus stated this? Most of us say, If we know God's teaching we will know how to do His will. Jesus said, If we will to do God's will we will know of the teaching (John 7:17).

Plato said that sin was due to ignorance. Jesus said that ignorance was due to disobedience of His will, an unwillingness to be doing God's will. In other words, if you are set on doing what God shows you, then you can learn what He teaches. But if you are determined to let God teach you so that you can decide whether you like what you hear and will do what you learn, you will find that just so long as you harbor that disposition, the avenues of learning will be closed to you.

The sacred Scriptures are open to any man who wills to do what he will be taught. Otherwise he can rack his brains, study for years and years, and still never attain to a knowledge of the truth (2 Tim. 3:7). We must guard against the danger of thinking that when the mind is open to the reception of truth it makes little difference if the will is sluggish in the pursuit of the good to which the truth testifies. We may have a perfect intellectual grasp of all the principles and laws of conduct as well as a profound knowledge of the Christian

system without having our behavior in the least affected thereby (Titus 1:16; Phil. 4:9).

In the possession of the truth we have intellectual qualities emphasized, while in the love of the truth we have moral qualities exercised. We should desire not only the acquisition of truth but a sincere love of the truth if we would go on being saved (2 Thess. 2:10-12). By love of the truth we do not mean simply a healthy aversion for telling untruths or a distaste for acting untruthfully. The love of truth is far nobler than that. It means a readiness to surmount the prejudices of environment and class, and to submit our minds to what is shown to be true, no matter how that truth might conflict with our vested interests, our cherished views, or our inherited tendencies.

There are those who would scorn to tell a lie who are content to believe a lie disguised as prejudice, or as "orthodox," or as "fundamental," or as "evangelical." We are not really truthful unless we have a desire to get at the truths that are necessary to possess in order that our judgments of persons, institutions, and situations will prove to be just ones. But it does not suffice just to love the truth. It remains a fact of experience that it is easily possible to *know* the truth and yet not *do* the truth (1 John 1:6). Yet Paul writes, *On* these truths meditate, *in* these truths be, that your *progress* may be apparent to all (1 Tim. 4:15). Any humble believer who wants to know what God has to say can find out, if he says in his heart, I will do what I am taught. God says that anyone who wants to do His will shall learn of the teaching. Paul does not teach that a disqualified mind is the *cause* of deviant behavior; rather he teaches that a disqualified mind is the *result* of deviant behavior (Rom. 1:28; 1:18-32; Eph. 4:17-19). When you have read these passages carefully, noting the key words used and the relationship of the thoughts taught, you cannot fail to be convinced that it is easier to behave yourself

into a new way of thinking than it is to think yourself into a new way of behaving. Remember the two sons: what each said as over against what each did (Matt. 21: 28-31). Then ask yourself: Was the will of the father seen in what the sons said, or in what they did?

F.N.P.

MISSIONARY REPORT

From India, Bro. Iype has sent us a sample of a leaflet which he has had printed in the Malayalam language. It is entitled, "Are You Seeking Genuine, Lasting Happiness?" and is of course a translation of the inside front cover of our booklet containing Romans. Eight thousand copies were printed. We pray that many may be helped thereby, even in the face of famine conditions which they are now facing in Kerala State, where this language is spoken.

From the Philippines, Bro. Oblenda writes that he plans to visit the heads of the Silliman University, where many of the pastors of that area are trained, and present to them certain of our publications. Please pray that this effort may be used of the Lord. Bro. Oblenda writes, "We are just simple human instruments used by God to herald His truth, for if we hesitate the stones will speak. By so doing, each in our own corner, I think we can face the Master squarely bye and bye...."

From Hopiland: Bro. Fred Johnson, of the Independent Hopi Indian Mission in Oraibi, Arizona, writes that his wife has been in the hospital. Although she is now home, she is not regaining her strength as rapidly as she should. In a recent letter, Bro. Johnson writes: "Last Sunday night I showed a chart on the doctrine of the ages, and what the Word of God teaches for these days and the times to come. That helps my Indians, who are very interested in receiving the truth. As a result of my teaching ministry we have received six more new members into our Bible class... four young couples drive here for our service from Hotevilla and Bacabi villages, which are six miles north of Oraibi... Remember, we stick to the Scriptures and not to the white man's nor Indians' traditions. God honors and blesses His own Word to draw people unto Himself. So just be praying for us."

Lack of space forbids a report from other fields in this issue, but please do be praying for all those who are serving on the mission field.

E.O.K.

THE NATIONS' IDOLS

(ISAIAH 40:12-31) PART TWO

A CHALLENGE AS TO GREATNESS

12 Who measures the waters in the hollow of His hand,
And regulates the heavens with a span?
And Who contains, in a peck measure, the soil of all the earth,
And weighs, with a balance, the mountains,
And the hills with scales?

IEUE, the Alueim of *one* nation, the nation which He regards and claims as His own, now confronts *all* other nations, implying that their alueim are powerless. God, Who alone is greater than creation, and has omnipotence and incomparable greatness beyond even that contained in the heavens and the earth, is here affirming that He is well able to achieve and sustain His intention toward Israel.

In figure, the hollow of His hand is able to measure the waters of the earth. With the span of His hand He regulates the heavens, and He peck-measures the soil and weighs the mountains. The expression "peck-measure" represents the Hebrew word *shlish,* cause-THREE. For this we use the English term *peck,* a measure of capacity for dry materials. Perhaps the Hebrew word indicates the three-dimensional vessel which characterizes our measures. Here Ieue pictures His universe as limited, yet He Himself has absolute greatness.

The intent of the verse is, that though the earth seems to us so large, yet, in comparison with God, it is very

small indeed. The statements are not intended to indicate grandeur, but rather must they be weighed in the light of Romans 11:34-36, that all is OUT of Him. Hence we conclude that God transcends creation.

QUESTION AS TO KNOWLEDGE

13 Who regulates the spirit of Ieue,
And which man is informing Him of His counsel?
14 Whom does He consult?
And who is explaining things to Him,
And is teaching Him, in judgment's path?
And who is teaching Him knowledge,
And the way of understanding is informing Him?
Or, who has given to Him first and will be repaid by Him?

The challenge of the previous verse cannot be met except by Ieue Himself. Hence, the questions now introduced antedate the actual creating, and they inquire regarding the spirit of Ieue: Who regulates and controls it? Only the spirit itself fully comprehends and controls both Ieue Himself and all His works. There never was anyone, nor is there anyone now, from whom He could gain the least increase of knowledge. Thus there is no one who can search out His wisdom so as to be in a position to counsel or suggest improvements to Him. In Him alone, and in His wisdom, lies the truth of infinity.

Ieue does not expect His creatures to fully understand this sublime truth, for He alone has that capacity. He does not consult any of them, and has repeatedly affirmed this fact, stating it precisely in such passages as Romans 11:34-36 and 1 Corinthians 2:16. No one can ever claim to have been repaid by Him, either for advice or service.

DEROGATION OF THE NATIONS

15 Behold! All nations are as a drop from a bucket,
And as sky dust of the scales are accounted.
Behold! The coastlands, as the thinnest gauze, is He transporting;
And as spittle are they reckoned.
16 And Lebanon is not sufficient to consume,

And all its life is not sufficient for an ascent approach.
17 And all the nations are as nothing in front of Him.
Limited and a chaos are they accounted by Him.

The preeminent greatness and foremost position of Ieue has already been fully indicated. Therefore the alueim of the nations, and the nations themselves, can be viewed and spoken of in the most meager and disparaging terms. In these verses, the figures proceed to a climax. Since Ieue is able to measure the waters (v. 12) in His hand, then the nations must necessarily be just a drop in the bucket. And, when weighed, the peoples do not tip the scales any more than would the open sky. He is able to move them about like something which has little or no resistance (thin gauze for instance) or can be ejected as readily as spittle from the mouth. Lebanon, as an altar to Him, does not suffice. Approach presents are ever inferior, disproportionate and actually worthless, even apart from any insincerity on the part of those who make them. Truly the coastlands are as nothing before Him, and this their idolatry fully confirms. The nations are looked upon by Him as chaotic and limited.

A CHALLENGE TO AFFIRM UNLIKENESS

18 Then to whom will you liken Al?
And what likeness will you arrange for Him?
19 A carving? That which is made, or is cast by an artificer,
And a refiner with gold is stamping it,
And chains of silver he is refining,
A likeness is he making it.
20 A provident one will choose a heave approach of wood that will not rot.
He will seek for himself a wise artificer, to prepare a carving with no blemish.

The challenge is made even though the nations did make carvings of Him! The passage turns from the personal considerations as to the ability of the spirit of God, and His knowledge and His counsel, and confronts the nations. What likeness will they arrange for Al?

This thrusts aside their present attempts, rejecting them as failures.

The importance of the question may be judged by the fact that humans have always been prone to seek a visible God, which was forbidden by the first precepts of the law. The reason for this is evident, for God alone is able to bridge the fact of His invisibility. This He did in His Son, of Whom it is affirmed that He is the Image of the invisible God, and in Him God placed creation, as well as all the treasures of wisdom and knowledge. So important is this truth, that the believer is warned lest he allow any teacher to despoil him by philosophy and empty seduction (Col. 2:8).

Now Isaiah is inspired to warn the nations concerning the vanity of their productions attempting to represent Al. Almost with disdain the prophet rehearses the details of the method by which they produced their carvings.

The implications are unmistakable, for such efforts cannot but be fully abortive; they are utterly crass, being governed by the resources of their creation. True, these resources were first given by God, yet they are wholly insufficient other than to descry what His power and divinity can achieve. The real glory of Himself, and His love and righteousness, lie quite unrevealed in creation, even though, of course, creation is a very necessary part of God's total revelation.

QUESTIONS REPEATED

21 Are you not knowing? Are you not hearing?
Was it not told you from the beginning?
Do you not understand from the foundations of the earth?

The questions are intended to suggest that the lesson taught by creation ought to have been learned, and so the nations are again pressed as to their knowledge concerning Al. They certainly should have this knowledge, for from the beginning God informed them. Yet, from the days of Noah they had gradually become cor-

rupt, thus losing the knowledge which God gave to them.

Amidst their idolatry, they resisted the distribution of their allotments in the earth which God planned for them (Deut. 32:8). Consequently, they were left to their own designs (Acts 14:16). In this way, it eventuated that they were without knowledge, for what He had taught them had been changed into valueless notions. Thus, though each day teaches the lesson afresh, they seem unable to understand that Ieue is greater than creation.

When the evangel of God was first heralded by the hand of Paul, this very same charge was still made against the nations, for they retained the truth in injustice even though God had manifested it to them (Rom. 1:17, 18) and, knowing God, they did not glorify Him as God (Rom. 1:21).

DEROGATION OF THE PEOPLES

22 Who is sitting over the circle of the earth,
And its dwellers are as grasshoppers?
Who is stretching out as a thin gauze the heavens,
And bagging them out as a tent to dwell in?
23 Who is making chancellors to be nothing?
The judges of the earth He makes as chaos.
24 Indeed, they wilt when planted;
Indeed, they wilt when sown;
Indeed, a root will wilt in the earth as their set-slip.
And, moreover, a breeze blows on them, and they are drying.
And a tempest, as straw, is bearing them away.

The verses now point to God absolutely, for there is nowhere any likeness to Him in material creation. In fact, the figures the prophet uses show Him as sitting on the circle of the earth, beholding all within its circumference, and even providing accommodation for its inhabitants. Nothing in that creation should be worshiped or adored, for Ieue alone is the One Who is sublime and adorable. He is invisible and unapproachable, and, indeed, He is the Creator, the One Who Suffices. Of all others who would seek to fill any such role

or capacity, neither planting, nor sowing, nor even rooting would afford them anything.

The insignificance of man is here graphically emphasized. In comparison with the Subjector, the peoples are regarded as grasshoppers, a mere jumping and chirping insect, or as a lowly tent dweller. Their chancellors are made to be of no account, and the decisions of their judges are spoken of as chaotic.

All this is gathered into a parable which shows that in spite of careful cultivating, growth is feeble, leaving them still unable to resist even a normal breeze; in fact, a tempest would certainly carry them away entirely. Such is the insignificance of the peoples of the earth. Yet they hold Ieue's people in captivity!

CHALLENGE AS TO EQUALITY

25 "Then to whom will you liken Me,
And whose equal will I be?" saying is the Holy One.
26 Lift your eyes to the height and see;
Who created all these?
Who is bringing forth their host by number?
He is calling to all of them by name,
Because of vast virility and resolute vigor,
And not one of them is deranged.
27 Why are you saying, Jacob;
And why are you speaking, Israel:
"My way is concealed from Ieue,
And my judgment is passing from my Alueim"?

The Holy One, Whose particular connection is with Israel, asks to whom the nations will liken Him and find any equality. The questions are not presented for information, but rather to manifest the absense of an answer. The terms Me and I and Holy One, take the emphasis. Clearly, the questions verify that none of them have likeness to or equality with His glory, or even remotely approach it.

To make the search for equality thorough, the nations are pointed away from the earth to the height with its starry hosts. The challenge now becomes, Who created

these? If the created earth and sea are insufficient to convince you that Ieue is able, then lift up your eyes. There is no rival who can claim to have made the stars of the heavens! Constancy in nature's laws confirm them as the workmanship of the Deity. Neither He, nor yet His dominion, can be lightly set aside. His work and His dominion and His objective move forward as one. These sublime verses serve to amplify all this.

Yet in moving out to the immensity of space, the possibility of finding equality with Ieue does not become any more likely. Nay, should we search to infinity, we are told, it is impossible to find His likeness, for Ieue is neither the conjuring of a local alueim, nor is He a formulation of the mind of the creature. He is the Subjector of the universe Whose acknowledgment shall yet be by all. This truth Jacob and Israel ought to understand well, because of the revelation Ieue has made to the Fathers, and the value of His promises which they enjoy.

During the growth of society, idolatry and polytheism were the chief corrupting evils. The Scriptures attest this, and they also warn against all other philosophies. Even modern philosophies and theories usually move around to pantheism, and so back to the ancient cults. When nations reject the revealed God, their theories replace Him with inanities and futility.

The widening outlook brings Jacob and Israel within the questionings. They would impute limitations upon Ieue, imagining that their activity is concealed from Him. This sad state existed despite the testimony of the glory of creation, coupled with His promises. Ieue's people ought never to have been fearful in any circumstances, imagining that they would miss His attention or escape His care. It was nothing short of folly for them to imagine such a thing or to complain that their case was a forgotten one. In fact, the use of the name Jacob, along with the name Israel, is the surest of

intimations that He will never forget them, for the names encompass the beginning of their nation (Jacob), as well as the glory they will reach: Upright-with-Al (Israel).

QUESTION AS TO KNOWLEDGE

28 Do you not know? Should you not hear?
The Alueim eonian is Ieue, Creator of the ends of the earth.
He is not fainting, Nor is He wearying.
And there is no investigating of His understanding.

The end of the chapter takes us back in thought to the spiritual values of the beginning of the chapter, for again questions are proposed as to knowledge possessed concerning the eonian Alueim. This is the Alueim of revelation, and consideration is given to the fact that, by His creating, Ieue did not come to be faint or weary. Do not His people know this?

Then, in the light of such vast glory, could His understanding properly be investigated? Such expressions forcibly tell how necessary it is that, if the glory of Ieue is to be known and realized by His creatures, then understanding must come from Him alone, for He is the Alueim Who reveals. How forcibly does the fact that His understanding is beyond our ken press upon us the need for God's Word! How indefatigably we should pursue our study of the Scriptures which He has given us, that in them we may find the sorely needed information as to His ways and His purpose!

DEROGATION OF HIS OWN PEOPLE

29 He is giving vigor to the faint,
And to those with no virility, their staunchness He is increasing.
30 And the youths will be faint and weary,
And the choice men will stumble, yea stumble.
31 Yet those stretching toward Ieue will vary their vigor,
And they shall ascend on pinions as vultures.
They shall run, and not be weary.
They shall go, and not faint.

The passage returns to sober comment concerning the condition which exists amongst His own. Those of them who should be the most capable and strong, that is, the youths and the choice men, are filled with weakness. They faint, they stumble, they are weary. Thus they are inadequate for their calling! The inquiry has now led through various avenues to the conclusion that Ieue is greater than creation, and that He is also the One Who is never wearied by His work. What does this mean to the people and to the nation which belongs to Ieue? The answer may not be gleaned from the fact that they are in captivity!

Though this is the position even of Ieue's own, due to their ignoring Him and forgetting their obligations to Him, yet for those who stretch toward Ieue, vigor will be supplied, and energy like unto the vulture's pinion will be theirs; neither will running weary or bring faintness upon them. At this point we reach the outlook which will serve to sustain the consolation which has been heralded for Jerusalem. Ieue is the One Who gives vigor to the faint and increases their staunchness, and so will enable them to reach Zion! At the same time, this outlook also provides the position for the step which the next chapter takes, that the coastlanders shall be renewed before Ieue. What may this mean, both for Israel and for the nations? E.H.C.

(To be continued)

HELP US TO HELP OTHERS

Publishing these precious truths becomes a discouraging and signally unrewarding task unless we are able to bring joy to truth-seekers all over the world through the pages of our publications. This is your part in our "Concern"—a joint venture, as it were. How many friends do you have who might find help in the pages of this magazine? Why not send us their names and addresses, with a dollar for each, and let them sample some of the satisfying and illuminating articles which will be appearing in its pages during the coming year? E.O.K.

THE DIVINE ULTIMATE

A FULL AND HAPPY LIFE is the desire of all, and although ideas vary as to what should constitute such a life, yet, in the deeper moments of the mind there are aspirations towards some unattained and undefined excellence. This ardent longing for the ideal is displayed in the eloquence of the world's thinkers. In message and manifesto it forms the burden of their programs, and is at once a testimony to the greatness of an awaiting glory, and a proof of estrangement from God. It is a part of creation's groan and travail, and the sense of bondage does but deepen the desire for liberty.

Life is brief, and everywhere is marked by incompleteness. It is not enough to point to the visionary blessings of posterity as compensation for present suffering and sacrifice. What of the lives laid down which were pulsating with promise of distinguished maturity? Grief may be assuaged by sympathy, and by thought of others, but where shall hope envisage its golden fulfillment? Since no human counsel can insure perfection, desire must nestle in the Divine ultimate.

Gladly, then, do we turn from the disquietude of human enterprise to the tranquillity of Divine purpose, from the passing fret and splendor of man to the abiding calm and glory of God. For only in the purpose and province of God will the ideal be truly realized, that ideal which alone stands for contentment and happiness. To that realm Messiah paves the way, and hearts are swayed by the myriad perfections of His wondrous

grace till the throbbing universe finds at last its center and circumference in God.

With men so fair a picture is but a dream. "It is too good to be true," they say. Yet even their poets glimpse a tiny ray of its effulgence. Tennyson thus voices the longing of searching, ardent souls:

> "Ah! when shall all men's good
> Be each man's rule, and universal peace
> Lie like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Through all the circle of the golden year?"

The purpose of God holds the *when* and *how* of all human longing, and even now inspires and thrills the believer's mind. Would that His lofty goal were more widely known, for the vision is so splendidly worthy of Him who gave it. But the Divine ultimate is little known and rarely proclaimed. That there is a purpose of the ages with a fitting climax is seldom fully appreciated by preachers and teachers. Many of them fail to see that the glory of God is clouded by their doctrine of endless woe; that the Son of His love fails thereby to draw all men to Himself. Admitting the universality of sin, they limit the sphere of salvation, marring its grandeur by giving the last word to man. Finality is with God. He gave His best in Christ, and through Him will realize His best.

How God will accomplish His purpose in Christ the eons will attest, but when the whole completeness shows, no void will mar His work. For, not alone the favored few, but the ransomed *all,* the fair circumference of His wide creation, will acclaim His high success and glorious triumph. There is then no residue of sin and suffering, no aftermath of sorrow. The finale of the eons has come, and with it the eclipse of evil, permanent and sure, for the Sun of righteousness has shed His beams to the ends of the universe, and all are bathed in its glory.

The glory of God! Do we revel as we should in the

coming glory? Stage upon stage, in divinely ordered sequence, the transformation will take place, until the whole creation is transfused by its crowning splendor. And, in the light of such an issue of grace we perceive another note in the heart music of the Psalmist, "Rest in the Lord, and wait patiently for Him."

Flower, sun and star glorify God, because they are what God meant them to be. And shall not the intelligences of creation glorify Him, by eventually becoming all that He meant them to be in the realization of His will and purpose? Grace is not exhausted by its bestowment in the *immediate*. There is an *ultimate* when it is merged with glory.

Oh, that in the past this effulgence of grace had been seen! The centuries would not then have evolved such pictures of misery and despair as Dante and Dore portrayed. And even in later days imagination has run riot in depicting scenes of endless torment. The dramatic eloquence of so-called divines is terrible to contemplate.

In his discourse on the "Pains of Hell," we have this from the pen of Jeremy Taylor: "Husbands shall see their wives, parents shall see their children, tormented before their eyes. The bodies of the damned shall be crowded together in hell like grapes in a winepress, which press one another till they burst. Every distinct sense and organ shall be assailed with its own appropriate and exquisite sufferings." What a picture of the future doings of Him who is called by the inspired Paul, "the God of expectation, the God of peace, the God of all comfort!"

Another writer, Isaac Barrow, asserts that "Our bodies will be afflicted continually with a sulphurous flame piercing the inmost sinews." And Jonathan Edwards, an authority with many, writes in these horrible terms: "The world will probably be converted into a great lake or liquid globe of fire, in which the wicked

shall be overwhelmed. They shall be tossed to and fro, having no rest day or night. Their heads, eyes, tongues, hands and feet, shall forever be full of a glowing, melting fire, enough to melt the very rocks and elements. They shall also be full of the most quick and lively sense to feel the torments, even for ever and ever, and never be delivered!"

We turn from such pictures of woe to the glowing presentments of the glory of God which come to our hearts from the divinely empowered pen of the apostle Paul. For he indeed is the herald of God's glory, and when judgment shall have achieved its strange yet beneficial work, the prelude of love and grace shall give place to the fuller harmony of divine glory.

In view of such an ultimate we may indeed rejoice in the Lord. The gladness of our expectation is derived from the glory of God. And though the realization of its radiance may seem far off, its sureness is embedded in the Scripture of truth. In the verity of Divine statement faith culls the flower of hope, the expectation of absolute perfection for the creation of God.

The luster of divine glory beautified the dawn of creation. It has illumined all its interludes, and in a far-flung splendor shall adorn its final stage. Then indeed, may voices, as of many waters, exclaim, "With Thee is the fountain of life! In Thy light shall we see light!" And so, a happy creation shall throb with praise, exultant in His perfect will and perfect way.

—Vol. XI, p. 215

CONCORDANT LITERAL OLD TESTAMENT

The Book of Daniel is now ready. They are $1.00 each, or four for $3.00. Included is an eight page introduction, an appendix, the skeleton index of Daniel, with explanation, and lists of auxiliary variants and variant readings, as well as an abbreviation key. The cover is durable and attractive, with a background of Hebrew manuscript, similar to the dust jacket of the Concordant Literal New Testament.

GOD GIVES TO THE DRUDGES

"In truth thou canst not read the Scriptures too much;
And what thou readest, thou canst not read too well;
And what thou readest well, thou canst not too well understand;
And what thou understandest well, thou canst not too well teach;
And what thou teachest well, thou canst not too well live."
Martin Luther

ALL SCRIPTURE is inspired by God, and is beneficial for teaching, for exposure, for discipline (training) in righteousness, that the man of God may be equipped, fitted out for every good act (2 Tim. 3:16, 17). Paul in his last letter to Timothy was girding his child in the faith for the duties which would devolve upon him after Paul's decease. Timothy was to hold fast the form of sound words which he had heard from Paul (1:13); he was to see to it that men who were competent to teach others, would also have these truths committed to them (2:2); and he was to endeavor to present himself to God an unashamed, qualified worker, correctly cutting the word of truth (2:15).

The admonition to "rightly divide" tells him what we all need to know and to do with the sound expressions presented to us by Paul. Its purpose is to forestall the "wrongly divided" word as we see it in the example Paul gives us, when men would swerve or err concerning resurrection truth, putting resurrection in the past instead of leaving it for the future (2:18). All who swerve as to the truth were with meekness to be instructed, be-

cause of the possibility that God would grant those thus instructed repentance to an acknowledging of the truth from which they had deviated (2:25). Those who refused to retain the pattern of sound words, who wrongly divided the word of truth, who evinced no change of mind as to their errors, were referred to as those who are ever learning, yet are never able to arrive at a knowledge of the truth (3:7). The two contemporary examples, Hymeneus and Philetus, are here matched by two ancient examples, Jannes and Jambres, who went a studied step further—they resisted the truth (3:8). The record of Moses and Aaron before Pharoah and his magicians in Egypt, and the opposition they encountered by these resisters of the truth may be seen in Exodus chapters seven and eight.

What, then, is the Divine remedy for such a seemingly incurable disease? When men will not tolerate sound teaching, but instead, after their own desires, heap to themselves teachers who will instruct them in unwholesome doctrine, with the result that their hearing is directed away from the truth and turned toward myths—what shall the man of God do? To what does he have recourse? This contingency has been provided for by God's wisdom as shown in His order of the day. Preach the Word! Herald the Word! Proclaim the Word! Stand by it whether the occasion seems opportune or inopportune, expose, rebuke, entreat, with all patience and teaching (4:1, 2).

In our study, we find that each chapter has its key verse and embodies a remedy for a specific problem. It is Paul in his position as an "apostle" who gives us a "pattern" of sound words (1:13). It is Paul who tells us what an "approved" man must do with the word of truth when he tells us to "partition" it properly (2:15). It is Paul who tells us that when there is "apostasy" prevalent among the people, we should use the "profitable" word (3:16). It is Paul who counsels us, in view

of the "appearing" of our Lord Jesus Christ, that we should be "proclaiming" the Word.

For ease of retention in the mind, each word in the groups given below begins with the same letter: apostle, approved, apostasy, appearing; pattern, partition, profitable, proclaim. Our thought may be set off in the following fashion, as an aid for the eye-minded.

Apostle	Pattern	(1:13)
Approved	Partition	(2:15)
Apostasy	Profitable	(3:16)
Appearing	Proclaim	(4: 2)

For times like these God has given us His Word which is God-breathed or God-spirited. Thus, Scripture is inspired by God, and is beneficial not only for salvation (3:15), but also for teaching, for exposure, for correction, for discipline or training in righteousness, that the man of God may be equipped, fitted out for every good act (*cf* 2 Tim. 3:16, 17). Even more graphically, the power in the prepositions of Paul is seen if we read as follows: into (*eis*) salvation through (*dia*) faith which is in (*en*) Christ Jesus... toward (*pros*) teaching, toward (*pros*) exposure, toward (*pros*) correction, toward (*pros*) training in righteousness... fitted out toward (*pros*) every good act.

The tragedy lies just here: the keen edge of the sword of the Spirit, which is the Word of God, has been blunted by man's discordant translations, by his careless interpretations resulting from faulty hermeneutics, and by hearts that are hard and hostile toward Him. The Word is boldly criticised by man, instead of being humbly accepted as the critic of man (Heb. 4:12, 13; 5:12-14).

Such symptoms as prayerlessness, lack of attendance at worship services and study groups, indifference to the responsibility (response-ability) incurred as believers in God are but outer evidence of an inner dis-ease. The disease itself is the neglect by His sons of the study of His Word. "Concordance" is a word not present in our

sick man's vocabulary, a tool not found in his library. Hence there is little careful, prayerful, disciplined, systematic, scientific study of God's Word along scriptural lines: the rules of study laid down in the sacred Scriptures themselves are so often not scrupulously observed.

The pattern of sound words is discarded, texts are divorced from their contexts, scriptures are twisted so that their meaning is distorted, truth is embalmed and error embraced. We have substituted our ways for His ways, our thoughts for His thoughts, our will for His will, our plan for His purpose, our works for His righteousness, our law for His grace, our strident tone for His still small voice, until God's infallible and inspired Word is defaced and mutilated and His truth and teaching become a delapidated remnant, a mere shadow of the wholesome and beautiful pattern of sound words which they are when not tampered with by man. Neglect of the reading, the studying, the believing of His Word, and behaving accordingly, is the underlying cause of our present distress.

We, as Christians, are weak and sick because, although claiming to possess the new humanity, we have failed to feed on the new man's food, the inspired Word of the living God. We have refused the nourishment God has provided for the inner man, whose food must be that selected for him by God Who has supplied rich vitamins and healthful minerals in the divine diet which He has prescribed. But we, unlike Daniel, prefer the king's dainties—the sickly-sweet cake of religion—which does not nourish and strengthen and build as does the healthful, unadulterated Bread of life. The food on which the outer man grows will starve the inner man; conversely the food on which the inner man thrives is not relished by the outer man.

Dare God depend on you for a defense of His Word with the knowledge you now possess? Do you know only what your church teaches, or do you rather know

what His Word teaches? Can He trust you with what He has entrusted to you—His Word? Do you search it? Do you revel in it? Do you love it? Do you defend it? Are you versed in it to the limit of your time and talent and strength? If not, why not? Does your excuse sound like one that will satisfy Him at the bema of Christ? If it does not, wouldn't it be well to do something about it, starting right now?

Suppose you want to quote an example of a misleading blunder in the AV, such as the one found at the end of the second Ephesian prayer (3:21), "...throughout all ages, world without end." Suppose you want to give the literal translation for these words, i.e. "...into all the generations of the eon of the eons," would you be able to explain that in the AV the Greek word for eon (*aiōn*) is rendered by over a dozen different English words? Could you give examples for such discordant renderings (world, without end, eternal, ever, for ever, for ever and ever, etc.)? Would you be in a position to explain that the Greek word for *eon* is no equivalent for "eternity" and other related terms, and that there are several eons mentioned in God's Word?

Again we ask, are you versed in it to the limit of your time and talent and strength?

The Lord willing, in the next issue we will present some aspects of the biblical doctrine of the eons in such a way that you will be enabled to search His Word for additional evidence which you may use whenever you are called up to defend what God has said. F.N.P.

IMPORTANT NOTICE

Because of the new arrangement of the stencils in our mailing list, which must now be arranged by zip code in order to qualify for second class mailing status, it will be necessary that you give us your old as well as your new zip code number, when sending in a change of address. Also be sure to ascertain the zip code of any new subscribers you may be sending in. If you do not know it, your local post office will look it up for you. E.O.K.

IMPERATIVE PEACE

Be at peace among yourselves (1 Thess. 5:13).

AN EXPECTATION is something to be lived. That is why Paul's writings which emphasize expectation are so filled with examples of ideal walk and entreaties to service. Thus, the verse we have used to head this article is to be understood in the light of expectation. Peace is our expectation, and because it is, we are able to be at peace with one another. Those who have the assurance of peace are those who display it.

For the unbeliever peace is a thing most difficult to understand. "The way of peace they do not know" (Rom. 3:17)—yea, not only are they ignorant of the *way* of peace but of the *experience* of peace as well.

Yet is it not true that many of us, as believers, often find ourselves looking upon peace as something remote and unreal? We all need this admonition of Paul's, and most of us need it badly. How can it be that we who believe should quarrel and condemn and hate? How can it be that we should not continually enjoy peace with one another? If the world cannot find peace in any other place, surely it should be able to observe it among the saints. Yet so often, it is not so.

Surely, one reason for our lack is a failure to realize what is meant by expectation. Somehow we seem to have conceived the idea that expectation is a possession to be cherished and guarded but seldom used. Cherished, yes. Guarded, yes. But why is it given to us if it was not to be used and used often?

No doubt the truth that expectation is something sure and certain has been misued. If what is coming is as-

sured, then some might reason that it is of no more interest or value. It has all been taken care of.

Foolish reasoning!

The truth is that *because* expectation is sure and certian, it can become a powerful and joyful experience for our every moment. Peace is certain. Because it is we grow in peace. To neglect this expectation is to refuse the gift of peace in our lives.

Let us consider how vital peace is as part of our expectation. The Scriptures present the prize of peace in the Lord Jesus Christ (Eph. 2:14), and He is our expectation (1 Tim. 1:1). In 1 Thessalonians we are taught that we are not appointed to indignation (5:9) and that one day our Lord will descend, and we shall all be caught up together (4:13-18). To be together with Him is to be at peace.

Such truths as these regarding expectation must be *used* if we are to be at peace among ourselves. It is the realization of what we shall be that becomes a power enabling us to be what we should be.

How striking to note that in our passage the word "peace" is a verb! It is an action word expressed as a command. There is no way that we can express this adequately in English. We could say, "Be ye being at peace," but in either case peace is seen as a *thing* rather than a *deed.* Peace should be like walking and talking, something which we *do,* and not just something we receive. The energy for walking and talking comes from our food. The energy for active peace comes from the spiritual power we have in Christ Jesus and especially (in our present context) from our expectation.

It is true that we should be displaying peace among all, but in addition there is a special responsibility we have toward one another. This does not mean that we are to seek to conform ourselves to some person's definition of peace. That would lead us into the sort of negotiated, paradoxical "peace" which the world is so fond

of, a kind of outward cessation of conflict which does not reflect the inner feelings, a "peace" made just to please or to impress. Paul is asking us to be *living* the peace which is of God. It is the peace of the Scriptures. It results from prayer, petition and thanksgiving (Phil. 4:6), and not from our heads.

Someday (soon, it would seem) men will cry "Peace and security" (1 Thess. 5:3). They will be referring to an outward form which is enforced by military and monetary might, but they will not be heralding an end of inner agitation, and extermination will be standing by them unawares. Let us not be deceived into thinking that the peace we display among ourselves must be that kind of surface agreeableness. Our peace must be the calm and sober quietude that is produced by confidence in Christ Jesus and full assurance of His present and ultimate victory.

Let there be no clamor nor agitation, but where we disagree or doubt may we test all by the Word; where we are admonished in the Lord let it be readily received with thanksgiving; where we need to admonish let it be done with humility and kindness, and where the old humanity would enter to disrupt our peace may we be renewed in expectation. D.H.

(To be continued)

FELLOWSHIP NOTICES

BALDWIN, MICHIGAN: The date is July 19-28. The theme, Paul's exhortation to "stand firm, and hold to the traditions which you were taught by us." (2 Thess. 2:15). Write to Dorothy Johnson, Route 1, Box 538, Baldwin, Michigan 49304 for details and reservations.

WOOD RIVER JUNCTION, RHODE ISLAND: Two fellowships are planned, as follows: April 27 and 28, with the topic "The Heir of Righteousness which is by Faith" (Heb. 11:7). August 31, September 1 and and 2. The theme for this gathering will be "The Transcendency of Transcendence" (2 Cor. 12:1-10). For information, write Melvin L. Cottrell, Director, Wood River Concordant Ecclesia, Route 91, Box 28, Wood River Junction, Rhode Island 02894.

UNSEARCHABLE RICHES FOR MAY, 1968
BEING THE THIRD NUMBER OF VOLUME FIFTY-NINE

EDITORIAL

ARE we missing something? True, our concept of God and of His marvelous plan for His creatures is a doctrine which brings us joy and satisfaction. And yet, do we not ofttimes feel the need of much more than just a satisfactory doctrine or a good knowledge of His Word? Yes! We need to have that Word live within our hearts. We need to have *Him* live within our hearts.

In Ephesians, Paul speaks of the *power* that is operating in us, and admonishes us to be invigorated in the Lord, and in the might of His strength (6:10). That is saying that mere *knowledge* of His Word is not sufficient in itself, and in another passage we are told that knowledge alone will simply puff us up.

An accusation has been made that we tend to be too academic in our attitude. Perhaps there is some basis for this accusation. Perhaps we have been remiss in reminding our readers of the need not only to *study* the Word, but to *live* the Word. Perhaps we have been guilty of taking this aspect for granted, in the belief that our readers were sufficiently grounded to understand, to remember, and to practice such living as a natural foundation for the doctrinal studies we have presented over the years. Yet we find that Paul did not do this—he took nothing for granted. He taught, but he also admonished.

There is a real richness, a true closeness, a high happiness in the Lord which, if we are filled with His Spirit, we may have for ourselves. Let us not neglect this

precious privilege which may be ours if we but seek out our Lord and ask Him to fill us with His Spirit.

In our last issue, we promised more information about forthcoming books. Although we cannot at this writing give any dates, we can say that the book *Concordant Studies in the Book of Daniel* is in the final stages of preparation. When this is out of the way, we hope to be able to give attention to the promised reprint (in a somewhat revised form) of the book which was titled *"The Mystery of the Gospel."* It is a valuable exposition of the secret of the evangel, written many years ago by A. E. Knoch, and now long out of print. Watch for a definite announcement that these books are ready.

May we again request your prayers that the Lord will lead and direct as we seek to plan for the future of this work. There is so much we would like to do, yet the most important thing is that all we do do may be done to His honor and glory. We cannot do it in our own strength. Our plans often go awry. Frequently we seem to be up against a stone wall. Then it is that we are accorded the help from our blessed Lord, which we so sorely need. Were everything rosy all the time, we'd tend to feel that we didn't really need His help. Perhaps we'd even become a bit cocky. As I write, I'm confined to my home with the flu. So I need His assurance that in our infirmities is His power being perfected—that His grace is sufficient (2 Cor. 12:9).

We all have our place in the body of Christ. As the old song says, "You in your small corner, and I in mine." Let us each endeavor to let our light shine, or perhaps we should say rather, let *His* light and love shine through us, that we may be a faithful and true witness for Him, to our friends and neighbors. E.O.K.

As we go to press we learn of the death of one of our missionaries, Bro. Pablo C. Chua of Ozamis City, Philippines, from high blood pressure. He leaves his wife Nena, and five children. We hope to have more details in our next issue. In the meantime, please be praying for his family. E.O.K.

THE "MYSTICAL" BODY OF CHRIST

> "For even as, *in one body*, we have many *members*, yet all the members have not the same *function*..." (Rom. 12:4).
>
> "God blends the body together ... that there may be no schism *in the body*, but the *members* may be mutually *solicitous for one another*" (1 Cor. 12:24).
>
> "Making *peace*... *reconciling both* [groups, Uncircumcision and Circumcision] *in one body*" (Eph. 2: 15, 16).

TO GET AT THE VERY HEART of the secret unfolded in Ephesians is a great spiritual achievement, far beyond the soulish man (1 Cor. 2:14) and impossible to minors in Christ (1 Cor. 3:1-4). It has become so mysterious that it is well called a "mystery."

Even among those well advanced in truth, who have not shaken themselves entirely free of the shackles which once bound them, there is much misapprehension on this matter. Well do we remember the notable series of articles on this subject by Dr. Bullinger. But even he made the Ephesian mystery the body of Christ, as many spiritual divines, especially among the Puritans, had done before him. That position is well crystallized in the phrase "the mystical body of Christ." My own suspicions were aroused by the fact that no such phrase is found in Scripture. This led me to inquire what "the mystery" really is.

After much study, I found the answer to my quest in the categorical statement of Ephesians 3:6. There it is defined for us so clearly and concisely that we need never

be at a loss as to its precise provisions. There we are told that, *in spirit,* the nations are to be

> *joint* enjoyers of an allotment,
> and a *joint* body,
> and *joint* partakers of the promise in Christ Jesus, through the evangel of which Paul became the dispenser.

That the nations were to be *heirs* or *allottees* was no secret. Long before this Paul had written to the Roman believers: "For you did not get slavery's spirit to fear again, but you got the spirit of sonship, in which we are crying, 'Abba, Father!' The spirit itself is testifying together with our spirit that we are children of God. Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God" (Rom. 8:15-17). Similarly he expostulates with the Galatians: "Now, seeing that you are sons, God delegates the spirit of His Son into our hearts, crying 'Abba, Father!' So that you are no longer a slave, but a son. Now if a son, an enjoyer also of God's allotment, through Christ" (Gal. 4:6-8).

That the believers among the nations were members of the body of Christ was no secret either, as we propose to show.

THE BODY AS A FIGURE

The word "body" is frequently used as a *faded* figure for any group of people, as we say of a crowd, "They went to the place in a *body.*" We wish, however, to consider particularly those passages where the body is used in a definitely figurative sense in the Scriptures, and see if we cannot correct our thoughts and expressions to accord therewith.

ISRAEL FIGURED AS A BODY

Before considering the special figures usually associated with the ecclesia of the one body it may be well to consider the word "body" as figuring other things. When our Lord was explaining to His disciples how it would be when the Son of Mankind is unveiled, they say to Him, "Where, Lord?" In reply He speaks this

enigmatic parable: "Wherever the *body* is, there the vultures also will be assembled" (Luke 17:37). In the parallel passage (Matt. 24:28) the body is called a *corpse.* The most probable interpretation makes the body to be Jacob, as the victim of the nations in his time of trouble. As the vultures assemble about a dead body, so will the nations of the end time be drawn together to destroy Israel. Here the word *body* is used of those whom we usually *exclude* from "the body."

THE BODY OF JESUS

Our Lord used His physical frame in a figurative way frequently. He would have them eat His flesh (John 6:51). To this they took violent exception, because they did not recognize His meaning. Our life depends on food and drink. Just so our spiritual life depends on Christ. Unless we get nourishment from Him we will die.

The figure used in the Lord's dinner is different. There we have emblems, which we may literally eat and drink. And here it is His broken or given body and His shed blood, tokens of His sufferings and death, which are brought to our recollection, not merely to our minds, but to our feelings, by this figure.

HIS BODY A TEMPLE

He also compared His whole body to a temple (John 2:21). The Jews asked for a sign, and He answered, "Raze this temple and in three days I will raise it up." They should have realized that the literal pile of stones before them did not really house the Deity. God lived in His body, hence it was well worthy of the figurative appellation, "temple." They razed it and He raised it.

THE BODY AND BLOOD OF THE LORD

Those who delight in the exquisite diction of the Scriptures, and especially in the marvelous way in which the titles of our Saviour are varied to agree with the

context, will enjoy the change from the *communion* of the blood and the body of *Christ* (1 Cor. 10:16), to eating and drinking *unworthily* of the body and blood of the *Lord.* It is precisely the same body and the same blood, but the viewpoint in one case is privilege, in the other conduct. The passage follows (1 Cor. 11:27, 29):

> So that, whoever should be eating the bread or drinking the cup of the Lord unworthily, will be liable for the body and the blood of the Lord. . . . For he who is eating and drinking unworthily is eating and drinking judgment to himself, not discriminating the body of the Lord.

The Corinthians seem to have made a literal meal of this figurative memorial. They ate when hungry, instead of waiting to partake of the memorial in common with the rest. To set this right, they were disciplined. That which *figures* sacred spiritual realities must not be made a means of physical and literal satisfaction.

THE BODY OF CHRIST

The body of *Christ* is literally, of course, the same as the body of *Jesus,* or of the *Lord.* But, in figures of speech, the title used indicates a vast difference, which must be noted, or its force will be lost. Perhaps we should vary the title "Christ" occasionally for its equivalent, "Anointed," to show its *official* character. The main need, however, in these days, is to distinguish the various figures in which the body of Christ is employed. The thoughtless acceptance of these as one and the same has created much confusion, which need not continue if we will only test each context carefully for the *literal interpretation.* In figures, each usage stands by itself, and cannot be transported into another context. The word "body" here may figure one thing, yet quite another picture may be presented there. This is exceedingly important in concordant study. The *meaning* of a word is constant. It is the same everywhere. *On the contrary, the figurative usage is special.* It may occur nowhere else.

The first occurrence of the phrase, "the body of Christ," has been largely overlooked, because the figure does not fit well with so-called "body truth," which deals with the believers of this economy as a whole, not as individuals. But the individual saint has a relation to the body of the Anointed quite apart from his place in the one body. In dealing with the law, the apostle writes, "*you* also were put to death to the law through *the body of Christ*..." (Rom. 7:4). Here we have the *death* of the body, and *through* that death all who are in Christ and under law, die to law. The important point for us, in this study, is to see that there is an *individual* relationship to the literal body of the *individual* Christ.

Let us foolishly try to carry over the "one body truth" into this passage, as is sometimes done with other texts. Then the "body of Christ" *dies,* literally, and through that death those in it who were under the law of Moses are dead to it! But when did it die? And how could the death of its members, in any sense, provide a release from the law? Is it not clear that "the body of Christ," though usually used figuratively of a company of saints, can also be used literally of His actual body of flesh and bones?

THE PERSONAL BODY OF CHRIST

To clear the way, let us first consider those passages in which the personal body of our Lord is referred to. When He said "This is My body" (Matt. 26:26; Mark 14:22; Luke 22:19; 1 Cor. 11:24), the bread was not transmuted into flesh, hence His words are not true as to fact. The figure is explained to us by Paul by the words *communion* and *partaking* (1 Cor. 10:16):

> **The cup of blessing which we are blessing, is it not the communion of the blood of Christ? The bread which we are breaking, is it not the communion of the *body* of Christ?... all are partaking of the one bread.**

That the one body of the saints is not in view here is evident from the parallel with the blood. The believers

have in common both the blood and the body of Christ. By the figure of *Association* (usually called *Metonymy*) we partake of the benefits *associated with* the sufferings by His sheltering blood and the sustenance suggested by the bread and body.

THE BELIEVERS TODAY AS A BODY

We should seek to draw a clear line between those figures already presented, in which we partake of Christ and He comes to be *in us*, and those to which we now turn, in which we are *in Christ*. In these alone we have what is intended by the phrase "body truth." The blessings in store for Israel were shadowed by food and drink and festivals and sabbaths, but our blessings are in Christ, and are illustrated by various points which are literally true of His physical body.

MANY MEMBERS WITH DIFFERENT FUNCTIONS

Paul uses the body as a figure first in Romans 12:4, 5:

> **For even as, in one body, we have many members, yet all the members have not the same function, thus we, who are many, are one body in Christ, yet individually members of one another.**

Let us note carefully just what the picture here really illustrates. It is not the relation of Christ to the saints which is uppermost, but of believers to one another. There were many different kinds of persons, with varying functions among them, yet all are in Christ, hence, like the members of the human body, all cooperate and are dependent on one another, and make one complete whole, because all have the same spirit.

If we are accurate in our statements we will not refer to this as the body *of Christ*. The literal is *our* body, not necessarily that body which He has in glory. The emphasis is on the individual members, as is fitting in Romans. They are spoken of as *members of one another*. The point is not their relationship to Christ. They are "*in* Christ," but the figure does not illustrate that.

The emphasis is laid on the *variety of functions in many members,* which make up one body. Literally, it may be interpreted thus: The believers in Christ form a single organism, although they are given different gifts. These graces are complementary, so that the whole makes one complete organism. Let us carefully keep this figure distinct from similar ones in Corinthians and Ephesians. These are not "different bodies" but *different figures* concerning the *same* company of believers. In Romans we may take our own body as the basis of the figure, but in Corinthians the picture varies. In some connections it is *our* body (1 Cor. 12:23), but it begins and ends with the body of *Christ* (1 Cor. 12:12, 27).

THE FIGURATIVE BODY OF CHRIST

In order to explain the spiritual endowments of the believers, the twelfth chapter of 1 Corinthians uses a figure almost identical with that used in Romans. There it is illustrated by any body. Now the figure is expanded and enriched. As all the saints are anointed by God's Spirit, the ecclesia is compared with the body of the Anointed. It is called "the Christ" or "the Anointed" (1 Cor. 12:12). In Romans, the emphasis was placed on the *diversity* of the members. In Corinthians it lies on their *unity.* This unity is brought about by the baptism of the spirit. See how the figures are mixed! We can baptize many "bodies" and thus unite them, but you can hardly baptize the members of one body to unite them! But the literal is clear. All who enter the sphere of God's Spirit are incorporated into one body.

The fullest unfolding of this figure is found in this passage. The object is to illustrate the relation of the believers to one another, especially in regard to the spiritual endowments which obtained at that time. It will be worth our while to study the occurrences of this figure very carefully, hence we will give the full text of this passage.

God Blends the Body Together

I CORINTHIANS 12:12-31

For even as the body is one and has many members, yet all the members of the one body, being many, are one body, thus also is the Christ. For in one spirit also *we* all are baptized into one body, whether Jews or Greeks, whether slaves or free, and all are made to imbibe one spirit.

For the body also is not one member, but many. If the foot should be saying, "Seeing that I am not a hand, I am not of the body," not for this is it not of the body. And if the ear should be saying, "Seeing that I am not an eye, I am not of the body," not for this is it not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the scent? Yet now God placed the members, each one of them, in the body according as He wills. Now if it were all one member, where were the body?

Yet now there are, indeed, many members, yet one body. Yet the eye cannot say to the hand, "I have no need of you," or, again, the head to the feet, "I have no need of you." Nay, much rather, those members belonging to the body supposed to be weaker are necessary, and which we suppose to be a more dishonored part of the body, these we are investing with more exceeding honor, and our indecent members have more exceeding respectability. Now our respectable members have no need, but God blends the body together, giving to that which is deficient more exceeding honor, that there may be no schism in the body, but the members may be mutually solicitous for one another. And whether one member is suffering, all the members are sympathizing, or one member is being esteemed, all the members are rejoicing together with it.

Now *you* are the body of Christ, and members of a part, whom also God, indeed, placed in the ecclesia, first, apostles, second, prophets, third, teachers, thereupon powers, thereupon graces of healing, supports, pilotage, species of languages. Not all are apostles. Not all are prophets. Not all are teachers. Not all have powers. Not all have the graces of healing. Not all are speaking languages. Not all are interpreting. Yet be zealous for the greater graces. And still I am showing you a path, suited to transcendence.

First let us note that it illustrates a temporary condition. It is suited to the grace then shown to the nations, but this was far below that which was revealed later. But, when the path suited to transcendence led to maturity, the figure of the body was not abandoned. It was used over again seven times, but always with a different point. The human body is not merely a composite unit, as here set forth. It may be looked at as needing food, or as being cherished, as executing the will of the mind, etc. In these and other relationships the ecclesia is also called a body.

In order to keep from confounding this figure with that of Christ's headship, let us note carefully that the *growth* and *subjection* of the believers is quite foreign to the theme here. The saints are the complete body of Christ, head included. The ear, the eye, the scent, are all *members* even though they are in the head. The relation of Christ to *this* body is *not* that of Head. He is *All.* Just as His literal body in glory consists of feet and hands and head, so His figurative body is a complete organism, and His Spirit gives life to *every member,* whether it is the lowest (the feet) or the highest (such as the eyes in the head). And He is full grown. No growth is possible on the part of His literal body, so that it cannot be used to illustrate growth or increase. *Growth* is true only where He is the figurative *Head* (Eph. 4:16).

The literal truth so graphically set forth under the figure of the body (in 1 Cor. 12:12-31) should be clear to each one. It is the spirit they receive which unites all who are in Christ, and which gives them the power of *cooperation and mutual sympathy.* The more this spirit fills us the more this will be apparent. The less there is of it the less we will see of the cooperative unity and sympathy which should be the most marked feature of the church.

It is seldom, indeed, that a figure is so detailed as in this example. There are many points of contact. There

are *many members* in one organism, and mutual dependence, helpfulness, and sympathy.

THE BODY IN THIS SECRET ADMINISTRATION

Ephesians does not repeat all that Paul gives us in his previous epistles, even if it is included in the truth for today. It simply incorporates what was already revealed by referring to it under some clear designation. Thus, little is said of our expectation in this epistle, yet the subject is based upon what had been made known before. "Those who are in a state of prior expectancy" clearly recognize what he had written to the Thessalonians and Corinthians (Eph. 1:12); then follows the prayer that they should be able to perceive the prospect now revealed (Eph. 1:18), and the exhortation to keep the unity made by the one expectation (Eph. 4:4).

So also with the truth of our spiritual union in Christ. No detailed illustration is needed, since it has already been given, and the saints associated with Paul's ministry have come to be called "the ecclesia which is His body" (Eph. 1:23). It is the special designation for them when their relation to *Christ* is before us, as the expression "body-church" is with some today. Since, in fact, the same believers and the same unity are shown by the same figure we are hardly justified in making different bodies of these.

THE JOINT BODY

At this point I hope to help our friends by freely confessing my own failure in confusing the figure used in Ephesians with that in First Corinthians. Even though there is a basis in fact, as we shall see, the two figures are too different to form a direct contrast. More mature reflection has led me to see that the *joint* body of Ephesians and the *one* body of Corinthians must not be mixed in our minds. They were made by different methods and cover distinct areas of truth, which may, indeed, overlap, but are not identical. The one body was

brought about by spirit baptism, and unites its many *members,* Jews and Greeks, but also slaves and free, and those who vary in the scale of respectability and honor. It leads to *sympathy in suffering,* and *rejoicing in esteem.* It is concerned with the *mutual care* we should exercise *for one another* while in weakness and insufficiency and shame in this nether sphere (1 Cor. 12:13, 26).

This joint body, however, is the result of *vivifying* and *rousing* and *seating* two *groups* of believers, those among the nations *together* with an election out of Israel, among the *celestials* (Eph. 2:5, 6), both groups being dead to their offenses. The action is literally true of Christ's body. In this view it is not composed of *many members,* but of only *two groups,* which have been dealt with *together,* or *jointly.* It is not concerned with their sympathetic exercise, but with the display of God's grace in the coming eons. The words *joint* and *together* are the same in the Greek, and mark a distinction between this aspect (*two groups* brought together) and that of a body with *many members,* though, of course, both describe a *unity,* and may be called *one* body.

Yet the fact that this joint body does away with the prerogatives and preeminence of Pauline Jews and gives them the same place among the celestials as believers among the nations, in Christ, has its effect on the constitution of the one body of Corinthians. This is clearly indicated by the different lists of the gifts. Those in Corinthians were suited to the time. Ephesians does not discard them all, and start fresh. It continues those suited to the new grace, drops those which are not in line with it, and adds two new ones. Apostles and prophets continued in the foundation (Eph. 2:20). Teachers are still with us, as well as evangelists and pastors. As we also are baptized in one spirit, and have gifts, we, as many individuals, are one body, as in Romans and Corinthians, composed of various degrees or ranks with different functions, which are figured by the differently

esteemed members of the body in all of these epistles.

Thrice, in Ephesians, the nations are addressed in order to *explain their jointure* with some believers out of Israel, which constitutes the secret. First, in relation to God and their celestial allotment, we read in 1:13: In Whom *you* also... are sealed with the holy Spirit... which is an earnest of... *our allotment.* The nations are joint enjoyers of an allotment with select Israelites *because they, too, have been sealed* with the spirit of promise, which is its earnest. In relation to Christ the joint body is explained in 2:1-5: And *you* being dead... *we* also... God... vivifies *us together*... and rouses *us together* and seats *us together* among the celestials, in Christ Jesus. The nations belong to the joint body because *they, as well as those of Israel* whose lot was in Christ among the celestials, are vivified, roused, and seated jointly. In the coming eons our bodies will be literally raised together and He will display His transcendent grace through us. The nations form a joint body with Pauline Jews because they are vivified, roused and seated together.

In relation to each other, their joint participation is set forth in 2:11: once *you,* the nations in flesh, and 2:13-18: now... *you*... far off... near... *our* peace... *both* one... the *two*... into one... into *one* new humanity ...*we both* have had access. The nations participate with selected Israelites *in spirit* because they are no longer shut out from access to God on account of their *physical* relationship.

BOTH BLESSED TOGETHER IN JOINT BODY

Let us, then, confine the figure of the joint body to our union with the Circumcision, and let us revel in the transcendence of the grace which is thus revealed. It would have been a great mercy had we been blessed as subordinates of Israel, on the earth. Quite unthinkable would be the favor had we been made their equals in the

Kingdom. Much higher than this would have been our blessing had we been put beneath them among the celestials. But how unsurpassable is the grace that blesses us *together* and makes us a *together* or *joint* body in the highest sphere in all the universe!

A.E.K.

(*To be continued*)

CONCORDANT MISSION FUND

The Fund was established a number of years ago in order to help those missionaries who were teaching universal reconciliation and kindred truths. Some of them had been ostracized by their former associates, and their support was withdrawn. While it has never been possible to offer them full support from the Fund, we have endeavored to send remittances in emergencies, as well as make regular distributions of the Fund from time to time. Of course the increasing number of missionaries we have, after investigation, deemed worthy of help, has tended to reduce the amount available to each.

We have just received a letter from the daughter of Bro. Potenciano C. Carino of the northern Philippines, stating that he was having great difficulty with his eyes, and would require treatment and special glasses. An emergency remittance was immediately sent. Please pray for this brother, who has been a very faithful witness.

A portion of the money for the Fund is obtained through the sale of used postage stamps. These had been accumulating for a number of years, so we placed a small advertisement in a stamp collectors magazine. As a result, we sold the stamps we had on hand, and we continued to receive repeat orders. We want to thank, in behalf of the missionaries, those who have sent stamps. If you have any available, we'd appreciate them, for at the moment we have more orders on hand than we can fill. Do not bother with the common ones, although U.S. commemoratives are acceptable. Don't try to remove them, just cut around them, being sure that you do not cut the perforations.

As His ambassadors, let us do all we can to make Him known. Pray for these missionaries. Let us never underestimate the power of prayer. He is able! E.O.K.

TO LET

THE POPULAR PHRASE used to describe the present social conditions under which we live is that it is "a permissive society." This really means that we are witnessing a period of lawlessness and lack of discipline, summed up in the expression, "Let people do as they like," and all around us we observe them (especially the young) doing just this, with disastrous consequences.

But a standard dictionary definition of the word "permissive" carries none of the undesirable connotations which popular usage has affixed to it. The word simply means "allowing, granting liberty, not hindering or forbidding," and in this sense the word is one which is particularly appropriate to the believer.

A fatal blow is struck at fatalism by the "permissive" teachings of Scripture, especially those we find in the writings of Paul, for the phrasing of many of his injunctions indicates a choice, and where there is a choice there must be freedom of volition, otherwise choice is no longer choice. The apostle makes it clear that we can do, or not do, quite a number of things; we can allow, unhindered and unforbidden, many delightful and desirable manifestations of the Spirit of Christ to appear in our lives. On the other hand, we can fail to do so; more, we can hinder or forbid them. If we are permissive of these things it will be to God's greater glory and to our greatly enhanced welfare; if not, we shall *suffer loss,* and the *radiance* which should shine through us will inevitably be *dimmed.*

The things of which Paul speaks are not necessarily matters of faith and doctrine; they are concerned with our walk and practice; things done in the body, an earthly expression of a celestial citizenship. Because of our great preoccupation with the things of the spirit, rightly and properly so in view of the fact that all that is most important to us is "in spirit," we should not forget that there are also things of the flesh.

The title of this article is a term which is usually associated with the homes in which we live, yet on reflection it will be seen to be entirely appropriate, for Paul describes the body as "our terrestrial tabernacle house," the place where we are "at home" at present. True, we cannot let such a house for rent, but there is no restriction placed on the tenancy, and there is choice regarding what we allow to enter. Our Lord told of an evil spirit coming out from a man. Finding no rest, turning back into the house whence it came out, finding it unoccupied, swept and decorated, the spirit went in, taking with it seven different spirits more wicked than itself. True, He is not speaking of a man who has found righteousness by faith. Nevertheless there is a parallel, for even those who have found salvation have rooms in their terrestrial houses which can be occupied either by that which is bad or that which is good. Do we pay sufficient attention to this?

What, then, are some of the things that we should permit, and never hinder nor forbid? If we utilize the consistency of the CONCORDANT LITERAL NEW TESTAMENT in our search, we shall find that many of them are grouped together following the word "LET," that permissive word to which we have previously referred. He enjoins us to "LET" certain things occur (sometimes to "LET not"), and it is obvious from this that the choice is ours. Looking around us among believers of our acquaintance (not to mention looking within) it becomes regrettably clear that either we are unaware of many

of these things, or else we do not choose to "let"; in other words, we do not allow, but hinder and forbid. For instance, do not our hearts condemn us when we read this precept, "LET... all bitterness and fury and anger and calumny be taken away from you with all malice" (Eph. 4:31)?

Do we not *allow* far too much of these in our lives? If we follow the injunction, we are not left empty by the absence of these things, but instead we make room for their opposites. We "become kind to one another, tenderly compassionate, dealing graciously among ourselves, according as God also, in Christ, deals graciously with us." We cannot have it both ways, we must let the former things be taken away from us before we can practice the latter. They simply will not mix. Let us consider the other instances in the same epistle. "LET no tainted word at all be issuing out of your mouth" (4:29), and "LET him that steals, by no means still be stealing" (4:27). We may protest that these things do not apply, but there are degrees of taints, and other ways of stealing besides robbery. Shakespeare wrote, "Who steals my purse steals trash, but he who robs me of my good name leaves me poor indeed." None of us would dream of robbing a bank, and yet it is not uncommon, even among believers, that hints and innuendo are used to suggest that a brother is by no means the sort of character that he should be. Again, "LET... no one be seducing you with empty words" (5:6). A very timely warning, this, for we are all prone to be led away by attractive phraseology which will not stand up to the searching test of all Scripture. We were once darkness, but are now light in the Lord, and if we are walking as children of light we will not allow this sort of seduction; rather we shall be *testing* what is well pleasing to the Lord.

When we turn to the Philippian epistle we find what is probably the most searching request of all. "LET

this disposition be in you, which is in Christ Jesus also, Who... empties Himself... humbles Himself" (Phil. 2: 5-8). The transcendent quality among all the shining virtues of our Lord (and in this He reflects the disposition of His Father) is His complete humility. And we are asked to LET this quality of humility exist in us! Pride is out, self-esteem is out, credit-worthiness is out, self-seeking is out; we are to model our attitude upon that of our Lord Himself. Here indeed is reaching for the stars! And every time we hinder or forbid the manifestation of humility in ourselves we are driving ourselves away from Christ, becoming *unlike* Him.

None of us can fail to be aware of that precious paragraph in this same epistle which reads, "LET nothing be worrying you, but in every prayer and petition LET your requests be made known to God with thanksgiving, and the peace of God, being superior to every mental state, shall garrison your hearts and your apprehensions in Christ Jesus." Surely it must be clear from this that if we do not find the peace of God as a garrison around our hearts, it is because we do not allow it there. We rather insist on worrying! And these well-known verses (4:6, 7) are preceded by another injunction, "LET your lenience be known to all men: the Lord is near" (v. 5). Possibly we are not always sufficiently aware that the Lord is at hand and will safeguard all our interests. Were we to fully realize this, our attitude toward those who offend us would be much more lenient than it usually is. We are so prone to spring to our own defense, resentful of criticism, indignant at being wronged. We should allow ourselves to be lenient; and this will be a sign of strength and not of weakness, for the Lord is so near that in such situations we can reach out and put our hand in His.

When he writes to the Colossians, our apostle uses our keyword defensively. In chapter 2 he says that they are to "LET no one be judging you in food or drink

or in a particular festival" and again, LET no one be arbitrating against you willfully. Here is a sphere in which we need strength of mind, for it is far too easy to slip into cozy compliance with the current religious decrees, as they are commonly observed among our friends who profess the Christian faith, but are without proper knowledge. It is interesting to observe here that there is a danger of being forced into a false ritualistic humility, a humility of the flesh, not of the disposition. The whole point of this passage is summed up in the phrase, "you died together with Christ from the elements of the world." We should beware of allowing ourselves to be seduced by this worldly philosophy, which is not in accord with Christ. After going on to explain to us once again how we should behave as God's chosen ones, using phrases which are closely allied to the words used in other epistles, Paul writes once again in the third chapter (v. 15) "LET the peace of Christ be arbitrating in your hearts" and (v. 16) "LET the word of Christ be making its home in you richly." This, it appears, is a very necessary injunction. Too many of us tend to regard the Word as an intellectual exercise only, whereas it should, instead, be the very center of our being. This Word, making its home in our terrestrial tabernacle house, is the fire that warms the whole house. It is the source of wisdom and rejoicing and grace. Paul says it plainly: the Word in our hearts is grace in our hearts! The Word in our heads is knowledge in our minds, but knowledge alone puffs up, while love edifies—and grace is love in action. And with that swift movement from the most exalted to the most practical, so characteristic of Paul, he swings our thoughts immediately from the contemplation of this Word and of God the Father down to daily life on earth. "LET the wives be subject to their own husbands," and the husbands are to love their wives, and the children obey their parents.

The passages to which our attention has been drawn are among many throughout the Scriptures which will well repay searching out and heeding. The word to young Timothy springs to mind, "LET no one despise your youth," together with that other phrase, "LET everyone naming the name of the Lord withdraw from injustice," and there are many more. The "Let nots" should be noted too, for they are of equal importance.

The point of all this is to stress that it is not sufficient for any of us merely to assent to a formula of beliefs and call it faith. There are many things that we may know, but we are only happy if we *do* them. It is of no value to our Lord that we should become experts on doctrine or translation and still be filled with bitterness and fury. He looks for, and expects, a flowering of the spirit as a consequence of what we know from His Word. Whether this takes place within us or not, depends entirely upon what we "LET" take place within our hearts and minds. It is for these things that we shall ultimately be held accountable, and rightly so, for the choice lies with us. Doing this, which is no more than putting our salvation into effect, should pose no problem, for it is the Lord Himself Who works within us for the sake of His delight. He it was Who said those words with which we may bring this discussion most fittingly to a close,

"LET NOT YOUR HEART BE DISTURBED."

C.J.B.

BELIEVER

Remote, apart,
Within the secret fastness of my heart
Exists my inner self, unknown to you
Who think that the small knowledge you possess
Of me and of my ways exhausts the sum
Of what I am.

Because the limits of your mental power
Fail to embrace the working of my mind
Are my thoughts therefore vain? Must I explain
The beauty of the stars to sightless eyes,
The majesty of music to deaf ears?
Untidy minds, draped with the cobweb dust
Of man's philosophy! Having regard
More to the outworn creeds and pious cant
Of man's religion, than to the living Truth!

If I have glimpsed the one Reality
That gives this universe a Reason—makes
Sense of your nonsense, Fact of your wild guess,
Shall I renounce that vision for the sake
Of your approval? Is it worth that much?

I do not fit your preconceived ideas
Of what a man should be, nor are my thoughts
Attuned to man's philosophy of life,
Nor his ambition.
But to me, it is a trifle to be judged by man.
Yet this I ask, in all humility,
Whence comes your certain power to assay
The sacred metal of the human soul?

You cannot know me, friends who know me well,
Nor can I ever truly know myself.
Yet He Who formed me understands my thoughts,
And weighs with balance accurate and true
My motives and intentions. He it is
To Whom my inner doors are all unlocked.
He knows me as I am—so different
From what you all suppose. Think what you like—
He *knows!*

Cecil J. Blay

We take pleasure in including the preceding article and poem by our Brother Cecil J. Blay, England. We feel sure that our readers will not only enjoy his latest poem but also profit from his devotional appeal to our hearts: "The choice lies with us!"

H.H.R.

MESSIAH'S MISSION
(ISAIAH 41) PART I

THE DOMINANT THEME right from the beginning of Isaiah, has been the glory of Ieue's King Who was to fare forth from the set slip of Jesse. His distinctness from both the former kings in Israel and Judah, as well as from the kings of the nations, has been most apparent. The failure of the kings who have ruled Ieue's people had become the factor Ieue used to show His people the necessity for the rule of His own King, for it now became evident that they themselves could not provide such a One.

A FOCUS—ABRAHAM'S CALL

God's contention with the nations was not something new, for it had existed before God called Abraham. That call focused a beginning in which Abraham was to be Ieue's witness against idolatry, and this operation of Ieue proceeded all down the centuries to the days of Isaiah, whose ministry Ieue had instituted in order to unfold His ways despite the chosen nation's obstinate turnings back to idolatry.

WIDER ASPECTS

It is now possible for the prophet's ministry to open out into the wider aspects which lie around God's promises to Abraham, Isaac and Jacob. Isaiah speaks now in chapter forty-one of promises which take in the coastlanders and folkstems. These terms take us back to the situation as we find it in the days of Noah's sons, before God made the nations; before they had slipped into idolatry. The word spoken to the coastlanders and

folkstems is that they shall be renewed and come close to Ieue. This is, indeed, an attitude quite different from that taken in the disparaging and derogatory statements to them in the prior chapters. Thus chapter forty-one opens up on a vein similar to that of the conclusion of the previous chapter (forty), for it is Ieue's people who are there shown as receiving the benefits of the glory of their Alueim, Ieue.

The severe comments, the questions and answers, had pressed on the nations the utter lack in their idols. Thus the ground is prepared for the nations to affirm the reality of Israel's Alueim and the wisdom of His ways, for truly Ieue is the Deity. First to Israel, the chapter (forty) has announced what was to be the glorious aftermath of their enlistment. Then the follies of the nations with their idolatry are made evident to them. For the nations' alueim (idols) have ever been totally impotent. They have been able to provide nothing to their adherents. How emphatic is the contrast in favor of Israel's Alueim, Ieue! For those stretching toward Ieue, however weary they may have become, would emerge out of faintness and weariness into vigor.

RENEWING FOR NATIONS

The coastlanders shall be renewed. Upon this basis Messiah's Mission is now introduced, and throughout the remainder of the book, this mission is dealt with until it reaches the glorious triumph which Messiah is to effect, both in Israel and in the nations through Israel. Messiah will renew the coastlanders and vary the vigor of the folkstems. Thus we have reached the stage when the character and the office of Messiah (other than that of King) is introduced.

NEW FACTORS—TYPES

Over fourteen centuries earlier, Ieue had introduced certain factors into history. Now they had worked

forward to the point when prophecies could be uttered which elaborated them. The outline of this history is unmistakeable in significance, and contains values which utterly cancel any basis for idolatry.

In these operations, Ieue called one who worshiped alueim other than Ieue (Josh. 24:2) and commanded him to go from his land (Gen. 12:1). He was to be a type of Him Who would one day fully consummate all that Ieue has been doing through Israel. And again, beyond all of this was a view of bringing to the coastlanders the blessings of subjection to Ieue.

This one, Abraham, is used to support the affirmation that the coastlanders shall be renewed, and he is indicated as a type (41:2), supported by further types, Israel (41:8) and Cyrus (41:25; 45:1) of Messiah's Mission. Then follows the Antitype (42:1-17) in His first advent. Amidst these features the character of Messiah's Mission and office are given in general terms. These details become personal and are enlarged at 49:1 and forward to 66:24, and it is in this enlargement that Messiah's triumph is shown, when the eon of the Kingdom is reached.

TO RELEASE ISRAEL

In the type, Cyrus, we should discern one from the nations who is directed to release Israel (an earlier type) from the thralldom of the deportation. This ought to convey to the idolators the reality of God's greatness, for one of themselves will He make to fulfill His will to release His people, despite their own alueim. It is true that Cyrus did not engage in the gross forms of idolatry, nor did he retain the captives of his wars to deport them; by these features, Ieue gave Israel favor from him, and in a proclamation he gave them permission to return to Jerusalem and to build the house of Ieue there.

A difficulty arises when a type is viewed exclusively by its own features. For example, when Cyrus is termed

Ieue's "anointed," it should be noted that the glory of the type is to be found, and, indeed, that it rests not in the one who became the type, but rather in the fact that it became a type of Ieue's activities. For it is He Who is stressed as the Doer, and we find this duly mentioned at 41:4, 20. It is the Deity Who constitutes Cyrus to be the type. Thus we may discern what God is doing. The glory is for God, Who makes the situation into which He places the type, with a view to indicating what He plans to do in the future.

A CALL TO COASTLANDERS

1 "Renewed before Me shall be the coastlanders,
And folkstems shall vary their vigor.
Close shall they come. Then shall they speak.
We will draw near together for judgment.

The Concordant translation has followed the Septuagint in the opening word of this verse. It is very evident that the translators then read חדש *chdsh* (renew) rather than חרש *chrsh* (keep silence). The difference between the Hebrew letters *d* (ד) and *r* (ר) is very slight, hence they are easily confused. By this change we perceive the parallel between renew and vigor, besides discerning the sense following on from the close of chapter forty. Finally, the word "renew" provides an anticipatory statement of what is to ensue to the coastlanders when Israel is established.

The term coastlanders views the nations in the first settlements of their allotments, ere they moved to become hinterlanders. They were parted and allotted a portion according to the number of the sons of Israel (Deut. 32:8). That they are to be *renewed* before God is both a remarkable and a notable statement, especially when it is viewed in the sequence of the chapters from say 39 and 40. The former warns Hezekiah that all the treasures of his forefathers will be carried to Babylon. To effect this, Ieue will use the foremost of the idolater

nations. Then follow (40) promises of the highest of blessings for Ieue's people, yet the chapter immediately turns to confront the nations with the folly and futility of their idolatry, bringing out the contrasting detail that amongst Ieue's people, those stretching toward Him vary their vigor in that they run without being weary or faint (40:31).

NEAR FOR JUDGMENT

From this we are perceiving that values, similar to those for Israel, are to overflow to the nations. There are, however, preliminaries; the coastlanders must come close in order to speak, for near do they draw for judgment. Here we have a first intimation of the correcting of the nations. Undoubtedly the point of these words is to be found in connection with the throne of Messiah's glory in Matthew 25:31-36. It is the inaugurating feature which introduces the nations (as such) to the Kingdom vested in the hands of Israel under their Messiah as King. Then will the nations be corrected, in order to enter the Kingdom.

ABRAHAM, THE TYPE

2 Who roused one from the sunrise?
A just one; and He is calling him to His foot,
And He is setting the nations before him,
And over kings is he swaying.
And He is giving them, as soil, to his sword,
And, as straw whisked away, to his bow,
3 And he is pursuing them,
And passing in peace a path where his feet had not come before.

The mention of coastlanders takes us back to the activities of Ieue, when, centuries before Isaiah's ministry, He had commenced the work which would cause them to render due regard to God, and to be renewed out of His bounty to Israel, through His Messiah.

Although, due to the early decadence of the nations, Ieue left them to go their own way, yet alongside such

history, Ieue now tells them by His prophet, that He has been preparing the way for their blessing.

CALLED TO IEUE'S FOOT

Abraham is the one whom Ieue roused from the sunrise, that is, the East. Ieue called Abraham to His foot, bringing him to Melchizedek, the priest of Al Supreme. The details are those set out in Genesis 14, where we read the record of Abraham's sway over kings, given to his sword and bow. Then it was that Ieue emphasized and established the position of His "just one," for Abraham believed God and was obedient to His directions.

The nations ignored Melchizedek, preferring rather their idolatries. Yet Abraham acknowledges the priest of Al Supreme, paying tithes to him from all the captured loot, thereby showing what the office and position of Melchizedek entitled him to. Abraham's faith was understanding, hence it discerned the requirements due the authority of the priest of Al Supreme.

MELCHIZEDEK APPROVES

In turn, Melchizedek affirms to Abraham that he is blest by the One of Whom he was priest, and thus he indicates the importance to which Abraham has been brought in Ieue's ways, even though it meant a temporary fading of the value of his own position. This is not only graciousness on the part of Melchizedek, but it shows a great readiness on his part to enter into the fresh unfoldings in Ieue's ways, for Melchizedek's office had failed to establish peace among the nations.

AN INITIAL PROJECT

The call of Abraham was the initial point of a most extended project, designed to reach its full accomplishment in the far future. Consequently, without mentioning intervening matters, we may, in the course of the passage before us, find details comparable to the circum-

stances of the Exodus in the wilderness. Such features, while stressing difficulties in the course Ieue's glory follows, at the same time serve to show His hand as being with His people. Yet we so often seem to give only the barest attention to this in our readings of His Word.

THE CONTRIVER, IEUE

4 Who contrives and does these things,
Calling generations from the beginning?
I, Ieue, the First, And to the last times I am He!

Even as it is stated that Ieue is the Creator of the ends of the earth (40:28), so here is it asserted that He is the Contriver of all the events which occur. The events He orders are always designed to achieve the needs of His ways, and He is calling generations to carry out His plans. This has been the case from the beginning, and so He claims the title "The First," and He will continue so even to the very last times. How necessary it is frequently to remind ourselves that our God is ever active, subjecting all toward His will, in order that the universe shall learn and acknowledge that He is the Benign One in Whose love and righteousness creation lives and moves.

THE COASTLANDER'S ANSWER

5 The coastlanders see, and are fearing.
The ends of the earth are trembling.
They draw near and are arriving together.
6 Each man is helping his associate,
And to his brother is he saying, 'Courage!'
7 And the artificer is encouraging the refiner,
The apportioner with the sledge, the hammerer on the anvil.
One says of the soldering, 'It is good!'
And one is fortifying it with nails that it will not slip.

The coastlanders and the ends of the earth see Ieue's activity. Because of it, the one fears and the other trembles. Yet they did not react to the types enacted before them by Ieue, but rather their zeal for their idols

grew. A common trend prevailed amongst them—to be free from the presence of Ieue in the earth. Each encouraged the other to manufacture countless immovable idols, to protect them from what was really the awe of Ieue in the earth. This was their response to the rousing of Abraham, and it continued to be so over the centuries. Yet Ieue's contriving proceeds. E.H.C.

(To be continued)

YOU CAN HELP

We have been endeavoring to make the Concordant Version known to the Christian booksellers. We have been running a half page advertisement in Christian Bookseller Magazine each month for nearly two years now. We had a booth at the Christian Booksellers Association convention in San Diego last year, and we plan to have one in St. Louis this year. We are presently sending circulars and information to a list of 3300 Christian booksellers throughout the world. Thus they will be familiar with our translation, and know where to get it. Yet they will not be interested, as a general rule, in stocking it unless their customers ask for it. But to create such a demand through advertising in some of the magazines which are widely read among Christian people, is not only prohibitive from a financial standpoint, but may even at times be denied us because of doctrinal differences.

At this point, *you* come into the picture. Why not place a classified ad in your local paper? Preferably, this should be tied in with your local bookseller, so that he will be encouraged to stock the Concordant Version. If you need help in composing it or with other details, we'll be glad to work with you. Or, visit your local Christian bookseller and seek his cooperation.

Do you have a sufficient quantity of literature on hand? Discussions on various subjects do come up, and often you can help clarify some topic which may seem difficult when viewed through the eyes of tradition or studied with ordinary, unreliable tools. Then it is that you are accorded the opportunity to mention or even perhaps present a *reliable* tool —the Concordant Version, or a helpful pamphlet which explains the subject concordantly. What shall we send you?

E.O.K.

PAUL'S CALL TO ORDER

"Now we are entreating you, brethren; admonish the disorderly..." (1 Thessalonians 5:14).

God is a God of order. All that He has prepared for His creation will be performed exactly as He has determined. The order of Aaron precedes the order of Melchizedek (Heb. 7:11). There is an established order in the classes of vivification (1 Cor. 15:23). And in the future when the Lord reigns, all will be properly set and administered.

Yet are we not in need of orderliness *today,* in a world where confusion reigns and disruptive forces are ever at work? Surely orderliness is not a blessing to be left exclusively for the future. "Let all occur respectably and in order," Paul entreated the Corinthians (1 Cor. 14:40). "I am with you rejoicing and observing your order and the stability of your faith in Christ," he said in praise of the Colossians (2:5). If we feel the need for the Corinthian admonition and if we long to attain to the Colossian standard, then let us consider the active expectation of orderliness as presented in 1 Thessalonians 5:14.

Paul entreats us as brethren, calling us close to himself, that he might speak to us concerning a matter of consequence. His message is that we are not to neglect the grace of expectation.

No one can be disorderly and still be living in expectation. It is the glorious outlook which is given us which endues us with the desire and the power to attend to

proper service in the Lord. According to the Thessalonian epistles, expectation is a grace for this day—a grace to be worn like a helmet, protecting us from the mind-disturbing events about us (1 Thess. 5:8). And yet many of us neglect to wear this helmet, hence we appear no different from those who are in accord with the current era, who are, as Paul put it, "drunk at night," disorderly and confused.

In Paul's day the word "disorderly" was often used in reference to a soldier who broke rank. Later, Paul spoke of some who were "walking disorderly, working at nothing, but are meddling" (2 Thess. 3:11). They were out of step, having broken rank, not realizing the full significance of the expectation that we shall "always be together with the Lord." The word "Lord" speaks of service, and the word "together" shows us that the workers are to be united. Failure to serve the Lord in a spirit of mutuality and respect, constitutes what Paul calls disorderliness, and testifies to a rejection on our part of expectation as an active force in our lives.

Why then are believers so beset with tendencies to divide and to set up their own individual activities? This is the great deception among us (Eph. 4:14), an operation of Satan, and it is one of those traps which believers seem to fall into far too easily. There is disorderliness in the institutions of government, society and home, yet do we not also find it among believers?

We need to be admonished—not with the words of man but with the words of the Lord. We need to admonish—not with our words but with the words of our expectation. May we heed our call to order! D.H.

IMPORTANT NOTICE

We shall, D.V., be in St. Louis manning our booth at the Christian Booksellers Association convention during the first part of August. Hence we suggest that readers anticipate their needs, since orders and letters received in late July and most of August will be subject to delay. E.O.K.

AFFLICTIONS

(As Briefly Considered in the Light of Romans 5:1-10)

ISN'T it rather unusual to think of afflictions as something in which to be glorying? If someone outside the faith were to open the Book where his eyes first rest on those words "glorying also in afflictions," wouldn't they normally seem a bit strange? If he were told that having a share in the afflictions of Christ is not a misfortune but a privilege, perhaps he would say "I don't believe it," and that would be an honest reaction of one who does not believe. For such a one, it is quite natural to think of afflictions as something to complain about, so to him it would be startling that anyone should speak about glorying in afflictions.

To supply the context and background for that strange remark, we have appealed here to the first ten verses of Romans 5. Without pausing to study the passage in detail, perhaps we may gather something of the highlight and thus better understand just why we may—and why we should—glory in afflictions, even take delight in them.

The words are directed, of course, to believers, saints in Christ Jesus; those of whom God made choice in Christ since before the disruption of the world and designated beforehand to be partakers of His glory.

Such have been declared righteous by faith, certainly not righteous in themselves as apart from Christ. God reckons them as righteous only because they are "in Christ." Therefore they have peace with God whereas

the world is in a state of enmity toward Him. These are the two spiritual blessings often indicated by "grace and peace." These blessings are enjoyed through faith in our Lord Jesus Christ, so it is only through Him we have access to a position of privilege which we have obtained not by any effort or merit of ours. This is a standing in grace and we live in expectation of becoming saved so that we shall yet realize in fact what we now possess in expectation.

We are assured also that this expectation will not lead to disappointment like other hope so often does; instead it will be realized so that we may ultimately rejoice in the full realization of the glory of God. This is so only because God Himself has taken all necessary precaution to see that this expectation of ours will be performed. It is not dependent on, or jeopardized by, the many uncertainties of human failure and fleshly weakness.

We are reminded here in this passage that we were once condemned sinners who had done nothing to save ourselves. In fact, we were helpless to do anything about our lost condition even if we tried; and we are still as vulnerable to sinning as we were. We never were and we are not now what is often called "good" people. In this context we are not even good enough to be compared with someone who has been investigated on the public records and found to have nothing criminally or legally recorded against him; one who has never come afoul of the law. On the contrary, we are found to have been law violators and the natural enemies of God until He Himself made the approach to seek our friendship and to win our love. As sinners we did not go to seek God but He came to seek us!

All this began in His own foreknowledge, even before the disruption of the world. Assuming therefore that we are such who have heard, believed and received the righteousness of God in Christ through the gift of faith, we know that God made choice of us while He knew in

advance that by the time He would call us in person, we would be found only as condemned sinners. Therefore He provided the means whereby He could justly declare us as righteous through faith with the further expectation of being found actually righteous and unimpeachable in His sight when we shall one day see His glory, of which we may now already hopefully boast.

Then to borrow an illustration from everyday life, it seems Paul reasons here as if no one would venture to die for a person who has lived just barely within the law, one who has nothing against him, yet nothing especially in his favor. From there he goes a step further and assumes someone else has been more than just passable—instead he has been really good—perhaps in the sense that such a one has been a benefactor to the sick and the poor, maybe at the cost of his own possessions or the risk of his own life. For such a one, we are told, it is narrowly possible that someone might venture to die, but even that would be a most rare occurrence.

In our case, however, Paul says God has gone infinitely beyond what either of those conditions would suggest. We were yet sinners, not even comparable to the person who has lived just barely within the law, so in God's sight we were outlaws. That was our poor and wretched condition when Christ died for us. From another way of looking at God's redeeming love, He gave the dearest object of His heart to conciliate us to Himself while we were yet His enemies. It was for us as God's enemies that He gave His only begotten Son to empty Himself of His former glory; to bear all the sufferings, shame and afflictions ever known to man; to be hated, despised and rejected by men; then finally to suffer and die a manner of death appropriate only to the worst of men. It was in this that God sought to win our friendship and our love, as He made the supreme Sacrifice which He too fellowshiped in the person of His Son.

From this Paul reasons still further: if God has gone

that far while we were yet sinners and enemies of His, this is also His assurance that He will somehow save us from the bondage of corruption, so that the righteousness He now graciously reckons to us, before we have it, is yet to be realized. We are likewise assured that the sonship we have received, though it be presently only in spirit, is yet to be realized in fact; heirs of God and joint heirs with Christ; or, more accurately, joint allottees (Rom. 8:17). We shall be saved, Paul says, in the life of God's Son as we walk even now in a newness of life by a common union with Christ, in spirit (Rom. 6:4).

THE LOVE OF GOD POURED OUT IN OUR HEARTS

This expectation, we are told, is not put to shame because it will not lead to disappointment as so much of human hope otherwise does. This is not because of our love toward God nor even because of our personal faith, for the human spirit wavers and vacillates from day to day. Paul does not rest his assurance on our love Godward, but on His love usward (1 John 4:19). We did not acquire the love of God. To us as passive subjects, it was *poured out* in our hearts through the holy Spirit, graciously given unto us.

That is how the expectation of glory enters in and gets a start in our hearts. It develops as we thrive on afflictions. Therefore we may truly boast in afflictions or glory in such adversities as come our way (2 Cor. 12: 9, 10). To us this should be the evidence that God is dealing with us. It is His way of fortifying our initial hope with ever greater assurance. The more we endure, the more our hope and faith are being tested, but also the stronger they grow thereby. What we once scarcely ventured to believe becomes increasingly real until it seems as if we have almost realized the object of our expectation so that we may rejoice even now in the glory of God.

M.E.J.

THE THREE HEAVENS AND EARTHS

> TWO GREAT CONVULSIONS divide the history of the heavens and the earth into two grand divisions. One is found at the forefront of Revelation, the second is near its finish. The heavens and earth were destroyed by water (Gen. 1:2). In the future this will be effected by fire. The past was a physical regeneration, the future will be a chemical re-creation. Water, in the form of seas, is found only on the present earth. It was not on, but about, the previous one. It will be abolished in the third earth (Rev. 21:1).
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> *A. E. Knoch in Concordant Commentary*

Whenever the subject of the heavens is brought up, our thought processes, being channeled by tradition, direct these heavens into a mental rut. The result may be a picture of one heaven up on top of another heaven, a sort of atmospheric cake made up of heavenly layers.

In this study we shall present for your consideration evidence that, as to material basis, the Scriptures speak of three heavens and earths. They are not one *on top* of the other, but one *after* the other.

The limits of this paper preclude an exhaustive treatment of this important subject. We merely wish to stimulate your thinking and to guide your heart into fields of refreshing, mature spiritual food, to say nothing of fostering and developing profitable study habits in the things of God (2 Tim. 2:15; Heb. 5:12-14). Let us proceed to the proof.

FIRST HEAVEN AND EARTH BEGIN GOD'S MATERIAL CREATION

The first heaven and earth mentioned is in the opening sentence of God's inspired Autographs. "In the beginning God created the heaven and the earth" (Gen. 1:1, AV). The first "the" is not in the Original, and "heaven" is plural, heavens. The earth is really the dry land (Gen. 1:9, 10)*. It does not include the sea. The statement is not concerned with time in the absolute sense; it refers rather to that which God begins to do. We might paraphrase or freely translate it: To begin with, God created the heavens and the earth, or, if we treat the words "In the beginning" as the title‡, we may read: "God [the Alueim] creates the heavens and the earth." Hence the first thing on His creative program as to material basis was the heavens and the earth. These are the two spheres mentioned in His Word which reveal Him as operating during the eons (Eph. 1:10; Col. 1:20).

FIRST WORLD PERISHED BY WATER

All things did not continue as they were from the beginning of creation. The water which engulfed the earth was not there originally (Gen. 1:2; Job 38:8-11). God formed the earth to be inhabited (Isa. 45:18). Peter writes, "Knowing this first, that in the last days scoffers will be coming with scoffing, going according to their own desires and saying, 'Where is the promise of His presence? For since the fathers were put to repose, all is continuing thus from the beginning of

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* *yahbahshah* or *ibshe*, DRY. Wigram's THE ENGLISHMAN'S HEBREW AND CHALDEE CONCORDANCE OF THE OLD TESTAMENT, [latest reprint of the] Fifth Edition, 1890, page 488 (henceforth referred to as "Wigram's Hebrew").

‡ Robert P. Markham, "Ancient and Modern Titles of Books of the Bible," THE BIBLE TRANSLATOR, April 1967 (Vol. 18, No. 2), pp. 86-94; July 1967 (Vol. 18, No. 3), pp. 133-145.

creation.'" Why should they make a remark like this?

Peter states that this attitude on the part of the scoffers is because they want to "be oblivious of this, that there were heavens of old, and an earth cohering out of water and through water, by the word of God; through which the then world (*kosmos*), being deluged* by water, perished" (2 Pet. 3:3-6).

In this passage, does Peter refer to the flood of Genesis 6:1-8:22 or to an earlier event? The context in Peter says "from [the] beginning of creation." There can be no question as to which beginning was meant, nor as to which creation he was referring to. The scoffers were contending that all continues as it was from [the] beginning (vss. 3, 4). They are reminded by Peter that the heavens of old, and the earth, were deluged by water.

We find this momentous event recorded at the very forefront of revelation. It follows the statement in Genesis 1:1 where creation begins with the heavens and the earth. Genesis 1:2 continues, "Yet the earth became a chaos and vacant, and darkness was on the surface of the submerged chaos. Yet the spirit of God [the Alueim] is vibrating over the surface of the water."

SECOND HEAVENS AND EARTH
THEIR TRANSIENT NATURE

God is now seen rearranging the chaotic and vacant condition mentioned in Genesis 1:2. On the first day [day one] He began by commanding that out of darkness light should be shining (Gen. 1:3-5; 2 Cor. 4:6).

On the second day He is making an atmosphere (AV: firmament; margin: expansion) that He is calling

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* deluge (noun), *kataklusmos*, DOWN-SURGE, Matt. 24:38, 39; Luke 17:27; 2 Pet. 2:5; deluge (verb), *katakluzō*, DOWN-SURGE, 2 Pet. 3:6; *cf* our KEYWORD CONCORDANCE, p. 71; *cf* Wigram's THE ENGLISHMAN'S GREEK CONCORDANCE OF THE NEW TESTAMENT, [latest reprint of the] Ninth Edition, 1903, page 412 (henceforth referred to as "Wigram's Greek").

"heavens" (Gen. 1:6-8). The heavens and the earth which Peter says *are now* (2 Pet. 3:7), start at Genesis 1:6-8 (for the heavens) and 1:9-13 (for the earth). They continue to this present time and are the second heavens and earth mentioned in Scripture. They embrace within their limits all of God's administrations from the restoration beginning in Genesis 1:3 to the end of the Kingdom eon, commonly called the millennium (Latin for one thousand years). This present heavens and earth, the second, are transient. We are reminded that they shall pass away. Let us consult a concordance, such as Wigram's Greek, pp. 571-573.

ouranos, heaven

Matt.	5:18	Till *heaven* and earth pass
	24:35	*Heaven* and earth shall pass
Mark	13:31	*Heaven* and earth shall pass away
Luke	16:17	it is easier for *heaven* and earth to pass
	21:33	*Heaven* and earth shall pass away
Heb.	1:10	the *heavens* are the work of thine hands: they shall perish
2 Pet.	3:10	the *heavens* shall pass away
Rev.	21:1	I saw a new *heaven* and a new earth: for the first *heaven and* earth were passed away

FIRE USHERS IN THE THIRD HEAVENS AND EARTH

The last reference above, showing the transitory character of the second heavens and earth, tells us, "I perceived a new heaven and a new earth, for the former (AV: first) heaven and the former (AV: first) earth pass away, and the sea is no more." In full agreement with this passage, are Peter's words that the present heavens and earth (which is the second of three) will be destroyed by fire. "Yet the heavens now, and the earth, by the same word, are stored with fire... in which the heavens shall be passing by with a booming noise,

yet the elements shall be dissolved by combustion... because of which the heavens, being on fire, will be dissolved and the elements decompose by combustion" (2 Pet. 3:7-12). This gives place to "new heavens and a new earth" (vs. 13), the third referred to in Scripture. They embrace the day of God and are the last to be mentioned in His Word.

A SUMMARY OF OUR SUBJECT

Let us restate and condense our study of this subject up to this point. There was a heavens and an earth before the present one; there will be heavens and an earth after this present one has vanished; consequently there are three heavens and three earths, not vertical in space but rather horizontal in time.

The *first,* as originally created, was established of old by God's word (Gen. 1:1; Psa. 33:6-9). He had surrounded them by the element which was to be used for their destruction—water. They lasted until the first deluge, the one spoken of in Genesis 1:2 (*cf* 2 Pet. 3:5, 6).

The *second* is the present heavens and earth. By the same Divine statement it has been constituted a storehouse of fire towards the day of judging and destruction of irreverent men (2 Pet. 3:7). Then the elements shall be dissolved by combustion and the earth and the works therein shall be burned up (2 Pet. 3:10, Alexandrinus).

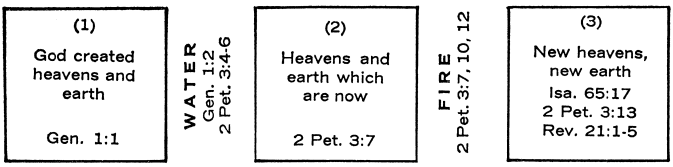
This gives place to the *third,* a new heavens and earth in which righteousness is reigning and dwelling (2 Pet. 3:13). He Who is sitting on the throne said (Rev. 21:5), "Lo! New am I making all!" "For, behold Me creating new heavens and a new earth, and the former shall not be remembered, nor shall they come upon the heart" (Isa. 65:17).

A PRECIS OF OUR STUDY

To begin with, God created the heavens and the earth (Gen. 1:1). This was followed by the first deluge by water (Gen. 1:2; 2 Pet. 3:4-6). Then by the same Divine statement came the heavens and the earth which are now

(2 Pet. 3:7). These are to be dissolved by fiery combustion (2 Pet. 3:7-12). Then following this, according to His promise, we are looking for a new heavens and a new earth wherein righteousness is dwelling (Isa. 65:17; 2 Pet. 3:13; Rev. 21:1-5).

In this manner we are enabled to see that, as to material basis, the three heavens and earths follow each other along a linear plane, through what is called "time." Let us make a sketch of this.



LIGHT SHED ON A PERPLEXING PROBLEM

This light on the three heavens and earths may help us to solve a perplexing problem which is to be found in 2 Corinthians 12:1-4. There we read in verse 2 (AV), "caught *up* to the third heaven," and in verse 4 (AV), "caught *up* into paradise." Here the verses seem to indicate a *direction*—a seeming contradiction to the Divine statements we have just dealt with. We mention it because we want to be fair and present all the evidence, even when it seems to be contrary to our position.

Two fundamental rules governing Scripture study need to be noted at this juncture: (1) It is impossible for one inspired Scripture to contradict another inspired Scripture dealing with the same subject, and, (2) No doctrine that does violence to any Scripture is true, for truth must accord with truth; statements of truth seemingly discrepant can always be harmonized when the facts are known. Bearing this in mind, let us proceed with our study.

The AV renderings in 2 Corinthians 12:2, 4, "caught up," were intended to reflect the Greek terms *harpagenta*

and *hêrpagê* respectively, as found in extant editions of the Greek New Testament text.

Contemporary Bible translators who followed the AV in these instances, should have consulted Thayer,* Green,** Arndt and Gingrich*** (to name just a few) in order to ascertain the basic meaning of the Greek verb in question (*harpazō*), i.e. *to snatch away,* which allows for any direction. This agrees with the definition given in our KEYWORD CONCORDANCE, page 275, "seize with a sudden grasp and carry away, as a wolf its prey."

Since the AV rendering of this passage creates more problems in its wake than it purports to solve, we should carefully consider it before embracing it. The usual solutions, as offered by the AV and others on this passage in 2 Corinthians 12:1-4 are, to say the least, most unsatisfactory.

Our rendering is not merely an attempt to be novel or different. Instead, it offers a sane solution, one that harmonizes with the other Scriptures on the same subject. It should claim each student's attention as a most reasonable answer to a problem bristling with as many thorny points as a porcupine has quills. It should receive earnest and thoughtful consideration by His drudges.

Here the CONCORDANT LITERAL NEW TESTAMENT reads, "Such a one was snatched away to the third heaven... he was snatched away into paradise" (2 Cor. 12:2, 4). This same verb is used of the description of the rapture (*harpagêsometha,* we shall be snatched away, 1 Thess. 4:17), and elsewhere in the New Testament (Matt. 11:

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* GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, Corrected Edition, 1889.

** A GREEK-ENGLISH LEXICON TO THE NEW TESTAMENT, Twentieth Edition.

*** GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT AND OTHER EARLY CHRISTIAN LITERATURE, Fourth revised and augmented Edition, 1952.

12; 13:19; Luke 16:16; John 6:15; 10:12, 28, 29; Acts 8:39; 23:10; Jude 23; Rev. 12:5). None of the sheep will be taken away by force, out of the hands of the Shepherd; saving is compared to conveying away suddenly, out of the fire; and so on, through the rest of the occurrences listed. The reader is invited to check them and thus satisfy himself that, what at first seemed to be contradictory to other Divine statements, serves instead to endorse them.

From this it seems obvious that the misleading rendering "caught up" was invented only for the purpose of supporting the erroneous idea that the three heavens were piled up, one on top of the other.

PAUL GLORIES IN THIS EXPERIENCE

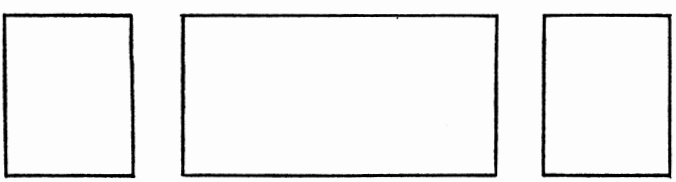
The passage under scrutiny is Paul's greatest ground for glorying. It is called forth here in this context for the first time because of its urgent need (*cf* 2 Cor. 11:1-33). Going back fourteen years, we find Paul on his first missionary journey after his separation at Antioch (Acts 13:1-3). At Lystra he is stoned and left for dead (14:19). More than likely it is at this time that he is transported in spirit into the third heaven. This is the heaven viewed by John in Revelation 21:1. However, John does not enter into it but confines his description to the new earth.

Paul was snatched away into the third heaven, out into this future eon which follows the millennial eon of the Messiah's Kingdom reign, and there saw and heard things not lawful to be uttered. There he saw the supremacy of Christ, "an administration of the complement of the eras, to head up all in the Christ—both that in the heavens and that on the earth" (Eph. 1:10).

He may also have seen and heard other matters which he does not reveal until he writes the prison letters (Ephesians, Colossians, Philemon, and Philippians). He also enters the new earth and its park (*paradeisos*) which John describes in Revelation 22:2. (*Cf* Rev. 2:7,

the tree of life which is in the midst of the paradise of God, or as the CV* reads, "the log of life which is in the center of the paradise of God.")

If the evidence from the Word is persuasive and conclusive, the student should now be ready to fill the rectangles on this page with the facts revealed in the Word and set out in the sketch. In the first rectangle: "Heavens and earth"—OLD (Gen. 1:1; 2 Pet. 3:5). In the second rectangle: "Heavens and earth"—NOW (Gen. 1:6-8, 9-13; 2 Pet. 3:7). In the third rectangle: "Heavens and earth"—NEW (Isa. 65:17; 2 Pet. 3:13; Rev. 21:1). In the space between the first two rectangles write in WATER. In the space between the last two rectangles write in FIRE.



SEARCH AND SEE IF THESE THINGS BE SO

God's blessings will rest upon you in the new-found joys which are going to be yours as a delver into His inexhaustible storehouse of treasure, His inspired Word.

This brief study is intended as a skeletal framework upon which you will be encouraged to properly partition the strong food of the Word, which food God gives to those who, because of habit, have faculties exercised for discriminating between the ideal and the evil (Heb. 5:14). If, in doing this, you happen upon a precious find which God gives to the drudges, pass it on to others for their good and God's glory. F.N.P.

(To be continued)

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* Short for CONCORDANT LITERAL NEW TESTAMENT.

THE MAN OF PRAYER

Our one aim in life should be to glorify and honor God our Father. This we seek to do by holding Christ in high esteem, since we cannot honor the Father unless we honor the Son. His glory consists of the esteem in which He is held by others. Though we are especially occupied with His glories as revealed to our Apostle Paul, let us not do ourselves the injustice of neglecting to study the Peerless One's life on earth, in this case His life of prayer.

Our Saviour was no stranger to prayer. In fact, He prayed day and night. Mark, in his account, tells us that He arose early, while it was still night, and coming to a desolate place, He prayed (Mark 1:35). On one occasion, before choosing His disciples, He prayed all night (Luke 6:12). We sometimes fall asleep praying, but He foregoes the pleasure of sleep for a whole night, seeking His Father's will in the choice of the twelve.

In addition to these instances John records six times that He went away to be alone with His Father in prayer. Though the contents of His prayers are not usually revealed, perhaps the three we will study will enlighten us, since He spent so much of His time praying. The first (Matt. 11:25, 26) is outstanding because He is acclaiming the Lord of heaven and earth for His ways, even though they included His own rejection. It delighted His Father at this time to hide the truth from those who were wise and intelligent. We see here Christ's complete submission to His Father's way, though they

may not always have coincided with His desire. We feel certain that He did not enjoy being rejected; neither do we. Nevertheless, this was the story of His life, in accord with Isaiah's prediction (Isa. 53:3). The prophet further states that He was a man of sorrows and acquainted with grief, which grief is reflected in His lament over Jerusalem later as we read in Luke 19:41. He broke forth into sobs and ejaculations of sorrow (the meaning of lament) because they did not know what was for their peace. (Incidentally, does He not suffer today when those He loves suffer?) Really He was saying or rather praying "Let Thy will be done" which prayer we hear echoed twice in Matthew 26, and as Luke records it "Not My will, but Thine, be done," the struggle being so great as to bring forth sweat, becoming as it were clots of blood descending to the earth. What pathos lies in this scene (Luke 22:39-44). This was God's will, not His. Hitherto He always delighted in doing His Father's will. We, whose wills are in constant conflict with our heavenly Father's, find it hard to comprehend the anguish He was undergoing. We can only say: "What a Saviour!"

His prayer recorded by John in chapter 17 may provide the clue as to why He would dismiss the throngs to be alone with God, because in verse 5 He speaks of the glory He had before the world was, with the Father, for His Father loves Him before the disruption of the world (17:24). What a contrast then for Him to come down here in the midst of the sinning, corrupting, dying humanity, which must have seemed to Him as one vast funeral procession! For He was the Life! Furthermore, He had to endure their most blatant sin of refusing His Words of Life, they who so desperately needed Him, who gladly followed Him for the loaves and fishes but would not believe that He was the Bread of Life coming down from heaven. In John 10:18 Christ makes a startling statement which we should examine closely: "No one is

taking it [my soul] away from Me, but *I* am laying it down of Myself." His soul, which represents His enjoyments which He had with His Father before coming down here, He lays down. He denies Himself all these pleasures, but He would steal away from the often clamoring crowds for a time of fellowship with His Father, a slight reminiscence, or at least a time of precious fellowship. In this prayer, too, we are given a glimpse into the intimacies of the love of the Father for the Son, and the Son for the Father. What it must have meant to Him to have emptied Himself and come down here, taking the form of a slave, coming to be in the likeness of humanity! What a matchless Saviour we have!

Should not we deem any suffering we are accorded for Him a high privilege, a gracious grant, just as did our beloved Apostle Paul (Phil. 1:27)? He knows our infirmities; He remembers that we are soil. What is His occupation today? He is not inactive. He is at His Father's right hand, the place of glory, but even here we find Him thinking of us; He is pleading for our sakes (Rom. 8:34)! Even now, He is still the Man of Prayer!

D.M.J.

BALDWIN FELLOWSHIP

We hope you are making plans for the summer fellowship at Grace and Truth Chapel in Baldwin, Michigan. The dates are July 19th to 28th. We pray that our Father will direct your way to us that you might feast on the riches of His grace through His Word and the able Bible teachers He has provided as His gifts to the ecclesia. You can be meditating on Second Thessalonians ahead of time—especially verse fifteen of chapter two. May we all be encouraged and invigorated to cling to the traditions taught by our beloved apostle Paul to the glory of our great God and His Son, our blessed Saviour and Lord. Will we see you on July 19th? The first meeting and the first fellowship supper will be held on that Friday evening. Please let us know by July first if you plan to attend. Write Dorothy Johnson, Route 1, Box 538, Baldwin, MI 49304. D.M.J.

UNSEARCHABLE RICHES FOR JULY, 1968
BEING THE FOURTH NUMBER OF VOLUME FIFTY-NINE

EDITORIAL

Frequently, in telling others about the Concordant Version, we may find that there is a strong feeling that certain theologians and scholars deem a literal approach to translation problems to be the wrong approach, and that a truly literal version is impossible to achieve. Hence we have prepared a 52-page booklet entitled *Proponents for a Literal Translation of the New Testament.* It is intended for those who want to know what scholars of impeccable character and acknowledged accreditation have said for and against literal translations. It contains much of the material which was published last year in this magazine, titled "To BE LITERAL OR NOT TO BE." However it has been condensed and revamped for the booklet. Available on request, in limited quantities.

There was not room in this issue for a missionary report. We recently sent a distribution of the Mission Fund to the various missions. Your prayers are needed that the missionaries be granted courage and wisdom in the face of opposition to the God-glorifying truth of universal reconciliation which they are giving out.

How long will it be before the Lord comes to the air; before we hear that electrifying trumpet blast which will call us home? Because we do not know, should we not be acting and speaking as though it would occur this very day? Events we see in the world about us are surely those which we know from the Scriptures must occur to lay the foundation for the Day of the Lord. Yet it may be that we shall yet be called upon to take

our stand for Him amidst this crumbling rule of man in which we find ourselves. Perhaps we can find renewed opportunity to witness for our blessed Lord, because of the despair which we see in ever increasing amount among our fellow men. Is your neighbor or your associate needing the comfort and assurance which only God can impart? Is he wondering what the world is coming to? Only in the Scriptures is this question answered. Only in the Lord may we have peace and assurance in the midst of a world heading toward disaster.

Because even the nominal churches are riddled with "modern" ideas, which cast doubt upon the veracity of God's Word, we need to align ourselves, not with some church, but instead with *His* ecclesia which is His body. We need to proclaim His Word in its original purity so that it cannot be contradicted or maligned. We need to be remembering Paul's admonitions to be rejoicing always, to be praying unintermittingly, to be giving thanks, and to quench not the spirit (1 Thess. 5:16-19).

Earlier, we mentioned the trumpet of God—a trumpet blast the like of which has never yet been heard, for it will not only wake the dead, but also cause us who are alive to rise and meet our blessed Lord in the air. What an expectation! How should it affect us now? Surely it should fire us with a zeal to tell our friends how they, too, may know the Lord and thus share this blessed hope. For those who are left behind will no longer be, as we are today, under the benign, beneficient grace of God. No, for that awe-inspiring blast will mark the end of the silence of God. He will no longer be "dead," as irreverent men claim He is today. On the contrary, the evidence of His dealings will soon begin to be very apparent as man suffers the consequences of his foolish pride.

How thankful we should be that we are members of His body! "Rejoice in the Lord always! Again I will declare, be rejoicing." E.O.K.

BOTH BLESSED *TOGETHER* IN A *JOINT* BODY

> "Who makes *both* [groups, Uncircumcision and Circumcision] *one*... creating the two, in Himself, into one new humanity, making peace... reconciling *both in one body* to God through the cross" (Eph. 2:14-16).

IN THE PRECEDING article of this series, we have shown that there was "an allotment from God" (Rom. 8:17) for believers among the nations long before Ephesians was written. Even in those days, long before Paul came to Rome, the same believers were known to be *members* of the body of Christ (Rom. 12:5; 1 Cor. 12:12-31).

Also that the believers among the nations were joint partakers of His promise in Christ Jesus through Paul's evangel, was made known early in his ministry. It is the burden of the latter half of the book of Acts. Writing to the Roman saints (Rom. 1:7) speaking of the contribution about to be taken for the Jerusalem saints (15:26), Paul declares: "If the nations *participate* in their spiritual things, they ought to minister to them in fleshly things also" (Rom. 15:27).

Since the Ephesian secret evidently did not consist in being an "heir" or allottee, or in membership in the body of Christ, or in participation in the promise, wherein does it lie? Its whole point and force is found in that thrice-repeated word TOGETHER, *fellow,* or, as we have rendered it, *joint* (Eph. 3:6). The joint body, as we have pointed out before, is the result of vivifying, rousing and seating *together,* among the celestials, *both groups* of believers, those from among the nations, and the Pauline Jews (Eph. 2:5, 6). The apostle refers to

the two groups as "nations" (or "Uncircumcision") and "Circumcision" respectively (Eph. 2:11).

The believers among the nations could not have been *joint* allottees before because the allotment was on the earth and Israel must have the supreme position there. They must always be aliens from the earthly commonwealth. They could only be guests (Eph. 2:12). The Jew was first (Rom. 1:16; 2:9). The nations were Israel's debtors (Rom. 15:27).

The secret reveals that the believers among the nations as a group have been accorded an allotment, a membership in a body, and a partnership in the promise which Paul had preached, all *in equal measure, in as high degree, and in every way the same* as that given to the group of Pauline Jews to whom they are united. This is the message of the small but emphatic prefix *joint.*

These three distinct items of the secret are each elaborated in the first two chapters of the Ephesian epistle. Ephesians 1:3-14 deals with the first item, the allotment or "inheritance," and concludes by giving the nations the same seal, the same spirit, hence the same allotment, as Paul and his fellow Israelites. Ephesians 1:20—2:10 deals with the second item, the one body, and shows that the nations are blessed in it equally with the Jews. Ephesians 2:11-22 shows that the physical inferiority of the nations no longer bars them from the fullest participation in the promise of Paul's evangel, which is the third item.

Each of the three unfoldings of the secret is concerned with a different relationship*. The *Godward* side is seen in connection with the celestial allotment. It is concerned with our place in His predestination and plan and purpose. The *Christward* side comes before us in dealing with the joint body, of which He is the Head. The *manward* side of the mystery is developed in dealing with our joint participation with all believers.

* *cf* chart in volume LIII, page 132.

JOINT ALLOTTEES

The *Godward* aspect of the mystery comes before us first (Eph. 1:3-14). It is divided into two sections. In the first (1:3-12) the allotment of Paul and the Israelites associated with him is transferred from earth to heaven. The blessedness of this group is among the celestials. They reign, not on earth, but in the wider sphere of the universe. In the other section (1:13, 14) the nations as a group—"*you* also"—are accorded the same allotment because they have received the same spirit, and have the same pledge. Hence they are joint enjoyers of these celestial honors.

THE JOINT BODY

The *Christward* side of the secret is developed next (Eph. 1:20-2:10). First He, as the Head of the whole universe, is given His place above all. Then His body is introduced as the universal complement. Hitherto redemption had provided only for earth's lost blessings. Heaven, where sin started, was not, it seemed, to be reached by the work of the cross. The greater part of the universe was still unprovided for. Israel will be His instrument in earth's redemption. The ecclesia which is His body will supply what is needed in the heavens. Thus it is the complement of the One Who is completing the entire universe (*cf* Eph. 1:23). Christ, including the members of His body, will administer the government of the empyrean.

What place will the nations have in this? On earth they must be the subjects of Israel. In the heavens, however, the celestials are the subjects. The body was made up of both Jew and Gentile. In this new sphere, are the Jews to keep their superior place? They are not. First, the apostle addresses the believers among the nations—"And you" (2:1). In the third verse he turns to the Israelites—"among whom *we*." But both groups are included when He

vivifies us together (2:5),
rouses us together (2:6) and
seats us together (2:6)

among the celestials, in Christ Jesus. Hence the two groups are of equal rank. Both are blessed *together* in a *joint* body.

CREATING ONE NEW HUMANITY

The cross is the end of the old creation in regard to the *flesh* and *circumcision* and *approach to God.* In Galatia the apostle put the Judaizers in their place, who made much of flesh and the religious rites of Judaism. That belongs to the evangel of the Kingdom, which will flower during the millennium. But it has no place today, for, in spirit, we are already beyond that eon. In Christ Jesus neither circumcision nor uncircumcision is anything, but a new creation (Gal. 6:15). The new creation is not a figure confined to Ephesians and applied to the "mystery" or the one body. It is never applied to these directly. It has to do with *mankind,* with the vanishing of the fleshly preeminence of the favored nation in its approach to the Deity, as will be the case in the literal new creation, after the thousand years.

Ephesians simply repeats and reapplies the figure of the new creation to the relation between those who were near and those far from God. Its two main and complementary occurrences (Eph. 2:15; 4:24) deal with the *new humanity* (in the third item of the secret), not with the joint body (the second item, Eph. 1:20-2:10; 5:21-6:9). Those who confound these two figures will never be able to see the truth of the joint body clearly. In Ephesians 2:13-18 the apostle is dealing with two classes of believers, those among the nations and those in Israel, two distinct groups. Just as it will be in the thousand years, those among the nations were far off even if they were believers. There was a wall between them and God, which was made by their flesh and by the decrees (Acts

15:20) of the apostles. They belonged to a humanity split into two by the rite of circumcision.

In the future the nations who were kept at a distance during the millennium will be brought near in the new creation (Rev. 21:1-4). They will not worship a distant God, shut up in a temple to which only the Circumcision have access. God will be with them Himself. There will be a new humanity. Religiously, the cleavage between Jew and Gentile will disappear. Priesthood will vanish. That is the message of Ephesians to believers now. The figure of the new creation which Paul had previously brought in to show God's relationship to all mankind at present, that is, the conciliation, he now uses afresh to show that the barrier keeping believers out of God's presence has been abolished and they enjoy the same access to God that Israelites have, not because of a creation confined to saints, but because of one affecting *all humanity*. Only the believers, however, enter this *new humanity* now, for it is a matter of joint *participation* in faith and spirit.

In fullest accord with this revelation concerning a new humanity in the doctrinal section of Ephesians, we find a similar statement in the second half, dealing with deportment. To see the exquisite symmetry of this, study the structure of Ephesians.* These two references to the *new humanity* in the new creation are in the complementary sections dealing with *joint participation* (the third item of the secret), not with the figure of the joint body (the second item). Putting on the new humanity (Eph. 4:24) deals with conduct, and is not nearly so limited in its scope as the figure of the new humanity in 2:15. The corruption and seduction of the old humanity go, and the righteousness and benignity of the new are to be put on, just as the millennial conditions, ending in the great apostasy, vanish and give place to a new creation in which righteousness dwells.

* Volume LIX, page 64; *cf* volume LIII, page 138.

INDIVIDUAL CREATION

Twice we have the figure of an individual new creation, once in Paul's earlier epistles (Gal. 6:15) and once in his perfection group (Eph. 2:10). In both cases the context deals with the same themes as the corporate creations. In Christ Jesus neither circumcision nor uncircumcision is anything, but a *new creation.* After dealing with the conduct of Jew and Gentile, we read that we are His achievement, being *created* in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them. It is really a picture which will be fulfilled literally by those on the new earth, when religious distinctions will be done away. God has prepared only good works for them, and they are part of a new creation, hence sin will be almost unknown at that time.

ONE BODY AND ONE NEW HUMANITY

The figure of "one body" is also used in a variety of ways, as we shall see. In Ephesians 2:15, 16 the one body simply denotes that two groups of believers, those of the Circumcision and those of the Uncircumcision, are now changed into *one* body. Literally this cannot be done. Figuratively such things can be done, and often occur. The body of a *man* and a body of *people* are not subject to the same limitations, nor can they be made the object of the same reasoning. We cannot reason about figures as we do about facts. The creation of one new humanity (Eph. 2:15) is connected with the *re*conciliation of the two classes of believers, just as the creation in 2 Corinthians 5:17 was concerned with the *con*ciliation of mankind. One is based on the other. The secret of the *evangel* flows from conciliation, and the *third* item of the secret (joint partakers) flows from this reconciliation of two groups of believers.

ONE BODY COMPOSED OF GROUPS

Let us seek to settle clearly in our minds what is

literally intended by the figure of a "body." This faded implication is used so freely in English that we apply the term to any aggregation of persons or things, or to the mass of anything. In the passage we have already considered (Eph. 2:16) it is used in this way. Two groups accepted Paul's teaching. The Circumcision were near, the Uncircumcision were far. The flesh separated them. In spirit, in Christ, these two became *one*.. That is the *one* body. In this case the adjective *one* is prefixed to express the fact that there are no divisions among believers today, for we all have one spirit. There is only *one* body, *not* many groups, as there seem to be in Christendom today, humanly speaking.

In Ephesians 2:15, 16 it seems clear that the one body results from the union of two groups, a thought altogether foreign to the figure as used before in Romans and Corinthians. There there were *many* members and *many functions*. Here it is not a question of functioning, but of *peace* and *reconciliation* between two groups. These two aspects should be kept entirely distinct. It is the special message of Ephesians, which recognizes and adapts the body made of members, but *adds* to it the body made of differing or hostile groups. This is its peculiar and crowning revelation, which culminates in the secret that, in spirit, the nations are not only joint enjoyers and joint partakers, but a *joint body* (Eph. 3:6).

THE JOINT BODY

Mature reflection has convinced me that the force of the prefix *sun* (joint) does not refer to the many members of the body so much as to the two unequal *groups* of which it was composed, the Circumcision, who were near, and the Uncircumcision, who were afar off. Now that both are near, in spirit, the cleft between them is gone, and it has become a joint body, in which both are of equal rank; the two *groups* have been reconciled.

It is this special figure, one body composed of both

Circumcision and Uncircumcision (or any other groups), which brings about peace or reconciliation among the believers (Eph. 2:16). By the cross all fleshly distinctions, and all attainments, privileges, pride, or other causes of division, are set aside, so that no strife has a right to raise its head. In entreating the believers, therefore, to keep the unity of the spirit with the tie of *peace,* the *first* unity is the *one body* (Eph. 4:4). No different or dissenting *groups* are to be in this body, or it will disturb this peace. And has the experience of well nigh two millennia not shown us that, where this unity is not kept, there is strife and contention?

ONE BODY COMPOSED OF INDIVIDUALS

But there is another aspect of this figure used especially in Paul's earlier epistles, which we ourselves have never clearly distinguished. That is, a body composed of *many individual members* (Rom. 12:4, 5; 1 Cor. 12:12-27). This is referred to as the body *of Christ,* for each member is anointed by the Spirit, and all together they form a living organism which is to Christ what our body is to us, the medium through which we operate. This is referred to in Ephesians 1:23: the ecclesia which is His body, the complement of the One Who is completing the All in all; 4:12, 13: the upbuilding of the body of Christ, unto the end that we should all...; 4:16: the entire body, being articulated together...making for the growth...for the upbuilding of itself in love; 5:30: we are members of His body.

Even in this aspect we can see vast differences in the figure, according to its application. In Romans and Corinthians the point is *variety in unity.* One body, but many *members* with varying *functions.* In Ephesians 1:23 the body is the *complement* of Christ in His Headship of all. In 4:12, 13, 16 the picture is altogether different, for there the vital union serves for *growth.* In 5:30 the scene changes once again to the *nourishing*

and *cherishing* which we humans accord the physical frame.* Almost every occurrence of the figure of the "body" has a setting of its own, and we ought always to regard it in our expositions.

Let us always keep the many aspects of this figure distinct. Let us never confuse the body *of* Christ, and Christ as the Head of the body. The figures are very different, even if the word "body" is used in both. In one, Christ is one of the members of the body, the Head, and the rest is *subject* to Him. In the other *all* the members, including the eyes in the head, are Christ's body, through which He works, and which He cherishes.

THE SEX OF THE BODY

Among the most humiliating aspects of my early effort to clear up the question of the body and the bride was the attempt to fix the sex of the body. I read some most remarkable statements on both sides. I now see how utterly inane it all was. If Paul could be both father and mother of the Thessalonians (1 Thes. 2:7, 11), then the ecclesia could be a bride as well as a body. Reasoning is most illogical here. Yet it may help some if we give the facts of the case, and point out some of the pitfalls into which we fell before we knew how to handle figures of speech.

The word *body,* in Greek as well as in English, has no sex at all. It can be used of the body of Dorcas (Acts 9:40) who was a woman, as well as of a man. Of course, when it is specifically used of Christ, we might infer that it is the body of a male. But this is utterly beside the point, and worse than useless. Much was made, at one time, of the fact that the word *ekklêsia,* in Greek, is *feminine,* and this was used to prove that the body is *female!* From this was deduced that it was the bride of

* While the term "members" occurs 16 times in 1 Corinthians, we find it only twice in Ephesians, in 5:30 (as quoted before), and in 4:25 where "speaking the truth" is the point in view.

Christ! By similar mental processes we could prove that it has no males but is composed entirely of females!

One of our favorite methods was to bring in some other figure to show that the body is male. We thought that the "one new *man*," of course, must be identical with the body of Christ, hence this was a favorite proof until we found out that *anthrōpos,* though masculine, simply meant *human,* or *humanity.* The new humanity of the future will not be composed of males only. Neither is the present figurative one. That would exclude the sisters from participation in the grace of Christ!

The latest along this line seems to be based on Ephesians 4:12, 13, where we read of "the upbuilding of the body of Christ, unto the end that we should all attain to the unity of the faith and of the realization of the son of God, to a mature man, to the measure of the stature of the complement of the Christ, that we may by no means still be minors..." Is it not evident that this passage deals with the *individuals* which compose the body, some of whom are minors and only some mature? The body at that time was evidently composed of both, and the gifts were given to make mature saints out of the minors. So that the phrase "mature *man*" is a *figure,* just as applicable to a woman as a man. It is not descriptive of the body as a whole, and cannot be used to determine its sex.

I understand that some go even further than this, in that they render the Greek word here (*anêr*) *husband,* and this is the status and goal of the church which is the body of Christ. This is so startling that it calls for investigation. But we must note first of all that the Greek of the Scriptures has no term for "husband." This word is simply *man,* that is, a man, not a child or a woman. How foolish it would be to translate it *husband* in all of its occurrences is evident from these samples: Jesus of Nazareth, a *husband* (Acts 2:22), I [Paul] am a *husband,* a Jew (Acts 22:3), or even this passage it-

self, unto a perfect *husband* (Eph. 4:13). The Greek usually says *own man* for *husband.* That is why we read of your *own husband* (Eph. 5:22). The word *husband* is only an idiomatic idiosyncracy, and should not be made the basis of a new teaching such as this.

But why stop reasoning, once we have begun? If the body is a husband, it must have a wife. Who can this be? I suppose the bride, believing Israel, is the only one in view. But if our destiny is the heavens and theirs the earth, there is much ground to fear for our future felicity. They would be absent from each other most of the time! They would not be congenial. Their interests would be quite different. More than that, we would come into conflict with the real husband of the restored nation—Jehovah. They are not the bride of *Christ,* but of Jehovah. And we are not Jehovah. Our reasoning will not carry us that far. Into what absurdities do we fall when once we desert faith for fallible, foolish reasoning!

The rendering *husband* reminds us of a remarkable rendering in our Authorized Version, which the Revisers did not change. There we read that Paul had *espoused* the Corinthians to one *husband!* (2 Cor. 11:2). This may have been understandable when the Authorized Version was made, but now it would be a crime to betroth a pure virgin to a man who is already a husband. I am inclined to regard the word rendered *espoused* or *betrothed,* not as *married,* but *engaged* to be married, and I find that the best German versions so render it. This is the real figure. Not a marriage, but the condition of a virgin before marriage, calls for singleness and purity in a special way. Literally, Paul wished the Corinthians to be wholly and altogether for Christ. They could be this without literally becoming Israelites or taking a place in the Kingdom. We, members of the body, should be like this. Even if we should illustrate it by means of the marriage relation, that would not take us out of the

body and put us in the bride. Figures are not facts.

The attempt to force the figure of the bride of Jehovah into one of Paul's epistles seems to me to be most unfortunate and reprehensible. A "proof" seems to be needed that the Corinthians were "Jewish," and since none can be found, one must be invented. Would we also lose our membership in the body of Christ and be joined to the bride of Jehovah if we should be *single* and *pure* toward Christ? This is all that the figure conveys.

ALIENS—FELLOW CITIZENS

In the preceding era, in flesh, the believers among the nations were aliens, having no civil rights, as it were, in the Kingdom which is Israel's (Eph. 2:12, 19), but at the crisis when the epistle was penned they became fellow-citizens, not, indeed, of Israel, but of the Jewish believers. Philippians takes up this figure and locates our citizenship above. It does not belong to the earth but to the heavens. Let us not confuse this figure with facts. Paul had a Roman citizenship in Tarsus (Acts 21:39; 22:28). There was no conflict between the two. One was for his body, the other for his spirit. In due course we will enjoy our celestial rights and drop our earthly ones.

GUESTS—MEMBERS OF THE FAMILY

In the era before Ephesians, the Uncircumcision had rich *spiritual* possessions, but could not enter the family circle of Israel on account of their *fleshly* disabilities. They could only take the place of a *guest* at Israel's board. This is a beautiful figure of the place of the nations when they participated in *Israel's* spiritual blessings. Now, however, our status is different. We have become members of God's family. We are not proselytes, or full-fledged Israelites, but, on another basis, not of the flesh, we are *bona fide* members of God's great family. A figure, not a fact. We do not need to desert

our families, a wife or children, in order to enter this relationship. We retain both (Eph. 2:12, 19).

THE WIFE AND THE ECCLESIA

The husband is head of the wife, even as Christ is Head of the ecclesia (Eph. 5:23). For years after I had fought myself free from the teaching that the church is the bride, I was very loath to consider any feminine figure for the ecclesia. Now I have no fear. The facts are clear. We must be *subject* to our Head. And why should not a wife learn from this subjection to find her true place in relation to her husband? If we go on and inflate this figure beyond its legitimate bounds, as we did with other figures, then there is cause for fear. Then we will come into conflict with the wife of Jehovah and of the Lambkin. But if we leave it without artificial additions, as it stands, all is well. There is not even any infringement on the fact that the husband is to love his wife as his *own* body—as Christ loves His ecclesia.

MINORS AND MATURE

Since "perfection" or maturity came with Paul's latest revelations (1 Cor. 13:10), it is open to all believers to attain it. This figure has to do chiefly with the *disposition.* The Authorized Version rendering "in understanding be men" (1 Cor. 14:20), should read "in disposition become mature." It was possible for some to whom the apostle Paul taught wisdom to be mature, because he divulged to them the secrets about to be revealed (1 Cor. 2:6, 7), yet the believers as a rule were immature minors, except in relation to the law. The mere revelation of the present secret administration does not guarantee the *attainment* of maturity, but *makes it possible.* Paul admonished and taught in order to present every man mature in Christ Jesus (Col. 1:28). The apostles, prophets, evangelists, pastors, and teachers were given to adjust the believers to the present era of

maturity in order that they should not remain minors, surging hither and thither and being carried about by every wind of teaching... (Eph. 4:11-14). Judging by this test, few have attained maturity yet. They are disposed to the playthings of childhood, religion, rites, self-righteousness, displays, power, and all that is not found in the cross of Christ. Those who are mature will find their disposition set forth in the Philippian letter (3:1-16).

ROOTED AND GROUNDED

Figures are by no means confined to the realm of which they speak. Some of the most magnificent figures in the Hebrew Scriptures represent the Lord as a wild beast. Here we have the saints pictured by a plant with roots sunk in the ground. The thoughts seem to be *sustenance* and *steadfastness.* A plant well-rooted lives and grows. Properly grounded, it stands sturdy and strong. Love is the soil in which we may thrive and stand. All *flesh* is grass, because it soon fades and vanishes. We are not in flesh but in spirit, and, with love as our garden bed, we will not emulate the grass, but grow and stand firm.

And now we pray that God will graciously grant the reader the spirit of patient and quiet investigation. It may be painful to forsake much that we have held dear, and which may have cost us much to gain and to maintain. But let us weigh these things before God. Let us take years to ponder our position, and to adjust ourselves if necessary to the divine message of the Ephesian epistle. A.E.K.

(To be continued)

IMPORTANT NOTICE

We shall, D.V., be in St. Louis manning our booth at the Christian Booksellers Association convention during the first part of August. Hence we suggest that readers anticipate their needs, since orders and letters received in late July and most of August will be subject to delay. E.O.K.

COMFORTING THE FAINTHEARTED

> Now we are entreating you, brethren, ... comfort the fainthearted. (1 Thess. 5:14).

IN THE CELESTIAL realm no one will be fainthearted. Yet many are today. It is *today* that we need expectation to settle our fears and soothe our souls. Paul's message here is not simply an entreaty to wish for some vague tomorrow, but rather it is a clarion call to live each today in active expectation. *Now* is a most acceptable era (2 Cor. 6:2). *You* are all sons of the light and sons of the day (1 Thess. 5:5). Now, and now only, when we most need this expectation, we are offered the honor and joy of comforting the fainthearted.

The word *fainthearted* means literally "FEW-souled," of little soul, and perhaps comes close to our own idiom "of little heart." It is so easy, especially in times of unrest such as those in which we are now living, to lose heart and become discouraged. What cheer can there possibly be when the burdens and disillusionments we see all about us, continue to increase? The soul is easily sorrowed and the heart falters in such times of dire distress. There is only one way by which we can be comforted and in turn be able to comfort those who are fearful. What is that way? Surely it is to share with one another spiritual grace from the Word of God. Moses recorded it long ago, and our Lord was strengthened by it in the wilderness. "Not on bread alone shall man be living, but on every declaration going out through the mouth of God" (Deut. 8:3; Matt. 4:4).

The apostle Paul had been doing this very thing—sharing the Word of the Lord with the sorrowing and alarmed Thessalonians. Yet we should become aware as we read these words (2:8) that Paul was not merely sharing words, that is words alone, but his *soul* reached out to them who were "few-souled." For he was *living* what he was saying. Because of his expectation Paul was full of soul; courageous, encouraged, rejoicing always. And always he sought to share this with those who were faint of heart and afraid.

And now, in our passage, he entreats the Thessalonians likewise to comfort the fainthearted. "So that, console one another with these words" (4:18). "Wherefore, console one another and edify one the other, according as you are doing also" (5:11). The words to be spoken are the words of expectation. The way in which the words are to be shared is the way of *active* expectation.

We have not always understood what expectation really is, or rather what it *fully* is. It is not merely teachings which we hold and preach. Rather, it is that what we believe infuses our thoughts, and what we hear spoken is expressed in our actions. For, to use an old cliche, "actions speak louder than words." The faint-hearted one is comforted but little by merely *hearing* the spoken words of expectation. To be fully effective the message must be given out by one who demonstrates by his actions that he truly *lives in expectation;* who, like Paul, is so certain of the joys ahead that he cannot, even under adverse circumstances, lose heart.

Expectation! Here lies the sure cure for faintheartedness. May our expectation be increasing daily. May it be superabounding in each of us, till we ourselves are fully comforted. Then, and then only, shall we be fully equipped to be comforting the fainthearted.

D.H.

(To be continued)

THE WORLD'S TWO TRULY DECISIVE BATTLES

THE GREAT CONFLICT between good and evil is here seen in its most intense exercise. The Lord knew well the evil that lay ahead of Him, for He had been speaking of it again and again. Moreover, He was well aware of the immeasurable benefits of His death to God, and to all His creation. Does He therefore meet it with stony indifference and stoicism? Are the sufferings less real because they are known and come from God? Not at all! In the face of trial He urges His apostles to pray that they should not enter it. He Himself does not want to drink the cup. The sufferings of Christ are not His will, but the will of the Father .... From the dawn of creation He had delighted in the will of God. He had gladly emptied Himself of the glories of the form divine and took the form of a slave, and entered into the humiliation of humanity; but when it came to the death of the cross His soul revolted and His will refused to follow. Our wills are instinctively in conflict with God's, so it seems almost impossible for us to realize the awful gulf revealed in the agonizing words, "not My will, but Thine, be done!"

A. E. Knoch in Concordant Commentary

DECISIVE BATTLES, *Their Influence Upon History and Civilization,* is a book which covers thirty-seven battles and campaigns in over two thousand years of history, from B.C. 339 to 1939 AD. Isn't it strange that in this book there is no record of the two *really decisive* battles which alone actually influenced not only civilization, but the cosmos also?

Not a single person who has been born or ever shall be born is untouched by the outcome of these two decisive battles. In each, one man is involved; what each man brings about as a consequence of his one act

affects all mankind. Let us study these two battles, the two decisions, the two results, and the two men who alone really affected the entire human race.

THE FIRST DECISIVE BATTLE

The first battle was waged in a beautiful garden or paradise located in Eden where the first pair resided. Over what did this battle develop? It was concerned with whether their Benefactor had their best interests at heart and whether God had really provided them with all that they should have.

The Slanderer subtly *suggested* that a garden and its fruit, and the sway over all the creatures of God's creation were not enough. Their supposed Friend was keeping something from them and did not want them to eat of the fruit of a certain tree because, he asserted, they would then become as God. They too would have knowledge of good and evil as did God, and thus become equal with Him; besides, for that matter, He would not actually cause them to die, in the day that they ate thereof they would not surely die, the Slanderer slyly suggested. It was a *ruse,* a threat designed to keep them in superstitious ignorance and fear, thus curtailing freedom. Perhaps this One did not keep His promises. If so, then what He ordained could, with impunity, be disregarded. Cause and effect were not related, deed and death were not coordinate; empirical experience rather than Divine command was the criterion. Take and eat, you shall not surely die, but you shall become as God, the Slanderer said to the woman.

DELUSION IN DECISION LEADS TO DEED AND DEATH

Thus was the battle waged and thus were the issues decided in the titanic struggle which took place in the hearts of the first man and the first woman. It was a battle fraught with cosmic consequences. The decision was made, the die was cast. Deceived and deluded, the woman saw that the tree was good for food, a tree to

be desired to make one wise. She took of the fruit and ate, and gave also to her husband, and he ate, *deliberately and disobediently.* Though they knew they were disobeying their Creator they deliberately did so, thus disowning and defying the God Who made them (2 Cor. 11:3; 1 Tim. 2:13, 14).

You may say, Well, is that all there is to it; is that all that happened? No, that is not all there is to it, and that is not all that happened. The battle waged and lost that day scarred you and me, and bequeathed to us a dismal heritage of death which has served to make us what we are today.

There had been a beautiful garden; now it would be choked with thorns and weeds. There had been no pain; now there was to be sorrow. There had been innocence; now there was *guilt.* There had been fellowship with God; now there was *estrangement* from Him. There had been mutual affection; now there was *shame and fear.* There had been trust; now there was distrust. There had been life; now the process of dying would set in. Humanity's desire produced decision, deed, and death. Henceforth creation and creatures would be marred.

Through one man sin entered into the world, and through sin death, and thus death came through into all mankind on which all would sin; this is the statement of Paul in Romans 5:12 about the battle waged in the garden in Eden. Adam's one act of disobedience constituted his many descendants as sinners (Rom. 5:19). His one offense has affected all mankind. In addition, it has convulsed all creation and contaminated the cosmos. Paul sets this forth in his letter to the Romans (8:18-22).

Nevertheless, the greatest hurt was not inflicted on the first family and the rest of creation. *The greatest hurt was done to the heart of God,* Who had been slandered by the Adversary, for His two friends had believed his

medium, the serpent, rather than putting their trust in Him. The Slanderer had cast aspersions on the character of their Benefactor. Though He had never disappointed them, they had turned against Him at the sly suggestion of the serpent and thus jeopardized their intimate fellowship with their Friend.

But was this all? No! Still sadder was the fact that God was to be lonely. He was to be robbed of His relationship to His two friends because of their one act of disobedience. In a time of testing they had refused to *rely* on Him. Adam and Eve had committed a breach of faith by surrendering the citadel of their souls to the Slanderer, thus dispossessing the rightful Guest. They had not relied on His reputation nor committed themselves to His character as He had revealed Himself to them when He had walked and talked and fellowshipped with them.

Now man would not have access to God at will, and God would not walk and talk with His creatures as before. Now there was a barrier erected by disbelief. This barrier would be surmounted only by a Sacrifice provided by Divine Love on a hill called Golgotha outside a city called Jerusalem.

THE SECOND OF THE TWO DECISIVE BATTLES

On ground hallowed by the presence of God's own Son, the second of the world's decisive battles was fought. The Man of sorrows is on His face in the garden of Gethsemane. Why must He suffer as He does? Is it because *He* is at fault? Has He *disobeyed* as had the first Adam?

The testimony on this score is certain enough: This One Who knew no sin, did no sin, had no sin, challenged His contemporaries to convict Him of sin. He always did those things which delighted the Father. He Who knew no sin was made to be sin for us. He came to seek and to save that which was lost. Yet much more

was at stake than mere humanity. All creation was involved. Jesus was in this world, in that garden, and on His way to the cross on Calvary because only in this manner could He fully consummate all that was written of Him in the summary of the scroll. This is why we see Him as Son of Man in the decisive battle in the garden of Gethsemane on Mount Olivet. It is the battleground of *acquiescing in His Father's will* before the crucifixion on the accursed tree on Mount Calvary.

Thus the second decisive battle that affected the entire creation was fought by a lone Man in a garden which was far from Edenic in its splendor. He wanted companionship in His trial and had taken some friends with Him. But the events which had recently taken place had tired them, and they drowsed and soon slept. Only He was awake. He was in Gethsemane, a garden in which were ancient and gnarled olive trees. There was also a vat there in which olives were crushed for oil (Gethsemane is Hebrew for *trough-of-oil*).

In this garden Another was crushed. He was prostrate on the ground which was cursed because of the first man's disobedience. Drops of sweat, as great drops of blood, fell from His brow while this Man pleaded with His Father, if it were possible, to let this cup be passing by from Him. "But not what *I* will, but what Thou!" There seemed to be no answer to that prayer for the cup was still there. He spoke a second time. "My Father, if this cannot pass by from Me, if I should not drink it, let Thy will be done!" With five words the most decisive battle in all the world was won at that moment. Acquiescing in His Father's will, He repeated these words, *"Let Thy will be done!"*

We are apt to think of great battles in terms of armies and navies and air forces, in terms of tanks and guns and atomic bombs. Because of this we may have missed the significance of what took place in Eden and Gethsemane. The most decisive battle in all the world was

fought within the spirit of that Man, and the battle He fought He won. Where the first man had implied, My will, not Thine be done! and had lost, this Man said, Not My will, but Thine be done! and He won.

We may think we are happiest when we are free to do as we please. God demonstrates that the greatest good to others and the greatest inner peace to ourselves can come only when we are in full subjection to God's will. If anyone had freedom to do as he liked, certainly Christ had it. Yet He knew that an intelligent grasp of the purpose of the Deity and a willing submission to the great Disposer's will was the only realm in which true happiness resides.

The ultimate purpose of God is to bring all into subjection to Himself. Unforced acclamation *in* His Name rather than coercion *at* His Name is what He desires. Christ, by His obedience and subjection, shall bring this to full fruition at the consummation (Phil. 2:9-11; 1 Cor. 15:27, 28). Then He will turn over all to God Who subjected all to Him that God may be All in all.

Thus at the consummation we shall be happy, not because we are free to do as *we* desire, but because we freely will to do as *He* desires. In that day His will shall be the supreme delight of all His creatures.

Christ Who had been in the form of God in glory, had emptied and humbled Himself and had come in the likeness of humanity; thus He set aside His will in favor of His Father's. Again, after Gethsemane, Christ did not insist on His preferences but submitted all to the will of God in going to the cross. Wherefore, God also highly exalts Him and graces Him with *the name* that is above every name. And what is that name? King of kings, Lord of lords, lily of the valley, rose of Sharon, bright and morning star? No! and again, No! The name above every name is the one given to Him at His birth when He took upon Himself a body adapted to sacrifice, when He partook of flesh and blood.

Remember the name He received? Remember there is none other name under heaven given among men whereby we must be saved? Thou shalt call His name Jesus. Jesus is the name above every name, *Jesus, (Jehoshua)*, which is Hebrew for *Jehovah is Saviour.* Other names and titles would be empty of meaning and devoid of power if He were not first the Saviour.

We need a Saviour more than an educator. We need a Saviour more than an artist or a musician. We need a Saviour more than a philosopher or a psychologist. We need a Saviour more than an example or a wayshower. We need a Saviour more than a martyr or a wonder-worker. We need a Saviour, we need saving, we need salvation. We need love, and loving. We need to be loved so that we can be loving and love Him. We need a Saviour Who will finish in us that good work He began in us (Phil. 1:6 and 2:13).

As the Son of Man and the Son of God Who always did what His Father wanted Him to do, He triumphed. He won His supreme battle on behalf of us all. What did He win? All that the first man lost, and more. The first man lost fellowship, and the second Man restored it. The first man brought death, and the second Man brought life. The first man brought estrangement, and the second Man brought reconciliation. The deeds of the first man were overwhelmed by the "much mores" of the second Man, the Lord of glory.

The most decisive battle in all the world made all this possible. The campaign took place in the spirit and the will of this one Man. He won by simply saying, Not My will, but Thine be done! This is the way the world will win. This is the way the people of the earth will win. All must be brought to the place where each one will be willing to say, Not my will, but Thine be done!

These are some of the facts concerning the two Adams. God sees two representative men and all mankind in-

cluded in either the one or the other. God sees the first Adam with a race fallen and lost in him, and God sees the last Adam with a new creation redeemed and elevated in Him. Are you, in grace through faith, in this last Adam and second Man? Apart from Him you are perishing; in Him you are being saved (2 Cor. 2:14-17). Apart from Him there is hunger and thirst; in Him there is Bread and Water. Apart from Him there is darkness and death; in Him there is Light and Life. Apart from Him there is worry and a lie; in Him there is Peace and the Truth. Apart from Him there are pleasures for a season; in Him there are pleasures that never end. Apart from Him there are treasures that rust; in Him there are treasures that outlast gold and silver. Apart from Him there is nothing; in Him there is Everything.

Be found *with* Him. Be found *of* Him. Be found *in* Him. F.N.P.

(To be continued)

MINNIE JOHNSON

In our March Missionary report, you will remember the illness of Sister Johnson, wife of Bro. Fred A. Johnson of Oraibi, Arizona. We are sorry to have to record her death on April 18th, 1968. She was born in Oraibi August 10th, 1896. Surviving are her husband Fred, three daughters, one son, and seventeen grandchildren. For over thirty years she had worked indefatigably with her husband on the mission field among her own people, the Hopi Indians. They were married in Los Angeles in June, 1922, by the then Mennonite Missionary, Rev. J. B. Frey. They then returned to Hopiland and worked with him in the Mennonite Mission. Doctrinal differences forced them to resign from this Mission in 1946. It was then that they began the work which has resulted in the present Independent Hopi Indian Mission of Oraibi. They were also instrumental in establishing the Southwest Indian Bible Conference near Prescott, Arizona.

Bro. Johnson plans to continue the work alone, and we understand that some of the Indian brethren have volunteered to help him. Please pray for him as he seeks to continue this witness for his Lord and Saviour, even without the companionship and assistance of his faithful helpmeet. E.O.K.

PAUL'S EPISTLE TO PHILEMON

> **"Greeting you are Epaphras, my fellow captive in Christ Jesus, Mark, Aristarchus, Demas, Luke, my fellow workers. The grace of our Lord Jesus Christ be with your spirit! Amen!" (Philemon 23-25).**

PAUL'S FELLOW CAPTIVE AND HIS FELLOW WORKERS

At the end of the apostle's personal epistle to Philemon, we find a list of greetings, followed by the apostolic benediction. This list seems to give us most of the names of the team of co-workers at Paul's house in Rome where he was free to receive visitors (Acts 28:30). In the first article of this series (volume LVII, pages 109-113), we provided conclusive evidence that the epistles to the Colossians and to Philemon were composed at about the same time and were both sent to Colosse by Tychicus and Onesimus (Col. 4:7-9). Apart from Jesus Justus, the lists of greetings are almost identical (*cf* Col. 4:10-14).

There are, however, a few noteworthy distinctions which we would like to consider. In Colossians, we meet Aristarchus as Paul's fellow captive, whereas here, in Philemon, it is Epaphras. In Colossians, Aristarchus, Mark, and Jesus Justus are called the apostle's only fellow workers for the kingdom of God who became a solace to him. In the epistle to Philemon we find a list of five co-workers. This comparison seems to suggest that their fellowship in the work of the Lord is being given more emphasis in Philemon than in Colossians. Furthermore it is interesting to note that in Philemon,

Paul refrains from describing the characteristics of the saluting brothers, as he did in Colossians. There he has described Epaphras as "one of you, a slave of Christ Jesus, always struggling for you in prayers, that you may stand mature and fully assured in all the will of God." This was in line with the general contents of the Colossian letter: "Christ among you, the expectation of glory—Whom *we* are announcing, admonishing every man and teaching every man in all wisdom, that we should be presenting every man mature in Christ Jesus; for which I am toiling also, struggling in accord with His operation, which is operating in me with power" (Col. 1:27-29).

In Philemon, where the *fellowship* of the faith is emphasized, Epaphras is called a *fellow* captive in Christ Jesus, and the other four at Paul's house in Rome are just *fellow* workers, so as to be in line with the general contents of this personal letter, which 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).

The fact that Aristarchus is called Paul's fellow captive in Colossians, can easily be reconciled with Epaphras having this title of honor in Philemon. In the introductory verse of this short letter, Paul called himself "a prisoner of Christ Jesus," since he had been bound, put in chains by the Lord, and made a slave. Such a one has learned to give up his own will and have it molded into his Lord's holy will, thus experiencing the fullness of the glorious grace of God on the path to humiliation. In Colossians, Aristarchus seems to be the one leading on this path, while in Philemon it is Epaphras. There is no contradiction here, when the term "fellow captive" is considered to be a spiritual term, denoting the state of a fellow worker who is at the same time the apostle's companion as a prisoner of Christ Jesus on the path of humiliation.

In Colossians, we find greetings which portray the superabounding fullness of the witness given by the ecclesia, in accord with the greatness of the glory of Christ. In Philemon 23-25, however, the path of humiliation is the dominating element as befits a letter in which the cooperation of all concerned is mandatory. There is no other way for the upbuilding of the ecclesia of the Christian house but to realize the true fellowship of the faith.

THE GRACE OF OUR LORD JESUS CHRIST

The epistle concludes with what is generally called the apostolic benediction; as in most of the Pauline letters, the emphasis is on *grace,* just as it is here in Philemon 25. This reminds us of the benedictory salutation with which Paul commences all of his epistles: "*Grace* to you [plural] and peace from God, our Father, and the Lord Jesus Christ" (Philemon 3; *cf* the second article of this series, volume LVII, page 139). Otherwise the personal pronoun "you" is singular, whenever Paul addresses Philemon throughout this letter, such as "greeting you" at the beginning of verse 23. But "your prayers," "graciously granted to you" (22), and "with your spirit" (25) is plural, as indicated in the CONCORDANT LITERAL NEW TESTAMENT by the three horizontal bars (≡) in front of "≡you" and "≡your" at these occurrences.

The apostle uses the term "grace be with you" at the end of Colossians, 1 and 2 Timothy, Titus (...with you all), and Ephesians (...with all who are loving our Lord Jesus Christ in incorruption). His apostolic benediction is similar in 1 and 2 Thessalonians, "The grace of our Lord Jesus Christ be with you (all)." In Galatians, Philippians, 2 Timothy, and Philemon, he adds the word "spirit," as, for example, "The Lord Jesus Christ be with your spirit" (2 Tim.), and "The grace of our Lord Jesus Christ be with your spirit" (Philemon 25).

The believer's spirit represents his completely renewed personal life, i.e. his spiritual life as it is continually sustained by God's Spirit, making its home in him (Rom. 8:9), and Christ's Spirit, since Christ dwells in his heart (Rom. 8:10; Eph. 3:17).

Paul seems to have a special reason when he directs his benediction to the spiritual lives of the recipients of his letters. It was because of the Galatian error that he wrote them, "The grace of *our* Lord Jesus Christ be with your *spirit*" (Gal. 6:18). The apostle used an almost identical phrase (... of *the* ...) in Philippians 4:23, since he was greatly concerned that the deportment of his readers should be in full accord with the transcendent doctrines developed in the first half of Ephesians. He shows a similar concern for the believers in the "great house" [of the Church] during the perilous periods of the last days when he writes, "The Lord Jesus Christ be with your *spirit*", at the end of 2 Timothy (*cf* 2:20; 3:1; 4:22).

In a similar manner, the small and seemingly insignificant letter to Philemon deals with a matter of the utmost importance in the development of the ecclesia which is His body, i.e. with its smallest part as represented by the upbuilding and sanctification of the ecclesia of the Christian house, the very place where the fellowship of the faith is put into operation most effectively. It is here that "completing holiness in the fear of God" (2 Cor. 7:1) is of vital importance. Such sanctification of the spiritual life of the believer is in view when Paul writes, "Now, being true, in love we should be making all grow into Him, Who is the Head—Christ—out of Whom the entire body, being articulated together and united through every assimilation of the supply, in accord with the operation in measure of each one's part, is making for the growth of the body, for the upbuilding of itself in love" (Eph. 4:15, 16).

The fact that Paul lets everything hinge on *the grace*

of our Lord Jesus Christ, is worthy of notice. His work of grace does it all, that is our consolation and our incentive as well. Jesus, i.e. Jehovah-Saviour, is the One Who through His own blood entered once for all time into the holy places, thus finding eonian redemption for us, at the same time being the Inaugurator and Perfecter of our faith (*cf* Heb. 9:12; 12:2). Christ, i.e. the Anointed [of God], is the One Who is pleading for our sakes, while sitting at the right hand of God, from where He is building and shaping His ecclesia. He is our Lord, too, the One Whom we try to serve in perfect obedience. He is the One Who has undertaken a good work among us and will be performing it.

"Now to Him Who is able to do superexcessively above all that we are requesting or apprehending, according to the power that is operating in us, to Him be glory in the ecclesia and in Christ Jesus for all the generations of the eon of the eons! Amen!" H.L.

(*End of the Series*)

WHEN YOU BUY STAMPS, REMEMBER...

Next time you go to the post office, why not ask for the larger size, more colorful "commemorative" postage stamps instead of the usual small regular issues. Most countries issue commemorative stamps quite regularly and they cost no more than ordinary stamps. In addition to making your mail more attractive, then you'll always have commemorative stamps on hand when you write us. Please do remember to use them on your mail to us, because we are able to sell them, and this helps us support our growing missionary work. We especially appreciate it when our friends overseas use commemorative stamps, since these are quite sought after by collectors here, and the presence of these "pretty" stamps in our stamp mixtures makes it easier for us to sell them. If you, yourself are also a stamp collector, or have a friend or a relative who collects stamps, perhaps you would like to purchase one of our mixes yourself. Descriptive literature is available from our Saugus office.

Devotional Studies

WORKS OF FAITH

> "We are thanking God always concerning you all, making mention of you in our prayers, unintermittingly remembering your work of faith and toil of love and endurance of expectation of our Lord Jesus Christ" (1 Thess. 1:2, 3).
>
> "We are always praying also concerning you, that our God should be counting you worthy of the calling, and should be fulfilling every delight of goodness and work of faith in power, so that the name of our Lord Jesus may be glorified in you" (2 Thess. 1:11, 12).

ELSEWHERE in his letters, Paul frequently mentions "works of law" as those which must be distinguished from "works of faith," the latter being found here in his letters to Thessalonica.

Works of law are incompatible with grace, as we learn from Romans 11:5, 6, and they are just as discordant also with faith. In Romans 9:31, 32 we are told that Israel had pursued a law of righteousness without having attained to righteousness. Here Paul first asks "Wherefore?" and then he answers, "Seeing that it is not out of faith, but as out of law works," which means, as he shows both here and elsewhere, that righteousness is obtainable only in grace through faith. This is said all the more emphatically in Galatians 2:16, "By works of law shall no flesh at all be justified."

Except for our Lord Himself, no one had ever tried harder and more earnestly to achieve a righteousness of his own by "law works" than had the former Saul of

Tarsus, and in this he had dismally failed (Phil. 3:4-9). From a human point of view perhaps he had closely approached what the Pharisees regarded as blamelessness under law, but when Saul came to realize that the law condemned not just the act of sin but even coveting (Rom. 7:7, 8), he became aware of an opposing law in his own members which made law obedience wholly impossible (Gal. 5:17). He found himself utterly helpless. "A wretched man am I," he cried, "What will rescue me out of this body of death?" (Rom. 7:24). It was then he saw that the righteousness he had sought was obtainable only as a righteousness of God, a gift of grace alone, since by works of law no flesh at all could be justified.

This necessary emphasis on faith righteousness apart from works of law has sometimes unintentionally obscured a different kind of works, the "works of faith," which Paul encouraged just as much as he discouraged any effort to achieve righteousness by works of law. Possibly some have mistakenly inferred that Paul discouraged works of any kind, not realizing there is a vast difference between the works of law and those of faith. Since James, too, lays stress on a character of works without which he contends that faith would not be operative, some have concluded that he and Paul were opposed to each other on this point, yet they were not the least at variance. James did not teach works without faith, and Paul did not teach faith without works. They both advocated "works of faith"; neither advocated "works of law" as a means to salvation (Gal. 5:6; Jas. 2:26).

The works of faith are not some duty or obligation we undertake by which we might hope to earn or deserve a righteousness of our own. Faith operates only through love (Gal. 5:6) and because of love. The action of faith is altogether voluntary, not mandatory; it is no attempt to meet such demands as the law of letters had imposed

upon the flesh with requirements which the flesh could not perform under the handicap of indwelling sin.

Where the works of law were subject to a law of works, the works of faith are agreeably responsive to a wholly different law; a law that appeals to the spirit, not to the flesh, and it liberates the spirit from the former mastery of the flesh. Paul calls it "the spirit's law of life in Christ Jesus," which he says "frees you from the law of sin and death" (Rom. 8:2, 3). This law which operates by voluntary obedience, motivated only by love, is able to do what neither the law of works nor the works of law could ever achieve. It does what the flesh of sin was helpless to do, because the spirit's law of life became operative by God sending His Son in the likeness of sin's flesh to meet and satisfy all the requirements of the law which the flesh could not perform because it was ruled by Sin, condemned by Law, and invaded by Death.

Yet God did not condone sins nor did He stay the sentence which the guilt of the sinner deserved under the curse of a broken law. Instead He vindicated His own righteousness as He provided a "Propitiatory shelter, through faith in His blood [the blood of Christ], for a display of His righteousness" including even "the penalties of sins which occurred before in the forbearance of God" (Rom. 3:25, 26). From this we learn that God made a display of His own righteousness when He passed over the penalties of sins which had occurred before in His forbearance, and a further display of His righteousness now in the current era; "for Him to be just," Paul says, "and a Justifier of the one who is of the faith of Jesus." In Christ He paid the penalty for sins and condemned sin in the flesh, because God reckoned Him to be sin Who knew no sin, so that we could become the righteousness of God in Him (*cf* 2 Cor. 5:20, 21).

Once the former sinner is declared righteous through the faith which is of Jesus Christ (Rom. 3:22), he is

invited also to reckon himself as having died together with Christ, being therefore dead to sin and to law even as Christ has died to sin and to law, being also alive to God in spirit even as Christ is alive to God in spirit (Rom. 6:2-14). Such are said to be "in Christ Jesus" and therefore they are freed from the law of sin and death by the spirit's law of life. Meanwhile also the just requirement of the law is being fulfilled, not *by* the saints but *in* them since they are found to be "in Christ Jesus" (Rom. 8:1-4). Therefore, too, law is not nullified, it is rather sustained; not by works of law under a law of works, but by the works of faith in voluntary obedience to faith's law operating through love (Rom. 3:27-31; Gal. 5:6).

Since James refers to works in their relation to faith, it is evident that he, too, was considering the "works of faith," for only such works are consistent with what James calls "the royal law" and "a law of freedom" (Jas. 2:8, 12). It would be doing James a disservice should we assume that he was advocating a character of works opposed to faith. If we carefully observe the nature of works he stressed as inseparable from faith, a willingness to share with fellow saints less fortunate than ourselves, it is inconceivable that James was recommending works without faith, nor that Paul was recommending faith without works. The two are in full accord that genuine faith is manifested only in something the believer does, which is also what Paul called "works of faith." It would be unfortunate if we should read James as if he were saying "you see that by works a man is being justified and not by faith" (period). What he really said is "not by faith *only*." A faith not manifested in works, James says, would be dead as a body without the spirit, and there the teaching of Paul is in full accord (Jas. 2:24, 26).

It should be interesting then to observe at random just a few of the passages where Paul, like James, is

emphasizing works of faith in addition to the two previous quotations from his letters to Thessalonica where he commends the saints there for their "works of faith."

In Romans 15:18 we find obedience of the nations in word and work. In 1 Corinthians 15:58 the saints are encouraged to be "superabounding in the work of the Lord, always being aware that your toil is not for naught." Again in 2 Corinthians 9:8 Paul entreats his readers to be "superabounding in every good work"; referring there, of course, only to the work of the Lord, not necessarily what others might consider as every good work. In 1 Timothy 6:18 he implores that faithful associate of his to impress on others that they should be rich in noble works; and in his letter to Titus where he has first said we are not being saved by any works of righteousness *we* may do, only three verses later he refers to the works of faith, saying, I wish thee to fully establish them, so that those having believed in God may be careful to excel in good works (*cf* Tit. 3:5, 8).

Here one might properly ask, Just what did Paul mean by works of faith; did he ever illustrate the point so that we may better understand? No doubt his own works are the best example, and he encouraged others to imitate himself insofar as they found in him a true imitator of Christ (1 Cor. 11:1). "His grace, which is in me," Paul said, "did not come to be for naught, but more exceedingly than all of them toil I—yet not I, but the grace of God which is with me" (1 Cor. 15:10). Then addressing his fellow saints in the following letter, he said, "Now, working together, we are also entreating you not to receive the grace of God for naught" (2 Cor. 6:1) which was his way of appealing to them that they should not squander the grace God had so freely lavished upon them in Christ. Then, as if to incite those at Corinth by way of emulation, he reminded them how others less fortunate in Macedonia, out of much affliction and poverty, had begged for the *privilege* to share the

meagerness of their substance for the relief of needy ones at Jerusalem (2 Cor. 8:4).

Paul, of course, was ever mindful and appreciative of His faithful fellow workers. To the saints at Corinth he commended Timothy for faithfully doing the work of the Lord (1 Cor. 16:10). Addressing the saints at Rome when he sent them a letter by the hands of a sister in the faith, he wrote of her, "I am commending to you Phoebe, our sister... that you should be receiving her in the Lord worthily of the saints, and may stand by her in whatever matter she may be needing you, for she became a patroness of many, as well as of myself" (Rom. 16:1, 2). To the saints at Philippi (2:27,30) he wrote that "on account of the work of Christ" Epaphroditus had been sick and near death; and Epaphroditus was depressed not for his own sake but only because the saints at Philippi had found out about his illness; something he had evidently tried to conceal, only to spare others from sorrow. These are but a few examples of "works of faith."

With just two more references we draw our lesson to a close. In Ephesians 2:8-10 Paul places the two kinds of works in contrast: first the works of law or of ceremonial tradition which contribute nothing to faith righteousness and are only a hindrance to salvation; then the works of faith which God has prepared for us in advance. "In grace, through faith, you are saved," Paul begins, "and this is not out of you; it is God's approach present, *not of works,* lest anyone should be boasting. For His achievement are we, being created in Christ Jesus [now note the purpose] for good works, which God makes ready beforehand that we should be walking in them." Perhaps most important here is this, that the works in which we are to walk are those which God has made ready for us beforehand. There are many *alleged* good works outside the faith which may rank very high in the traditions of this present eon, but they belong on the

former side of the Cross while the works of faith belong on the resurrection side. "Whatsoever you may be doing," Paul says, "in word or in act, do all in the Name of the Lord Jesus Christ, giving thanks to God, the Father, through Him" (Col. 3:17). Here "the Name" stands for the Person. It means much the same as doing what He would personally do if He were here, so before we associate anything with His Name, we may do well to ask, Is it a work He would do, would it be His way? Be you settled, unmoved, abounding in the work of the Lord at all times, knowing that your labor is not in vain in the Lord (1 Cor. 15:58). M.E.J.

VOX DEI

ALL-ANIMATING VOICE, at Whose command
Creation sprang to birth, and Whose decree
No creature will could ever yet withstand:
Whose Word has set the boundary of the sea;
Who speaks, and it is done; and from the height
Of Sinai's Mount didst thunder in Thy might;
O make me hear, lest I should live in vain,
The word Thou hast for me, that I may gain
Some vision of Thy purpose here below,
That Thine all-ruling wisdom I may know.

Yet, could I choose how I would hear Thee speak
To make me hear Thy vivifying call,
I would in quiet hour that Thou wouldst seek
Thy servant, with that Voice both still and small,
That, coming to me as the gentle dove
Of peace, would fill me with Thy gracious love—
Such is Thy servant's choice,
All-animating Voice.

Cecil J. Blay

MESSIAH'S MISSION
(ISAIAH 41) PART II

THE TYPE, ISRAEL

8 Now you, Israel, My servant;
Jacob, whom I have chosen;
The seed of Abraham, My love, whom I encourage;
9 From the ends of the land,
And from beside it I called you.
And I am saying to you, 'My servant are you.
I chose you, and I do not reject you.
10 You must not fear, for I am with you,
And you must not take heed for yourself,
For I am your Alueim.
I make you resolute; Indeed, I help you.
Indeed, I uphold you with the right hand of my righteousness.'

The type, Israel, is presented from verse 8 to 19. This is broken down in detail into four smaller sections, each dealing with one of several aspects, yet the whole is based upon the type Abraham. The type Abraham was not received by the coastlanders. What then of those who issued from him, as his seed, who exist due to the call of Abraham? Jacob's existence is directly due to Ieue. This is a fact fully as important as the truth that creation is due to Ieue. Is Ieue's choice of Abraham's seed to be cancelled? Does their place in the ways of Ieue become void? No! He does not reject them, and, in turn, Israel carries the type further, as Ieue's nation, to the other nations. They are not to fear, nor to take heed on their own account, for He is their Alueim.

There was much need for encouragement to Abraham's

seed, and this Ieue has ever freely given, for He it is Who makes them resolute and upholds them with the right hand of His righteousness. During Israel's history, it has been most evident that, apart from their Alueim, they would fail in their mission. Yet Ieue has been operating to bring them to that One Who will yet make Ieue's choice of them one of His most glorious achievements.

ASCENDENCY

11 Behold! Ashamed and confounded shall all be
Who were hot with you.
They are coming to be as nothing.
And perish shall all mortals who contend with you.
12 You shall seek them, yet shall not find them.
And the mortals with whom you strive
Shall come to be as nothing,
And a limit is reached by the mortals who war with you.

Ieue promised ascendency to Israel right from their national beginning (Ex. 23:22), and the prophet reminds them again of those promises. Contenders will perish, yet Israel will remain, until their typical value for Ieue is achieved. It is here repeated that those who make war with Israel will reach a limit beyond which they cannot go. This is a promise which, it would appear, is a very necessary one for the nations opposing Israel to take due note of, even to this day. For, however great the opposition of the nations against Israel may become, the fact remains that Ieue will bring His people through to the glory of His Kingdom under His Messiah.

ENCOURAGEMENT

13 For I, Ieue, your Alueim, am holding fast your right hand,
Saying to you, 'You must not fear; I, I help you.
14 You must not fear, worm Jacob,
And death-doomed of Israel,
I, I help you,' " averring is Ieue, your Redeemer,
The Holy One of Israel.

These verses parallel with verses 8 to 10, where Ieue's care for Israel is most strongly affirmed. Here we have

another aspect of Ieue's helping hand which He extends always to His people, even in the weakness which inheres in them. For Ieue holds fast Israel's right hand; this, indeed, ought to give them the fullest assurance and prompt the closest reliance and obedience.

But the assurance passes on to the expressions "worm Jacob" and "death-doomed." The former words degrade them to a level so low that fear prevails among them; yet to them it is said, "you must not fear." The second expression points up the fact that they are altogether hopeless, even helpless. Yet to such it is said, "I help you." In this manner Ieue affirms His care and protection to lead Israel forward in His will and ways. The background of all these expressions and statements is that God's Kingdom will surely triumph over the whole idolatrous kingdom.

VICTORY

15 "Behold! I constitute you
A new spiked threshing sledge possessing serrated edges.
You shall thresh the mountains and pulverize them,
And the hills you shall make as trash.
16 You will winnow them, and the wind will carry them away.
And the tempest will scatter them.
And you shall exult in Ieue.
And in the Holy One of Israel shall you boast.
17 The humble and the needy are seeking water,
Yet there is none.
Their tongue is benumbed with thirst.
I, Ieue, will respond to them;
The Alueim of Israel, I will not forsake them.
18 I will open up streams on ridges,
And in the midst of valleys, springs.
I will convert the wilderness into a pond of water,
And arid land into vents of water.
19 I will bestow the cedar in the wilderness,
The acacia and the myrtle and the oleaster tree.
I will place the fir in the gorge,
The elm and the box together,

In the above, we have the fullest possible assurance that matters around Ieue's ways with Israel will be

carried forward to the utmost success. No problem has been formidable enough to prevent Him from achieving His intention, nor will adverse conditions in nature ever prevent Ieue from moving His people forward, that His own glory may be reflected in them.

The details given in verse 15 tell us how He is going to use the lowly "worm Jacob" as a new spiked threshing sledge. How tremendous are the implications! They call to mind the pulverizing possibilities suggested as resident in the Stone of Daniel 2:34. Israel is, indeed, pictured as being constituted for victory, even though the outside circumstances seem to indicate the very opposite.

The trials of the past which Israel has encountered from nature have been mitigated, and for the future the promise is that they are within the capacities of the care and protection which Ieue will provide for His people. So that the marvels here spoken of will be accomplished by the power of the Alueim of Israel.

IEUE, THE CONTRIVER

20 That they may see and know,
And regard and use intelligence together,
For the hand of Ieue did all this,
And the Holy One of Israel created it."

This section finds correspondence with verse 4, and it is again summed up that the hand of Ieue does all these things. He is the Doer, and these things have been done, even as they will be done, in order that they may be seen and known as of Him. The nations shall regard His deeds, which should lead them to realize that the Holy One of Israel is not like their alueim, for He has created new situations in the wilderness, valley and gorge. Will they longer mistake His glory?

A CHALLENGE TO PREDICTION

21 "Bring your contention near!" saying is Ieue Alueim,
"Bring your counselors close," saying is the King of Jacob.
22 "Let them bring them close and tell Us what will happen.

The former things, what they were, let them tell.
And We will set Our heart on them and know their hereafter.
Or the coming things announce to Us.
23 Tell what will arrive hereafter,
And We will know that you are alueim.
Indeed, you will do good and do evil.
Then will We heed and see it together!

The contention between Ieue and the idolaters of the nations is resumed. The nations contended for the idol, hence Ieue's challenge to state a case. Yet, despite His activity, they persist in clinging to their vain notions. Prediction is pressed upon them as a vital matter. Ieue's activity has shown Him to be King of Jacob, an outcome due to His calling of Abraham.

They are to tell what will happen! Yet are they able to show the former things? They cannot, of themselves, know even those. Or can they announce the coming things, what will arrive hereafter? That would indicate that the idols were alueim. If alueim they are, then they will do good and evil, and Ieue will see it, together with them (see Gen. 3:5; Isa. 45:7).

All this is sublime irony, serving to stress that Ieue is really doing all, and is bringing about His purpose for His people. What answer have their alueim? Behind the idols of the nations, there is nothing, nor is there aught inherent in a carving.

NAUGHT ANSWERED

24 Behold! You are from nothing,
And your contrivance is from ashes.
An abhorrence is one choosing in you.

The nations have no answer. So Ieue answers for them! His observations are severe, as is quite proper under the circumstances. You are from nothing, even as your contrivances are out of ashes. Since this is the case, to choose one out of them seems truly abhorrent! Such words serve but to emphasize a most notable position, in view of the next statement by Ieue, for He is able to repeat His past demonstration of His glory.

CYRUS ROUSED BY IEUE

25 I rouse one from the north, and he shall arrive;
One from the rising of the sun,
And he shall proclaim in My name.

Immediately upon answering for the nations, Ieue predicts one of His own acts. From the north, Ieue will rouse one who arrives to proclaim from the rising of the sun. He will proclaim Ieue's name. Yet the north was not an area where anyone exalted Ieue! We note a similarity between this statement and the case of Abraham, who was also roused from the location of the sunrise, the place where proclamation in the name of Ieue was to be made by the one roused from the north (41:2).

CYRUS, THE ICONOCLAST

The undoubted reference is to Cyrus, whom we shall have before us in succeeding chapters. He arrived at Babylon, from the north, to make proclamation in the name of Ieue that His people were free to go up to Jerusalem to build it. Ieue was to do again what He had done in the case of Abraham, that is, call one from the idolatrous nations. He will repeat this call through Cyrus, who released Ieue's deported people. Moreover, for Babylon, as told earlier in Isaiah (21:9) all her carving and forbidden idols came to be broken to the earth. Jeremiah (50:2) also confirms that this would take place.

CYRUS, ROUSED OF PURPOSE

And he shall trample on prefects as clay of a potter,
And, as a potter is tramping the mud, so shall you be tramped.

The balance of this verse tells that it is for Ieue's own purpose that Cyrus was to be roused, in order that he shall trample prefects as the potter tramples clay and mud. Thus, in the victories of Cyrus, were the idolaters trampled. It is here at Babylon that Ieue achieved further benefits on behalf of Abraham, in the turning back of the deported ones descended from Abraham.

How efficient and effective are the ways of Ieue! Truly He can gather and He can cast away and gather again, as may be expedient to discipline His people, and even to amaze His enemies.

PREDICTION

26 Who tells from the beginning, so We will know?
And from beforetime, so We will say 'Right'?
Indeed, there is no telling; Indeed, no announcing.
Indeed, no one is hearing your sayings,
27 First to Zion, 'Behold! Behold them!'
And to Jerusalem a tidings-bearer will I give for the path,
28 Yet I am seeing, and there is no man,
And of these also, there is no counselor,
That I should ask them,
And they should reply with a word.

The silence of the idolaters when pressed for predictions, furnishes the opportunity to raise again the question of their ability to tell beforehand. The idol carvings have no foreknowledge; yet such knowledge is necessary if they are to make plans and subsequently carry them out. They can neither change the course of history, nor tell of, or bring to pass, any prior announcement. Predictions speak effectively only when coupled with fulfillment.

Ieue comments that no one is telling or announcing, and therefore no one hears them! Yet Ieue has ever encouraged Zion, telling them to behold a tidings-bearer. The idolater had no man or counselor from whom Ieue could obtain a reply!

NAUGHT IN ESSENCE

29 Behold! All of them are nothing.
And their doings are limited.
Wind and chaos are their molten images.

God's seeking for "former things," or for things with a value "hereafter," or even for "coming things," has furnished nothing from those with whom He contended, even though events have been rehearsed to confirm matters regarding the types portrayed by Abraham and

then Israel, with the further prediction as to Cyrus. The position of the nations sums up the fact that their alueim are nothing in essence, and that their molten images are but wind and chaos. What further awaits, for a future time? Is it not plain that it is He Who is the great Antitype of Ieue's types? E.H.C.

RHODE ISLAND FELLOWSHIP REPORT

The Wood River Concordant Ecclesia and Study Group held their spring fellowship April 27 and 28. Rev. George Eccleston delivered the message, "The Heir of Righteousness Which is by Faith" on Saturday, the first day of the convention, his topic being taken from Hebrews 11:7. Many were in attendance on this day including Mr. and Mrs. David Oberg from Boca Raton, Florida.

On Sunday the 28, Bro. Melvin L. Cottrell, director of the group gave a discourse on the subject, "Jesus Christ's Faith," the thought being taken from Romans 3:21-22. Others participating were Bro. Lester Hulsman who gave a brief outline on "revelational knowledge" which has taken place within the course of the eons, and Bro. Robert Barden, who spoke about some of the outstanding occurrences which have taken place since the group was organized. Visiting with us on this day were Mr. and Mrs. Robert Micklay and Mr. and Mrs. David Wood and family from Acton, Massachusetts. Mrs. Hazel Blackwell of Easthampton, Massachusetts was in attendance both days. Sister Florence Cottrell, Secretary Pro-tem extended greetings to all.

A scrap book containing the work of Adolph E. Knoch was on display, so that all could see how the work was done, in bringing the Concordant New Testament into being.

Robert Lee Cottrell, infant grandson of Bro. Melvin Cottrell was dedicated during the Sunday gathering, by Bro. Eccleston.

Plans are now being formulated for the fall Fellowship which will be held August 31 and September 1 and 2. Will those who are planning to attend please write to Melvin L. Cottrell or Rev. George E. Eccleston, Box 28, Rte 91, Wood River Jct., R. I. 02894, to make reservations for lodging if necessary. Anyone wishing to participate in the program for any of the three days, please state that fact in their correspondence.

The fall topcis are, "Transcendency of Transcendence" and "The Vision Beyond the Cross."

MELVIN L. COTTRELL, DIRECTOR

OUR LIVING LORD

If we hope to be diligent slaves of Christ Jesus, we will need to keep in mind the fact that He is a *living* Lord. It will not do to picture Him as dying on the cross, or still buried in the tomb. Rather, we must envision Him as the Risen One, alive from among the dead. Alive *today*, right now, this very moment. We need not think of Him as far off, in some distant place. Paul tells us that "The Lord is *near*" (Phil. 4:5). If we can only remember that our Lord is alive and close by, able to see and hear all we do and say, it will help us so very much to render fitting service in His name. All of us can readily see the truth of this, but perhaps an actual historical example will help make it crystal clear.

Let's go back and consider, for a moment, what took place when Jesus was crucified. You'll remember that when the followers of God's Son saw Him nailed to the cross, watched from afar as He was taken down and wrapped for burial in a sheet of linen and then placed into a tomb—you will remember how their hopes were cut off; Jesus was dead. Nothing now seemed worthwhile. Their Lord no longer lived. They became discouraged and afraid. They ran and hid themselves, bolting the doors behind them, lest it be discovered that they were disciples of the despised Nazarene. This left them in a very poor position to serve their Master. But who wants to slave for a dead Lord? Especially when it means danger, suffering, and possibly even death? So there we

shall leave them, huddled in the darkness, trembling for fear they might be discovered.

Later, we see a multitude gathered before us. A man, Peter by name, stands up with eleven other men around him, and lifting his voice, declares, "Men! Jews! and all who are dwelling at Jerusalem! Let this be known to you, and give ear to my declarations..." Did you say that *this* was Peter? Not the same Peter who denied his Lord three times with oaths before the chief priest's maid? Not that coward who warmed himself by the fire while his Master was mocked and beaten? Yes, that is the one. What has happened? Just this—Peter has a *living* Lord! "This Jesus *God raises*" is Peter's happy cry, and he goes on, "of Whom we all are witnesses." He had seen His Lord alive!

Now you and I are just like those disciples. We must visualize our Lord as living before we can hope to be aught but a slothful slave. If, to us, He is not near, to aid us in our troubles, to strengthen and sustain, to grant direction and wisdom for every task that He gives, we will not carry out the assignment. But, on the other hand, if He *is* alive, and *is* near, and *is* ready and able to guide and comfort us in all we do, then we have every reason to rejoice, serving Him from morning to night, doing all in His name as His eager and diligent slaves.

Let us then, in the days that may yet lie ahead, seek His face in prayer and study, becoming more and more aware of Him, His presence, His nearness, His loving companionship. By so doing, we will find great joy and peace, not only in His presence with us, but in ours with Him. For if He is alive to us, then we are alive to Him. Therefore it is written: "And He died for the sake of all that those who are living should by no means still be living to themselves, but to the One dying and being roused for their sakes" (2 Cor. 5:15).

UNSEARCHABLE RICHES FOR SEPTEMBER, 1968
BEING THE FIFTH NUMBER OF VOLUME FIFTY-NINE

EDITORIAL

AS WE GET BACK into the swing of things here at the office, on our return from the Christian Booksellers Association convention in St. Louis, we rejoice to be able to report that the attitude of the Association and of the booksellers as a whole, was one of reverence and service. No compromise with the current trend toward modernism was to be seen. The Lord Jesus Christ and His work on Calvary was never minimized nor denied. It was indeed inspiring to attend each of the daily morning devotionals, held at an early hour, and yet crowded with booksellers eager to hear the message from God's Word and raising their voices in song. Not half heartedly, but joyfully worshiping and praising Him Whom they all loved and wished to serve. Differences in doctrine? Undoubtedly. Differences in their desire to worship the Lord as members of His body? None whatsoever!

We drove to St. Louis in our rather old station wagon, in order to be able to take with us all the needed items for our booth. Although we experienced trouble with the car, yet the Lord was with us even in this, and we were never stranded out on the desert. Space prohibits a detailed account of our experiences. Let it suffice to say that the Lord granted us the needed health and strength, even though my beloved wife was quite ill just prior to our departure.

We felt that the contacts made at the booth were well worth while. So many of the booksellers had never heard of the Concordant translation. Many were quite im-

pressed with the Concordant Greek Text. We took along sample photostats of one page of each of the manuscripts used in its compilation, to use in demonstrating its value and authenticity. We received quite a number of orders at the convention.

Uppermost in our hearts at this time, is a deep desire to be in His will. Plans for the future must be made, if this work is to continue. But to make these plans as a business man would, is not to be thought of in a work of this nature. To the contrary, we must boldly strike out on faith, knowing that, if we are in His will, then the means will be supplied to carry out the plan. Yet these plans must not be of our own concocting. We must wait upon the Lord, for His direction, after exercising the blessed privilege which is ours of contacting Him through prayer. And we feel constrained to ask that you, who are also "concerned" about these matters, join us in petitioning Him to lead us only in paths which will serve to glorify and honor Him. Increasingly we see about us the compromise with the truth which the world is learning to condone. We must have none of it. We observe the ridicule of the Scriptures as the Word of God—the only guide upon which we may with confidence rely. We must take our stand boldly and unreservedly as believers not only in the Word, but in its tenets. Let us have nothing to do with the idea we hear expressed so often these days that the blood is not a pleasant subject, hence should be avoided. Let us remember and proclaim with all our being that it is only through the shed blood on that dark day at Calvary's tree that we are able to show our faces at all before our God. Let us not forget that marvellous provision—that God looks not upon our own puny efforts to sin not, for these would be hopelessly inadequate, but looks instead on His blessed Son, our Advocate and the One Who died that our sins might be completely obliterated in His sight. Praise His wonderful Name! E.O.K.

JOINT PARTAKERS OF THE PROMISE

You were, in that era, apart from Christ, being alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation, and without God in the world. (Eph. 2:12)

In spirit the nations are to be joint enjoyers of an allotment, and a joint body, and joint partakers of the promise in Christ Jesus, through *the* evangel of which *I* became the dispenser. (Eph. 3:6, 7)

JOINT PARTAKERS

The manward aspect of the mystery is the last to be elaborated (Eph. 2:11-22). The distinction between Israel and the nations was a matter of flesh, summarized in the rite of circumcision. This left them, even after they believed the evangel, ineligible to the citizenship of Israel. Thus believers among the nations were aliens, mere guests of the covenants, with no expectation or God of their own, *as far as flesh is concerned.* But now that they are joint allottees and members of a joint body, and all their blessings are spiritual, the fleshly disabilities vanish. As a result they are *fellow* citizens, and members of God's family and built *together* for God's dwelling place *in spirit* (Eph. 2:19-22).

It is of prime importance that we note the channel through which this grace flows. It is not that we are made "partakers of his promise in Christ by the gospel" (Eph. 3:6 AV), but "*joint* partakers of the promise in Christ Jesus, *through the evangel of which I* [*Paul*] *became the dispenser*" (CV). The apostle is not so absurd as to inform the Ephesians, or any other believers to whom this epistle was sent, that he was a minister of

the gospel! He is not telling them that they are joint partakers through the evangel of the Circumcision, which was proclaimed by the twelve, for they never can be blessed on equal terms with Israel in her earthly Kingdom. He is rather telling them that this grace comes to them through *the* evangel which *he* had been preaching to them, which he called "my evangel" (Rom. 16:25), including the great truths of justification, conciliation, and glorification (Rom. chapters 3 to 8), which they had received, but which gave them a place subordinate to Israel in the flesh.

Hitherto they had a standing "in flesh," or on the physical plane. They were the Uncircumcision, and as such must take a lower place than the Circumcision. They were bidden to remember that time (Eph. 2:11, 12). This does not refer (as the translators evidently thought, judging by their rendering) to that time when they were unbelievers or "unsaved." It refers to the time when they were partakers, but not *joint* partakers. Then they were *guests of* (not *strangers to*) the covenants of promise. This they could not be before they believed. *From the physical standpoint* (not from the spiritual) they had no expectation, for Israel monopolized that. They even had to acknowledge the Deity as the God of Israel. If they should be physically present in Jerusalem, all of this would be painfully apparent to them. No matter how great their spiritual attainments, they dared not enter the temple precincts beyond the court allotted to them. They were emphatically not *joint* partakers.

But now that the secret *is* revealed, the Jew is not shut out of the holy places nor is the gentile kept at a distance, but both, *in spirit,* enter into the holiest of all. The fact that a Jew is not of the seed of Aaron cannot keep him out. Though the gentile is not of the seed of Israel, that does not bar his approach. Physical disabilities vanish before spiritual graces.

IN SPIRIT

We must not fail to emphasize the fact that every one of the three items of the mystery is modified by the introductory phrase, *in spirit*. All other translations I have ever seen join this with the preceding verb "revealed." They tell us that it was revealed "by the Spirit." There is little point to this, as that is the ordinary mode of revelation. Standing, as the word does, between two statements (Eph. 3:5, 6), either ending one or beginning another, it must be emphatic. Once we see how important it is as applied to the secret, we cannot but connect it with the mystery.

The nations are not joint allottees in flesh; they are not members of a joint body in flesh; they are not joint participants in flesh. It is only *in spirit* that all this is true. Physical preeminence belongs to Israel. Physically the nations can claim no equality. Fleshly blessings have no place in Ephesians. They are not involved in the secret. We are blessed with all *spiritual* blessings among the celestials, hence the threefold divisions of the secret are all dominated by the opening phrase: *in spirit*.

The nations are joint enjoyers of the allotment because they were sealed with the holy Spirit of promise, which was its earnest. They had a spiritual pledge of a spiritual portion (Eph. 1:13). They are in the joint body because of the purely spiritual grace of being vivified and roused and seated together with a faithful remnant of Israel (Eph. 2:5, 6). The believers among the nations, once the Uncircumcision as to flesh, kept at a distance from the material temple at Jerusalem, now have access, together with Pauline Jews, *in one spirit*, to the Father (Eph. 2:18).

PAUL'S EVANGEL

Now that we have seen that the secret consists in a change from a subordinate place to a position of equality we will be able to judge its effect on previous revelation.

As the allotment to Israel in the land will not brook any equality with the nations, an *entirely new allotment* is revealed, among the celestials. As the body of Christ was already in existence, a new body was unnecessary, but it was *modified into a joint body.* As the evangel Paul had preached was almost exclusively spiritual in its blessings it merely needed to *drop a few physical phases* to be the channel of the mystery.

As we are distinctly told that joint participation comes through the evangel Paul had been preaching, it is of the utmost importance that we give it a place in the administration of the mystery. *It continues in force.* The promise it brought is *not set aside,* but is definitely incorporated into this secret economy. There are only such minor modifications as the secret itself demands, due to the new destiny and the changed relations of the Jews and gentiles who come into its embrace.

In his itinerant ministry Paul deemed it necessary to speak to the Jews first (Acts 13:46). The priority of the Jew is recognized, even in his previous writings (Rom. 1:16; 2:10; 3:9). It is necessary to insist that this is no longer true, for it is contrary to the very essence of the secret now revealed. His previous teaching is modified by the addition of a celestial allotment and the withdrawal of all physical distinctions and blessings, for this is essential to the administration of the mystery.

Paul's previous proclamations, as presented in his Preparatory and Promise epistles, may be summed up in three words, Justification, Conciliation, and Glory. All three are the subjects of Romans, and its companion epistles, Corinthians and Galatians. The Thessalonian epistles also bring in the future glory in connection with the coming of our Lord. The revelation of the mystery does not involve a reconsideration of these great doctrines, but assumes them, amplifies them, glorifies them. As they were all given to Paul after his separation from

the rest, and in preparation for the secret economy about to be revealed, they are incorporated in it.

JUSTIFICATION

The grand doctrine of justification is not repeated in Ephesians, rather it is recognized. In the panoply provided for us in our conflict with the spiritual forces of wickedness among the celestials is the cuirass of righteousness (Eph. 6:14). True, this is composed of our actual conduct. But apart from the enjoyment of justification such conduct is impossible.

Philippians, the companion epistle of Ephesians, written to correct the conduct of those who come into the light of the mystery, clearly sets forth our connection with justification. There Paul eagerly grasps this grace. He had striven to attain to righteousness under the law. But now, "Things which were gain to me, these I have deemed a forfeit because of Christ. But, to be sure, I am also deeming all to be a forfeit because of the superiority of the knowledge of Christ Jesus, my Lord, because of Whom I forfeited all, and am deeming it to be refuse, that I should be gaining Christ, and may be found in Him, not having my righteousness, which is of law, but that which is *through the faith of Christ,* the righteousness which is from God for faith" (Phil. 3:7-9). Here we find the aged apostle, who doubtless apprehended the mystery as no one else ever did or could, resting on the firm foundation of justification by faith. It not only fails to conflict with the latest revelation, but is in fullest accord with it. It supplies the only basis on which it can be built.

THE CONCILIATION

Romans records the great truth that God's attitude toward the nations has changed since Israel refuses to convey His blessing to them. God is conciliated to all mankind. Those who receive this are reconciled (Rom. 5). Second Corinthians deals with the ministry of the

conciliation (2 Cor. 5:18-20). It is our point of contact with the world, for our feet are to be sandaled with the readiness of the evangel of peace (Eph. 6:15). It also is a secret, "the Mystery of the Gospel" (Rom. 16:25). The Colossians had accepted it and were reconciled (Col. 1:21). Eventually it will be enjoyed by the whole universe (Col. 1:20).

In Ephesians this truth is amplified to accord with the mystery. Those near (the Jews) and those far off (the gentiles) are reconciled with God in one body (2:16). To both He preaches "the evangel of peace" (2:17). Even the Israelite was shut out of the inner courts of the sanctuary and could not enter the temple building. Only the chief priest could enter the holiest of all. So that this evangel of peace, this conciliation, now has a message for them as well as for the nations. Both are brought nigh, in spirit, into the very Presence of the Father (2:18).

FUTURE GLORY

The rendering "who first trusted in Christ" (Eph. 1:12, AV) has practically eliminated all reference to the Lord's coming from the Ephesian epistle. Change "trust" to "expect" or even "hope," as the Revisers have it, and we have an important link which connects the mystery with the advent of our Lord as revealed in the Thessalonian epistles. It was the Circumcision who first trusted in Christ, not the nations. And of these Paul was among the last, not the first. But he and the believers among the nations expected the return of Christ before His coming to the earth. They had a prior expectancy. This is revealed in Thessalonians.

Peter and James and John show conclusively, by their epistles, that they never received the truth contained in Paul's writings. The advent of our Lord for them was just the same as the prophets had foretold, and our Lord had predicted, and as they themselves had proclaimed in the Acts. It was to be a glorious manifestation to His

people Israel, resulting in the millennial Kingdom. Such an expectation leaves no place for a celestial destiny such as Ephesians unfolds.

But those to whom Paul had gone with his evangel did not expect to wait until Messiah should come in glory to the Mount of Olives. Paul had said to them *by the word of the Lord,* that they would be assembled to Him (2 Thess. 2:1) when He shall be present in the air *before* His wrath is visited upon the earth (1 Thess. 1:10; 4:15-18; 5:9). That it was "by the word of the Lord" shows that it was one of those truths which enabled him to speak of "my evangel," and so is included in the third item of the mystery. This surely was a "promise in Christ Jesus, through the evangel" of which *he* became the dispenser (Eph. 3:6, 7).

The nations are now joint partakers of this promise (Eph. 3:6). But were they not joint partakers when Thessalonians was written? The key lies in the title used. It is the coming of the *Lord* (not Christ). Peter makes this distinction when speaking to Cornelius. "Of the word He dispatches to the sons of Israel, bringing the evangel of peace through Jesus *Christ* (*He* is *Lord* of all), *you* are aware." Here we find the nations connected with Him as *Lord,* just as in the prophets they are connected with Adonai, and not Jehovah. So we find that *Messiah,* or *Christ,* is connected with Israel. At that time the nations, in flesh, were *apart from Messiah,* or *Christ* (Eph. 2:12).

In keeping with this lower plane of blessing, the Thessalonians were told of the coming of the *Lord* to the air (not heaven). The fifteenth of first Corinthians adds to our knowledge of this event. It initiates us into the secret of the resurrection. In it we are told that our bodies will not only be *raised,* but *changed*—changed to a celestial body. Why is this? Philippians supplies the answer: Our realm has all along been in the heavens, out of which we are awaiting a Saviour also, the Lord,

Jesus Christ, Who will transfigure the body of our humiliation, to conform it to His body glorious. Resurrection, change, ascension, transfiguration, glory.

In describing his ministry the apostle compares himself with Moses. Moses put a veil on his face that the sons of Israel should not see the *consummation* of that which is vanishing. He did not hide the glory from them, but the fact that it was a fading glory. It changed from glory to gloom. Paul's ministry does not do this. It leads in the opposite direction. It is continually gathering new glory. "Now *we* all, with uncovered face, viewing the Lord's glory as in a mirror, are being transformed into the same image, from glory to glory, even as from the Lord, the spirit." (2 Cor. 3:18).

So it was with our precious expectation. It began in *grace.* All were to be snatched away, whether watching or drowsing (1 Thess. 5:10). It will change our bodies from soilish to celestial at the sound of His trump. But even celestial bodies vary in glory. There is one glory of the sun, and another glory of the moon, and another glory of the stars, for star excels star in glory (1 Cor. 15:41). Not content with mere celestial glory, we are to excel the very sun itself, even as the glorified Christ outshone its Syrian noonday brilliance when Paul first met Him on the Damascus road. We are to be transfigured into the body of His glory.

Some expositors do not believe there is any secret in this epistle at all because Paul assured the Ephesians, on his last visit to them, that he did not shrink from informing them of anything which is expedient (Acts 20:20). The last word is usually rendered "profitable" in this passage, though the Authorized Version itself often translates it "expedient" (John 11:50; 16:7; 18:14; 1 Cor. 6:12; 10:23; 2 Cor. 8:10; 12:1). This word is the key to the fact that the secret was withheld until after Paul's imprisonment and the setting aside of Israel. So long as God was still dealing with the nation

of His choice, he could reveal much of His grace to the nations in preparation for the transcendent revelations which were to follow. But it would have been most confusing and unwise, as well as unfair to Israel, to announce the new administration while the hope of the Kingdom was still held out to them. Paul could not reveal this secret when passing by Ephesus, and it is for this reason that he qualifies his statement by this expression; he did not inform them of everything, but everything *which is expedient.*

A little later, in the same discourse, he almost repeats himself. He did not shrink from informing them of the entire *counsel* of God (Acts 20:27). God's counsel is always distinctly limited to His public revelation. When the Pharisees and those learned in the law repudiated the counsel of God for themselves (Luke 7:30), they were concerned only with what was open to all. They could not reject a divine secret which had not been revealed. So Paul fully expounded so much as was due of God's counsel. The secret was not yet due. It was not yet true. In Acts Paul takes the believers up to it. In Ephesians he takes them through it.

This question resolves itself into a simple matter of faith. Shall we believe both Acts and Ephesians, or shall we pit one against the other and thus destroy both? Ephesians refers to a later time. There Paul says it is a secret. Faith immediately concludes that he did not make it known before. Faith then examines his words in Acts and finds that he did not claim to divulge the secret then, but was speaking of the truth which was applicable to that era.

In order to prepare the believers among the nations for the secret it was expedient that they be fully informed of God's dealings with Israel and the nations up to the time when the mystery itself could be made known. While Israel was apostatizing they lost their hold on God's counsel. They were being prepared for

dismissal. But the believers among the gentiles were taken into God's confidence as far as possible under the circumstances. This is what Paul speaks of on his last journey past Ephesus.

To sum up: The "mystery," or secret, of the present administration is not the revelation of "the one body," sometimes called "the mystical body" of Christ. It is concerned with this in one of its three aspects. It changes it from a body with members of various rank to a joint body with two groups of equal rank. After the revelation of the celestial allotment for those associated with Paul's ministry, the status of the nations, or gentiles, is changed from subordination to the Circumcision to full equality. Together, both groups of believers are raised to the highest place in the universe. "To Him be glory in the ecclesia and in Christ Jesus for all the generations of the eon of the eons! *Amen!*" A.E.K.

(*To be continued*)

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RECONCILIATION AND MISSIONARY WORK

While it has been said that our teaching that all will eventually be reconciled to God, would tend to make missions unsuccessful, this, in actual practice, is not so. To the contrary, it has helped missionaries in parts of the world where the worship of their ancestors is a tradition. Former missionaries, teaching the doctrine of eternal punishment, had been told that, if their ancestors were lost, they themselves did not desire to be saved.

THE ANTITYPE, MESSIAH
(ISAIAH 42:1-17)

THE BEGINNINGS OF THE WORK OF MESSIAH, as Ieue's Servant, are now to be given. They are stated in general terms, up to 42:17, in contrast to chapter 49 where we will find Him entering the work in person.

Here in chapter 42, the glories and the results of Messiah's commission are based upon and supported by those who have become types of Ieue's activity. Hence in the passage before us the types serve the purpose, not only of indicating the coming of the Messiah, but, in the case of Abraham, of insuring His arrival. The whole course was ordered and selected by the God and Father of Messiah. It would not have arisen otherwise, for, even from Abraham there would not have been any Israel except as Ieue purposed it and introduced His power in giving Isaac as a son.

However involved Jacob's descendants became in idolatry, and their involvement was sufficiently extensive to return them to Babylon, they were Ieue's witnesses against idolatry, and this they remain to this day (43: 10, 12; 44:8). Some sons of Israel became most notable in their witness to Nebuchadnezzar by flatly refusing to take part in Babylon's idolatry. Daniel and his companions are the great example.

In spite of all their delinquency, Jacob's descendants remained Ieue's witnesses against idolatry, and within the nation there was ever that core of faithful Israelites, the remnant, whom Ieue preserved for Himself. These provided that element in the nation which called for a

deliverance of Ieue's people through Cyrus, releasing them from the center of idolatry and returning them to the land. Further, this return from the deportation developed, in time, in such a manner as to provide the circumstances into which Messiah would later be born. This looks forward to 49:5, 6.

It is desirable to reach an understanding, in outline, of the book of Isaiah, and it is useful if we are able to attain in our mind Isaiah's viewpoint of the matters which he prophesied. This is possible from a study of the historical books of Kings and Chronicles, when one keeps in mind the details afforded in the book of Isaiah.

A brief outline in our mind becomes particularly helpful in the chapters we have now entered (41 forward). For example, if we stood with Isaiah as he speaks in chapter 41, we would see him looking at the PAST regarding Abraham, Jacob and Israel; then through the then PRESENT, with the idolatry of the neighboring nations, and Israel much involved in it; then he looked toward the FUTURE, to Messiah's times, both in the first advent (chapters 42 and 49 to 53) and the second advent, when He is in His clothing of honor marching in the vastness of His vigor (63:1).

The prophet first looked at the wisdom of Ieue in the "former things," as also the "coming things," and amidst these he prepared for the "new things." But in addition to these stages, Isaiah also viewed the deportation ahead, and the return therefrom. With the return accomplished, there remained the times forward to Messiah, during which Israel became the self-righteous nation. But Isaiah does not touch upon details of these times, though they are not irrelevant. Rather the prophet is concerned with Messiah's comings. At the close, the prophet has seen Messiah's birth (49:5) and His ministry in Judea and Galilee (49:6; 61:1), as well as later matters related to the reestablishing of God's Kingdom instituted at Sinai.

ANTITYPE PRESENTED

1 Behold My Servant! I am upholding Him.
My Chosen! Accepted by My soul!
I bestow My spirit upon Him,
And He shall bring forth judgment to the nations.
2 He shall not cry, nor make a tumult,
Nor cause His voice to be heard outside.
3 A bruised reed He will not break,
And dimmed flax He will not quench,
For truth will He bring forth judgment.
4 And He will not dim nor bruise
Till He shall place judgment in the earth.
And the coastlanders will wait for His law."

The term *Behold!* directs our attention to the unique character of the Antitype of those who have been roused in the course of Ieue's ways. This word is telling us to perceive in Him the great contrast between what is introduced by the same word in 41:24 and 29. There it startled them concerning the valueless idol-carvings. In Him, we have One Who is altogether fit and worthy for Ieue's service, both in its beginnings and in its consummation.

He is accepted by the soul of Ieue. How impressive is the use of the word *soul* in Ieue's condescension to commend to us His Servant. We hear the strains of the words at Messiah's baptism (Matt. 3:17) and again at His transformation on the mount (Matt. 17:5) when God expressed His delight in Him. The same refrain is in the quotation of Matthew 12:18, in direct rebuke of the decision of the council of the Pharisees to destroy Him (Matt. 12:14). They found no delight in Him. Jesus retires (Matt. 12:15) to avoid them, for He warns His disciples not to be making Him manifest (Matt. 12:16). This was in order to fulfil the next words of Isaiah 42, verses 2 and 3.

Ieue upholds His Servant and bestows His Spirit upon Him. This cannot fail to identify for us this Servant as the same as the One spoken of in Isaiah 11:2, the Scion from the root of Jesse. He is to bring judgment

to the nations and this brings them to the throne of His glory (Matt. 25:31, 32). Yet before that can be, there is to intervene much work by Messiah, the work portrayed in these verses (42:2-4).

Though the words before us really intend that Messiah shall triumph in His Mission, yet the details do not show Him riding on to victory. The words contain a flavor of disappointment in the midst of the element of triumph. We need eventually to connect them up to Isaiah 49. Then we will discern the fuller extent of what His commission holds and involves.

A ministry of the character immediately described would ideally suit a people who were obedient to Ieue, for it shows the tender care and unwearied energy displayed in the love of Ieue's Servant. There is no tumult in His voice, nor is it raised in the face of opposition. He accepts the circumstances as He finds them. This is well detailed for us in the parable in the first two lines of verse 3, of the bruised reed and dimmed flax. Messiah acclaimed to His Father that He had hid things from the wise and intelligent (Matt. 11:25).

The object of Messiah's ministry was "for truth," that is, truth in the lives of the coastlanders of verse 4. But first, judgment will have to be the instrument to effect truth in Ieue's people. Then will truth come through them to the coastlanders.

IEUE ADDRESSES HIS SERVANT

5 Thus says the Al, Ieue Alueim,
Creator of the heavens, Who stretched them out,
Who stamped the earth and its offspring,
Who gives breath to the people upon it,
And spirit to those going in it:
6 "I, Ieue Alueim, call you in righteousness,
And I will hold fast to your hand and preserve you,
And I will give you for a covenant of the people,
7 For a light of the nations, To unclose the eyes that are blind,
To bring forth the prisoner from his enclosure,
And those dwelling in darkness from the house of detention.

In His capacity as Creator of the heavens, Ieue Alueim addresses His Servant, and, in effect, through Him, also the people of the earth. He does this on the basis that He gives breath and spirit to those on the earth. No greater reason or higher authority can be conceived. What a grave affront it is to deny that Ieue is the Creator!

Ieue speaks to His Servant, addressed as *you,* that His call is in righteousness, and that He holds fast His hand. Ieue's Servant has been spoken of at the beginning of the chapter. Yet here is the added thought that God will preserve Him.

GIVEN FOR A COVENANT TO ISRAEL

How fitting are such words of assurance, and especially the last thought as to preservation, in the light of the fact that Ieue's Servant shall be given for a covenant for His people, Israel. This is a key thought to the whole book. It is repeated at 49:8, when matters are moving forward to the climax at chapter 53. This feature ought to have led to the undeniable recognition that He was from the Father, given for a covenant of the people. In fact, this is what the Lord Jesus said as to His exalting (see John 3:13; 8:28; 12:33).

A LIGHT TO THE NATIONS

To the nations, Ieue's Servant is to be a light, a feature to which the aged Simeon referred when present at the circumcising of the Boy Jesus. Simeon was very discerning, distinguishing his people and the nations, and even seeing that the Infant was set for the fall and rising of many in Israel. Isaiah follows with further details which link up to statements made at 35:5 and again in 61:1, and quoted in Luke 4:18 at the start of Messiah's ministry in the synagogue at Nazareth. How plainly did the prophet look to Messiah's ministry, and what assurance Isaiah's word and ministry might have been to Israel, if they had believed!

IDOL-CARVINGS

8 I am Ieue, the Alueim! That is My name,
And I will not give My glory to another,
Nor My praises to carvings.

The name *Ieue* ought to have been a great factor in maintaining His glory before His people, Israel. It ought to have kept them close to Him, for that aspect of the name that He was I-AM-BECOMING, had been explained to Moses, and this indicated Him Who was able to say "*I* AM" (John 8:28, 58) when He was sent by His Father.

It seemed almost characteristic of Israel to seek to give Ieue's glory to their carvings. Jacob in his survey of his sons, preparatory for his death (Gen. 49), appears to have been enabled to discern this grave probability. Dan was the first to introduce idolatry into Israel, and Jacob may well have discerned this when he stated that "Dan shall become a serpent on a way" (Gen. 49:17).

Yet Ieue will not give His glory or His praise to carvings. What a subtle idea it is to insinuate that Ieue ever did this! The human mind has abused itself with this notion, for it lies behind idolatry. Nor has the present religious mind shed the idea, for it is still entertained and exhibited in the images we can see even today.

In the fullest agreement with this as to carvings, Ieue will not afford His glory to any other people than Israel, and to this end are they being tested in the crucible of humiliation (Isa. 48:10, 11). Abraham was shown a partial picture of this testing when darkness fell on him (Gen. 15), and with the ensuing twilight, he perceived a smoking stove and torch of fire amidst the severed parts of the heifer, the goat, and the ram. In these details the years in Egypt were pictured.

The name, Ieue, enshrines the full compass of His ways in the eons, and Israel is an integral factor in the unfolding of the eons.

PREDICTIONS

9 The former things; behold, they came!
And the new things will I tell.
Ere they are sprouting, I will announce them to you."

The "former things" (41:22) which Ieue introduced were concerned with Abraham and Israel. Without any announcement, Ieue then instituted factors into history which now in the passage before us are seen as issuing in the Antitype. Who, of the nations, were aware of Ieue's intention as Abraham followed Ieue's command, "Go"?

The "coming things" (41:22) had to do with Cyrus and the release from Babylon through him. These things are being more specifically defined in the chapters of Isaiah we are now considering. Yet the release of Ieue's people from the deportation, at this point still unrealized, had been required right from the day when Isaiah began to speak in the days of Uzziah.

"New things" (as stated here and again at 43:9) were to be announced. They are still in view at 48:6. While they complement the "former things," they have a certain distinctness, viewing as they do the propitiatory work which the Antitype will engage in, as He reaches toward the triumph of His mission. We shall be looking into this aspect more fully when Messiah, in person, speaks at chapter 49.

PRAISE IS TO OCCUR

10 Sing to Ieue a new song,
And His praise from the ends of the earth,
Those going down to the sea, and its fullness,
The coastlands, and their dwellers.
11 Elated is the wilderness and its cities,
The environs with dwellers so somber.
And jubilate shall the dwellers of the crag;
From the summit of the mountains shall they yell.
12 They shall give glory to Ieue,
And His praise in the coastlands shall they tell.

It is the "new things" that bring forth the new song.

These new things, that is, His propitiatory work, will ultimately lead to the establishment of Israel in the land, and of Messiah's Kingdom. Then will the praise of Ieue arise from the ends of the earth, from the fullness of the sea, and from the dwellers of the coastlands.

Then it is that the features of the lands, the wilderness and cities, and the environs, once somber, shall be elated. Jubilation shall arise from crag and mountain summit, but not in the same manner as when it had come from the fane heights. Now all shall give glory to Ieue, and in the coastlands shall they tell of His praise.

ANTITYPE PRESENTED

13 Ieue Alueim as a master shall fare forth,
As a man of war shall He rouse jealousy.
He shall shout. Indeed, He shall shriek.
He has the mastery over His enemies.

In the skeleton of the passage, this verse parallels the presentation of the Servant of Ieue (1-4). The manner of His presentation there is the very opposite to that given here. Ieue's Servant was rejected, maligned and ill-treated, despite the gracious character He displayed. In the future, Ieue will present His Servant, and for this, Ieue is described as a "Master," a "Man of war." Moses speaks similarly of Ieue in his song following Israel's deliverance from the Egyptians at the crossing of the terminal sea. The attitude of Ieue parallels the stirring scenes we find in Revelation when the seven seals of the scroll are being broken and the document of Israel's allotment is to be executed. Then will mankind see Ieue as the Master over His enemies, maintaining the cause of His people, so that they shall enter into Ieue's glory for a thousand years.

ADDRESS BY IEUE

14 Yea, I hushed from the eon.
I will be silent. I will check Myself.
As a bearing woman I will puff up.
I will breathe, and gulp together.

15 I will drain mountains and hills,
And all their herbage will I dry up.
And I convert streams into arid areas,
And the marshes will I dry up.
16 And I will conduct the blind in a way they do not know,
And in tracks they do not know will I cause them to tread.
I will convert darkness before them into light,
And the perverse into straightness.
These things I do for them,
17 Nor do I forsake them, when they are turned away back.

The hush, the silence, and the checking are but one way of expressing the long period of restraint Ieue has imposed upon Himself with regard to the faithlessness of His people, Israel. So strongly does He feel this restraint that He comes to be as a woman who puffs up in the bearing of her pangs, yet eventually has to breathe and gulp at the same moment. Yes, Ieue will reach the limit of His patience. Then will He take action against them to recover them to Himself. The effects will be seen in hill and mountain without herbage, and in stream and marsh dried up. Such conditions are beyond human ability to resist, much less to produce.

ISRAEL BROUGHT INTO LIGHT

There will also be a salutary spiritual effect, for Ieue will conduct the blind, that is, His people as to their spiritual outlook, in a way they know not. The darkness in which they have trodden He will convert to light, and the perverse thing will He make straight. These are the things Ieue will do for His people, and they will know it is so. A glorious outlook is to come at long last for Ieue's Servants. For Ieue does not forsake His people, but turns them back from their waywardness, in which they have spurned Him.

IDOL-CARVINGS

Ashamed, yea ashamed shall be those trusting in a carving,
Who are saying to a molten image, 'You are our alueim!'

The only possible outcome for those trusting in a

carving must, in the end, be shame! They have ascribed praise to something which always was obviously useless. The praise was wasted on deaf ears, for the idol had no spirit (Jer. 51:17). Thus the praise brought no values to those who offered it. That Ieue's people should, so readily and persistently, be attracted by the idolatrous practices, is a most astounding fact. How greatly it has influenced their pathway and experience! Yet Ieue's hand has ever been extended toward them in faithfulness, to fulfill His promises to the Father, amidst His own glories.

In reaching the full measure of their attraction to other alueim, Israel, in large measure, reverted to that from which Abraham, their forefather, was called. They showed themselves to be as fleshly as were the nations from whom they had been separated; their understanding was darkened to a vast degree. Yet Israel must be deterred from their obstinate adherence to such a ruinous pathway which takes them away from Ieue's glory.

Deportation from their land, and from the place where Ieue had placed His name lay ahead for them, yet the threat of it did not turn them back. As the chapters proceed we find that Ieue's words, through His prophet, regard Israel as though already deported, even stating the means by which their release from Babylon will come, and warning them that Babylon, the center of idolatry, provides no Saviour. What will they be after their return? Will Israel still have an affinity for their idols? Or will they show other fleshly traits?

Sadly, the return from exile, though begun in a repentant mood, gloriously and sincerely expressed by Ezra and Nehemiah, ended in failure. The people soon lost their holy zeal. They needed much exhortation, and this came by the prophets Haggai and Zechariah, who made great efforts to further the worship of Ieue and the provision of the temple.

Zechariah also showed the spiritual currents which

were abroad in the earth, leading from the Medo-Persian to the Grecian dominion. But before that change came about, Israel was thoroughly rebuked by Malachi for their defections from the law, and their doubts about Ieue's love for them. The spirit of resoluteness, which entered by Zechariah's prophecy, was roused again by Malachi, who left them with the day of Ieue ahead, as well as directing them to the Messenger of the covenant, with Elijah coming before the great and dreadful day of Ieue.

From the breakup of Alexander's kingdom came stirring and momentous times, calling for resoluteness. This came in accord with the messages of Zechariah, which indicated great resoluteness by the sheiks of Judah (Zech. 12:5). The Maccabees were resolute to preserve the temple worship. Yet the rivalry between Jerusalem and Alexandria produced the Pharisee and the Sadducee, resulting in the invalidating of the Scriptures by their traditions, and, later, the assassinating and gibbeting of Messiah, the great Antitype, Ieue's Servant. Is this dastardly deed the culmination to which their shame has led? E.H.C.

(To be continued)

STUDIES IN ROMANS

A few copies of the book STUDIES IN PAUL'S EPISTLE TO THE ROMANS, by Pastor George L. Rogers, are still available at $3.95 postpaid. This book contains 652 pages, and is an exhaustive study of the first eight chapters of Romans, including pertinent questions at the end of each chapter, which serve to help the student evaluate his reading. E.O.K.

KETURAH

KETURAH NOT A TYPE OF THE NEW COVENANT is the title of a 59-page booklet by John J. Scruby. Although written in 1946, we still have a few copies left at 25 cents each. We can highly recommend this exposition to all who are interested in this subject. E.O.K.

HEREDITY

The tangled ego that is Me
Is wrought from dim antiquity:
From ancient darkness, grim and great
Suspends the thread that spins my fate.

Into my warp and woof there spins
The hoarded wrong of hoary sins,
The twisted thoughts of tortured brains,
The imprint of a thousand stains.

Yet silken cords of love are there,
Gold threads of joy gleam through despair,
And here a strand of wisdom winds
Its legacy from richer minds.

So formless forces frame my will,
To mould my choice for good or ill;
I lose the pattern of the weave,
I rise, I fall, keep faith, deceive.

And thus the fabric that is Me
Is spun for final destiny.
Darkness behind and dark before,
A web, a maze... And nothing more?

Before His loom the Spinner stands,
He holds all threads in His strong hands
And weaves the vesture of His choice,
So I will wear it... and rejoice.

Cecil J. Blay

A FRAGMENT

To grow in Grace—this is the secret spring
Of daily life that makes our fellows blest,
For Grace, though in itself no common thing,
Yet in life's common things doth shine its best.

Cecil J. Blay

EONS AND WORLDS
A PRELIMINARY OVERVIEW

May I plead with those who seek to teach the truth of the eons to avoid reasoning of all kinds? We do not need its aid. Error must depend on torturous processes of illogical minds in order to defend itself. Truth is direct. Reason is indirect. Error appeals to unreasonable deduction founded on prejudice, not facts. Reason robs us of God's revelation. If *aiōn* sometimes means a *limited* and sometimes an *unlimited* time, then we need a pope, or a church, or human tradition to tell us what it means in each case, and divine inspiration vanishes, and is replaced by corrupt human mentality. If our critics had a sound mind, they would see that they also are modernists, denying God's revelation, and substituting man's imagination. *A.E.K. in Unsearchable Riches*

(Vol. XXVII, page 175)

TIME HAS MANY ASPECTS

AUGUSTINE said, as long as no one had asked him what *time* was, he felt he knew; but if someone asked him, then he did not know how to tell them, the reason being that *aiōn, kairos,* and *chronos* all have something to do with *time.* But what *is* time? Is it always the same everywhere?

The planet Earth makes a diurnal revolution each twenty-four hours, and passes once around the sun every 365¼ days. Thus on the planet Earth a man would be sixty years of age after sixty revolutions of

the earth about the sun. Yet on the planet Jupiter our man of sixty would be approximately five years of age since Jupiter takes almost twelve years to make one revolution. But on the planet Uranus our man of sixty would have to wait twenty-four years more before he would be even one year old, since Uranus takes eighty-four of our years to make one revolution. If sixty earth years are the equivalent of five Jupiter years, and are less than one Uranus year, we will agree with Peter that "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8).

If Augustine's problem was not puzzling enough, what Hippocrates said may puzzle even more. Can you make out what he meant when he said, "Time [*kairos*] is that in which time [*chronos*] exists; but time [*chronos*] does not allow for much time [*kairos*]."

Now that you have had some time to think about time, it is time for us to indicate what he was saying. You will have noticed that he was using two different words for time. *Chronos* is clock-time, *kairos* what is opportune within measured moments of clock-time.

In our Keyword Concordance *chronos* or *time* is defined as *duration* (in its extent Rom. 16:25, or a particular point in its course Matt. 2:7, or in the sense of delay Rev. 10:6; page 305). *Kairos* or *season* is defined as "a distinct portion of time having special characteristics, an *appointed time,* an *era,* an *occasion,* a *period*" (page 261).

Time is asymmetrical. It does not run backward, only forward, for He is saying, "In a season [*kairō*] acceptable I reply to you, And in a day of salvation I help you." Paul drives home the salient point of the event-meaning *occasion* (*kairos*) in which opportunities are afforded within the moment of clock-time (*chronos*). "Lo! Now is a most acceptable era [*kairos*]! Lo! Now is a day of salvation!" (2 Cor. 6:2).

The next step will take us from the temporary (pros-

kairon) or limited period of time to *eonian* time, the longest segment of time known in the Scriptures. Hence an understanding of the *eons* will enable us to see the exquisite relation between what is "being observed," which is *temporary,* and what is "not being observed," which is *eonian* (2 Cor. 4:18). Further, by distinguishing between the *eonian* and the *ultimate,* we will observe how they *merge* to the eye of faith as each moment of eonian time is seen to contribute to His ultimate.

The old-fashioned hand-held parlor stereopticon may be used as an illustration. There were two pictures side by side on one card. By sliding the card holder along the arm to which the card was attached, the observer reached a point where the double pictures dissolved into a single view with a three-dimensional depth. A like effect may be arrived at by seeing the eonian and the ultimate merge, thus allowing the viewer a stereoptical depth perception of God's eonian purpose.

This outcome of the God-directed historical process may be unwittingly reflected in the dome of the United States Capitol of Washington, D.C., where we find this inscription. "One God, one Law, one element, and one far-off Divine event to which the whole creation moves."

DISCORDANT RENDERINGS

In consequence of the royal commands the translators of the AV tended to be too complaisant and compliant to the king, hence they rendered such words as Hades and Gehenna wrongly as *hell, aiōn* and *aiōnios* improperly as *world, eternal, everlasting.* This work was done at a time when the exercise of genuine scholarship was difficult, if not impossible, and thus their theological bias impelled the translators to incorporate into their version words which have no warrant in the Greek, hence no counterpart in the thought and truth of the Original.

The English Revisers were under a similar handicap and, as has been said by others, the true translation is

not to be found in the text but in the margin. Much more could be said in this vein, and said in sorrow and not in spite, since good men succumbed to pressure, thus producing a work below their abilities. The RV is a vast improvement over the AV, yet not as good as the text and the translators could have made it. It has been well said that "the Greek can draw a clear line where other languages can only make a blot."

We are particularly perturbed at the treatment by the AV and RV of the key words *aiōn* and *aiōnion,* or *eon* and *eonian.* The margin of the AV and RV admit that *eon* denotes *age.* If, however, it also means "world," why should the plural be rendered "forever," and the adjective "everlasting"? It is surely manifest that any word should carry substantially the same central significance in all of its modifications. Why render the noun "world" in the text and *age* in the margin? Why render "forever and ever" in the text and *age of ages* in the margin? Why render the adjective "eternal" and "everlasting"? Is this a faithful translation, or is it theological proclivity? A word that can mean anything means nothing.

One particular error that is indefensible is the phrase "forever and ever." If "forever" means endlessly, the addition of "and ever" is tautological and meaningless. If, however, "forever" does not carry that connotation, then the additional "and ever" cannot impart such a meaning. This rendering is a theological contrivance which is defendable neither on linguistic nor philological grounds. Since the phrase contains two plural nouns, it should be translated ages of ages, or *eons of eons.*

We shall consult the Scriptures of the New Testament for the occurrences of *eon,* singular and plural, and by a careful canvass of the context be enabled to categorize as follows: what was said to be before the eons, what is said as to the making of the eons, what should be the

bare minimum number of them to square with what is said of them, what their relationship is to the word *world,* what is said as to their consummation and conclusion, and how endlessness is set forth in His Word. Our assignment is one which only God Himself can carry out: how to pull down reasonings without pulling down the reasoner (2 Cor. 10:4, 5).

OBJECTORS SHOULD DEFINE THEIR DISCORDANT TERMINOLOGY

If there are those who would inveigh against our attempt to expose what objectors claim are "assured results," "sacrosanct deductions," or at best "innocent archaisms," we respectfully dissent. We would rather encourage those who fear God more than man to give themselves to this task of grasping God's tremendous truth enshrined within the words under study, exactly as given by *Him* and as meant by *His usage* of them.

When we have finished our study, we shall find ourselves able to believe and to explain these words. Hence we feel it is incumbent upon the objectors to explain: *What do the following inspired expressions found in the Original mean?*

The end of the eon (Matt. 24:3)
The ends of the eons (1 Cor. 10:11)
The end of the eons (Heb. 9:26)
The eon of the eons (Eph. 3:21)
The eons of the eons (Rev. 11:15)

The renderings "forever" and "forever and ever" do not *illuminate* the meaning of these words. Instead, they obfuscate and *becloud* the inspired meaning of the terms. Scholars of Hebrew and Greek should know that there is no word in these languages to correspond to our word "eternal." The terms "for ever," "eternal," etc., are commonly used among us to mean "absolutely unending." But this cannot be the case in the following

AV renderings: Jonah was in the sea for ever (three days) 2:6; a slave serves for ever (his lifetime) Exodus 21:6; the Temple stands for ever (400 years) 1 Kings 9:3.

Examples of Scripture usage, but theological rendering, are too many to list. But these may suffice and serve to set the stage for the needed extensive study of this crucial key word. The adjective *eonian* is derived from the noun *eon*. As the noun *eon* denotes an age of limited duration, so the adjective *eonian* must mean a limited period corresponding to it.

Gehazi's leprosy was to last "for ever," yet it ended at his death (2 Kings 5:27). The land of Canaan was to be an "everlasting" possession to the Jews, yet they were dispossessed from occupancy for centuries (Gen. 17:8; 48:4). The priesthood of Aaron was "eternal" (Num. 25:13), yet it has been abrogated. The hills are "everlasting" (Gen. 49:26), yet they are to be brought low.

When we shall have finished the parts in this series of studies on this critical concept, we shall better know what to do with all these passages, and perceive how they are fitted into His divine calendar under the three heavens and earths already studied (UNSEARCHABLE RICHES, vol. LIX, pages 133-141).

THE EONS IN GOD'S WORD

This truth concerning the eons, as articulated in God's Word, is of such momentous import that any attempt to reproduce the terminology of the Original becomes awesome in its responsibilities. No furtive finger should intrude, no vagrant thought invade; no theological bias should warp, no mind not sharply honed should be allowed to hinder any student who desires only to know what God says in His Word—exactly, accurately, literally.

The truth concerning the part *the purpose of the eons*

plays when it is seen in its inspired context, opens to our minds useful paths of seldom traversed truth. But the place of *the eons in God's purpose* has hitherto been concealed from us by faulty translations. The student who possesses a concordance and knows how to use it can get at the facts, but the reader of our revered King James or Authorized Version is left to the mercy of the translators. It was years before Dwight L. Moody discovered the value of the concordance as a tool. It afterwards became one of his three most prized possessions: his Bible, his concordance and his topical textbook. Let us see what answers we get from the ANALYTICAL CONCORDANCE TO THE BIBLE, by Robert Young (22nd American Edition, Revised).

Our problem (which was posed for us in UNSEARCHABLE RICHES, vol. LIX, page 93) is as follows: We wish to untangle the apparent contradiction between "end of the world" (Matt. 24:3) and "world without end" (Eph. 3:21). Since there can be no actual contradiction in God's inspired Original, we know that this is only an apparent discrepancy. Since we learn by doing, we will do well to follow the steps set before us in this lesson.

HOW TO DO IT THE HARD WAY

Using Young's concordance as a dictionary, we turn to "W" beginning on page 1073. Going down the third column looking for our reference under the keyword WORLD, we find Matthew 24:3 under this heading: "6. *Age, indefinite time, dispensation, aiōn.*" From this information we have learned that "world" should be *age* in this passage.

But where is our other reference? We keep on looking until we come to the second column on page 1074 where we find Ephesians 3:21 under "WORLD, (standeth, beginning of the, without end)—". Farther down we find: "5. *Of the age of the ages, tou aiōnos tōn aiōnōn.*" With this information our verse reads: throughout all

ages, of the age of the ages [instead of "world without end"].

Now we will have to check up on the term "throughout all ages." By consulting the concordance on page 21, column two, under the keyword AGES, we find that the first "ages" in Ephesians 3:21 is *geneai, generations.* With this added information our verse reads: throughout all generations of the age of the ages.

Confusing? No, we have come a long way toward resolving our problem, though we have much more to look up and much more to learn about this key concept to God's Divine calendar. Remember, "The journey of a thousand miles begins with one step."

The student who uses this concordance (or Strong's EXHAUSTIVE CONCORDANCE OF THE BIBLE, or Wigram's ENGLISHMAN'S GREEK CONCORDANCE OF THE NEW TESTAMENT) will have the Greek letters transliterated for him; that is, the Greek characters will be put into familiar English equivalents. We now know that our Greek word in Matthew 24:3 and Ephesians 3:21 is *aiōn.*

Let us take the next step. The last page of the words under "Z" is 1090. Then we find page 1 again, which begins an "Index-Lexicon to the Old Testament," and on page 57 an "Index-Lexicon to the New Testament." For the time being this is what we want. Let us see what it can tell us that will help us.

Here we find all the Greek words of the New Testament arranged alphabetically and spelled out according to the transliterated manner mentioned before. On page 57, in the fifth column, we find *aiōn* and listed under it (in alphabetical order) all the ways in which this one Greek word is translated in the AV. The number following each rendering tells us how many times it occurs. By turning up each of these words and looking until we find our word *aiōn,* we shall have all of its occurrences. Under *aiōn* on page 57 we also find *aiōnios,* the adjective. Let us gather together what we know as of now.

aiōn [noun]	*aiōnios* [adjective]
age 2	eternal 42
beginning of the world 2	everlasting 25
course 1	for ever 1
eternal 2	
world 32	etc. etc.
world began 1	

This information is invaluable to us for understanding other related and important subjects. But it will do us little good if it remains only in the concordance.‡ It must be transferred to the margins of our Bible, unless—that is—we have the latest CV*. By turning up each passage and marking each as *aiōn* or *aiōnōn,* singular and plural, or as *aiōnios,* adjective, and in the combinations found in the Original, the student will learn what these words mean by the way they are used.

HOW TO DO IT THE SENSIBLE WAY

"Age" may do for the singular noun, and "ages" for the plural noun, but we face a problem with the adjective. We can resort to the circumlocution of "age-lasting" or "age-during," as some versions do, but we shall have to add words not found in the text. The simplest solution is to convert the Greek *aiōn, aiōnōn,*

‡ J. B. Smith, GREEK-ENGLISH CONCORDANCE TO THE NEW TESTAMENT, A Tabular and Statistical Greek-English Concordance based on the King James Version with an English-to-Greek Index (Scottsdale, Pennsylvania: Herald Press, 1955), pages 9 and 10, serial numbers 165a, 165b, 166, supply the following statistics.

For the noun *aiōn,* a total of 128 occurrences, rendered: ever (71), world (38), never (6), evermore (4), age (2), eternal (2), miscellaneous (5).

For the adjective *aiōnios,* a total of 71 occurrences, rendered: eternal (42), everlasting (25), the world began (2), since the world began (1), for ever (1).

* Concordant Version, short for CONCORDANT LITERAL NEW TESTAMENT.

and *aiōnios* into the English eon, of eons, and eonian. This eliminates the human element which tends to intrude when translating. This is simply transliteration, which is what the compilers of concordances and some translators have done with other words, such as baptize, ecclesia, amen, hallelujah.

A feature of the CV which some fail to appreciate and others applaud is the transliteration of *aiōn* to *eon,* and *aiōnios* to *eonian.* Thus the reader sees these controversial and much-disputed words as nearly as possible as they are in the Original, hence he has the same facilities as the scholar of Greek for understanding the exact meaning of these terms.

Our Keyword Concordance of 1945, which is a companion volume to the CV, has all the information on *eon, eons* and *eonian* categorized on just two pages (90 and 91). AV renderings (such as eternal, everlasting, for ever, world etc.) are also listed, alphabetically and statistically. How much simpler this is, than the way we have been doing it, digging it out of other concordances, which proved to be a cumbersome, time-consuming, hard way. Using our CV and Keyword Concordance is a time-saving and foolproof method; we will arrive at the same results, without losing our way in the maze of deviant meanderings and discordant terminology in concordances which reflect AV or RV vocabularies.

In the next segment of our study on this subject we shall first demonstrate how the reader can add to the chart of the Three Heavens and Earths which he has already made (UNSEARCHABLE RICHES, vol. LIX, pages 133-141) by supplying evidence for the following:

Eons, what was said to be before they began;
Eons, have a beginning;
Eons, have an end, individually and collectively;
Eons, have a purpose and a King;

Eons, how many there are revealed in His Word;
Eons, how they are associated with the cosmos or world.

We shall approach the study of the usage and meaning of these two words in their tandem relationship: *aiōn* and *kosmos,* or eon and world (Eph. 2:2). F.N.P.

(To be continued)

FROM THE MISSION FIELD

We recently received a yearly report from Bro. M.P.S.Raju in India. We do not have space to include it all, but will endeavor to summarize it for you on this page. Although Rajavaram, where he is located, is not a large place, there are five other villages close by, and meetings are also held in a number of these. About 75% of the population is illiterate, so word of mouth preaching is essential. Only about two and a half percent of the people in India are Christian. Most of the Hindu population bitterly hate Christians and fearful propaganda that Christianity is foreign is being proclaimed everywhere. A temple with high towers has been built very recently at Rajavaram for the so-called god Venketeswara, and worship is tendered and costly gifts offered. Also the people believe that they wash away their sins by a dip in the river Godavari. So we can see that there is a real need for a witness here.

In addition to holding about six meetings each week, Bro. Raju also tours other areas periodically, and supervises a number of regularly held meetings in nearby villages. Another important activity is his Bible Research and Christian Training Institute. A ten month session for five hours each day, with a total of twelve students, is held in a small thatched hut. Because the students are so poor, it is necessary to furnish food and lodging as well as the needed books and materials.

Dr. and Mrs. Raju also maintain a Christian Home for Orphans and Widows. Since Bro. Raju lost his father at an early age, he is better able to understand the need in this area.

Although we have sent what we can from the Concordant Mission Fund, this has been far from the amount needed. Bro. Raju is sponsored by two other friends, one in Germany

and one in Switzerland, and his wife works at a government school to help with expenses.

From the Philippines, Bro. Oblenda reports that he was privileged to attend a conference at which a representative of the Philippine Bible House was present. Since they are at present engaged in making a new translation for the use of the Filipino people, he was glad to have the opportunity to call the Concordant Version to the attention of this man, who in turn promised to bring it to the attention of the translation committee. Please pray about this matter. Bro. Oblenda also tells of visiting a place in the mountains, after receiving an urgent call to go there and help the people, who are hungry to hear the Word of God. To get there, it is necessary to hike eight kilometers. He has also received a tempting offer from another locality, but is reluctant to leave those to whom he is now ministering. He requests our prayers that the Lord will guide him in any decisions he may make.

Remember also in your prayers our other missionary in India, Bro. Iype, all the others in the Philippines, Bro. Heidal in his work among the Chinese, Bro. Fred Johnson in Hopiland, and Sister Dorothy Johnson as she ministers to the children in the public schools of Michigan. Do not forget to pray for Bro. Akpan in Biafra. What has been his fate during the horrible conditions now prevalent there, we do not know. No communication is possible. But he is not out of touch with his Lord, and we, too, are privileged to be in touch with Him through prayer. What a glorious privilege it is! E.O.K.

BALDWIN FELLOWSHIP 1968

The annual Baldwin Fellowship was held this year, July 19-28, at the Grace and Truth Chapel, Baldwin, Michigan. The theme was "the traditions of Paul" with consideration of both what he taught (2 Thess. 2:15) and the example in walk which he established (2 Thess. 3:6). Each day a different chapter from Paul's writings was read and discussed. The various speakers called to our attention different aspects of Paul's ministry, with special emphasis on the evangel committed to him. Through prayer and song, teaching and entreating, praise and thanksgiving, the Fellowship progressed to a further recognition of God's superabounding grace to us all "in times like these." D.H.

GOD'S REMEDY FOR INFIRMITIES

> **Now we are entreating you, brethren... uphold the infirm. (1 Thess. 5:14)**

GOD'S PROVISIONS are always perfectly adapted to our needs, and these in turn are adapted to His glory. So it is with expectation. This gracious gift of God, far from being merely attractive, is desirable and useful as well. Further, it is even more than that. It is a *necessity* for the believer, especially in days such as these. May we learn to appreciate and use this gift of our wise God and Father, and learn to praise Him as we ought, through our precious Lord and Saviour, Jesus Christ.

Today we are considering the fifth practical application of expectation listed by Paul in First Thessalonians 5:12-22. Once again our apostle calls us close beside himself (the word "entreat" means BESIDE-CALL) and presents to us a pattern for our walk which can only be produced in one who has experienced expectation: "Be upholding the infirm."

This nation of ours, which has sought so long for social justice and progress, not only for ourselves, but for those who would be our enemies as well, now finds itself beset with riots, wars, murders and agonizing failures to such an extent that recently we heard a speech which contained a confession that, in most areas we are a sick nation. Yet we are not alone. It is the whole human race which is ailing, and this to an extent never before experienced in the history of the

world. Never before has there been such illness—physical, mental, spiritual.

It is good to note that many are now recognizing man's illnesses, but if we merely recognize the problem and never accept the remedy God provides, we will only progress in our infirmities, tending more and more toward the extermination Paul describes in Thessalonians. Indeed, is this not the dismal outlook for the present wicked eon—an outlook which will surely come to pass.

However, we need not—we may not—we must not share this dismal outlook, for we are not in darkness. No indeed! For are we not told that we are all sons of the light and sons of the day (1 Thess. 5:5) and that we are granted a helmet, the expectation of salvation? For God has not appointed us to indignation, but to the procuring of salvation through our Lord Jesus Christ, Who died for our sakes (5:8-10).

And yet the believer, it would seem, can become infirm no less easily than the rest who have no expectation (4:13), and it is concerning such a believer that Paul entreats us in our passage. We are entreated to uphold or strengthen such a one.

It is this expectation which motivates our assistance, and it must also be expectation which constitutes our assistance. Christ died for my sake who also was then still infirm, still in accord with the era (Rom. 5:6), and He gave me a strengthening expectation, an outlook even more blessed and happy than my former state was miserable and hopeless. Then will I not desire to share this joyous expectation with my brother who has lost sight of the glory ahead and has returned to his former doubts and despondencies?

Further, we who rejoice in the assurance of our expectation are not to deny its healing powers to the unbeliever. Today, the infirmities are increasing everywhere, and where can one who knows nothing of God's

grace find the right prescription for his illnesses unless we are used to help? May we ever be ready with the Word of the Lord; not just ready with our tongues but with our hearts and with our lives so that our expectation may be theirs as well, and thus our health will become their health.

There is nothing to fear in what is ahead for us. The sons of the light are brought forth by the revelation of God's love manifested in His Son. They can daily grow in this light and experience the peace, the consolation, the sobriety, the contentment and the comfort of their expectation. And when we are with the infirm, may we who have come to love His advent (2 Tim. 4:8) uphold them and strengthen them from God's Word (Rom. 14:1). For through such activity is our expectation made stronger.

All of this redounds finally to the glory of God. He has not provided us with baubles and toys, gifts for our amusement and indulgence. Rather He has wisely granted us treasures far more valuable than any which mere man could possibly imagine. He has given us a Saviour, and in Him He has graced us with His love, for the Saviour was His Son. This One, then, He has provided as our Expectation, the Remedy for all our infirmities. D.H.

(To be continued)

TARDY OF HEART TO BE BELIEVING ALL

In response to a number of requests, we have issued a 16 page reprint of this article, which first appeared in Unsearchable Riches in 1941. Using Luke 24:25-27 as a text and the question, "What is truth?" as a basis, the pamphlet develops the thought that *all* Scripture must be believed, including those passages which so plainly state that all mankind will be reconciled to God. It addresses both believers and unbelievers, and has proved to be an approach to this important truth which has been helpful to many. An attractive white cover with blue lettering helps enhance its appearance. Ten cents each, or, in quantities of four or more, 25% discount, postpaid. How many shall we send you? E.O.K.

ACCORDING AS

QUESTION: How can 1 Corinthians 13:12 refer to the present? Surely no one today knows as he is known by God. Such a degree of knowledge is far beyond us.

ANSWER: You are quite correct that no one knows as much as God knows. Neither will they attain to this in the resurrection. That is not the question. It is not the *amount* of knowledge, but the *kind* that is in view. Observe the context. At that time they saw only by a reflection. You have doubtless seen people by looking at their image in a mirror. You might see just as *much* of them in that way as if you met them face to face, but it would be displaced. Those who are not accustomed to a mirror have difficulty even with their own image. Theology, ancient and modern, is full of problems caused by the fact that God gave His earlier revelations to man in this manner. Paul's latest unfoldings are not so *in kind.* They are "face to face," without the intervention of a reflector.

We may recognize *according as* we are recognized. The false idea that ON-knowledge (*epignōsis*) denotes *full* knowledge has led to the further mistake of making *according as* (*kathōs*) an adverb of *degree,* instead of *kind.* When we say that one note is *in accord* with another, we do not insist that it has the same number of vibrations, but that they harmonize. It is not a question of quantity, but agreement. Others (not alone God) do not need a mirror in obtaining a knowledge of us. They see the facts just as they are. Hitherto it was necessary for humanity's good and God's glory that God should reveal only His will, but not His intention. He tested the race in order to get it to expose itself. Hence direct knowledge was withheld. Now this is no longer necessary. He tells us plainly concerning Himself. As we see others face to face, not by reflection, so we may now see God's full revelation, without the disturbing media used previously. **A.E.K.**

THE SCHOOL OF SUFFERING

"EVEN He also, being a Son, learned obedience from that which He suffered." These words form one of the gems of sacred literature, and to the spiritual mind portray the greatness of the Word of Life. They are so phrased as to bring out a wonderful depth of meaning.

"Even He also, being a Son." Here we have an expression refuting the supposition that suffering could have taught Him nothing which as a Son He did not know already. The writer had been setting forth the filial relation of our Lord to the Father as an evidence of His exalted dignity. He had contrasted with it the lower claims of prophets, priests, and even messengers. His summing up seemed to put Christ at some lofty remove from the conditions of our humanity—to show His essential participation of the infinite, the unchangeable, and the Divine. Then, with bold abruptness, he shows the incarnate Son of God in a state of struggle, endurance, and discipline, that His pure human Spirit may thereby be molded into perfect oneness with the mind of God. Therefore were the words inscribed in the AV:

"*Though* He were a Son, *yet* learned He obedience by the things which He suffered." And the grandeur of it all is, that to the believer, every "though" has its "yet." "*Though* our outward man perish, *yet* the inward man is renewed day by day." "*Though* He slay me, *yet* will I trust in Him." In the same strain, the

prophet Habakkuk exults with Paul and Job: "*Though* the fig tree shall not blossom, nor fruit be in the vines; the labor of the olive shall fail, and fields shall yield no meat; even flock and herd shall be wanting. *Yet* I will rejoice in the Lord, I will joy in the God of my salvation!"

What learning was His! Foreknowing, choosing, feeling. Yet He came. Knowing as God, He came to know as Man. He not only looked down from heaven, but came that He might, as a Man, look up. Well might the centurion exclaim, "Truly, this was God's Son!"

How near He came to our human spirit, sounding all its springs and depths. There was no Eden for Him. It was in the wilderness that He realized the attack of the Adversary, when it seemed as if disobedience would relieve hunger, attract admiration, and secure the kingdoms and glory of this world, while obedience held no reward but oppression, obscurity, suffering and shame. "For in what *He* has suffered, undergoing trial, He is able to help those who are being tried." There was no aloofness in the sympathy of Christ. He came near with touch of love and look of compassion. And there was virtue in touch and look. How He displayed the true dignity of man when "getting hold of the hand of the blind man, He brings him forth out of the village." And what expressiveness there must have been in His look, when, beholding the rich young man, He loved him. Think, too, of that impressive scene at the gate of Nain, where, with look of compassion, "approaching, He touches the bier." There indeed was sympathy, and power to help.

The things which He suffered called for the school of Nazareth. And so, in village obscurity, without miracle or sign, He patiently waited, and learned in quiet obedience. Lost to the sight of the great world, willing to be forgotten, He bore with all the stigma of such a life. Yet Nazareth was the best school for Jerusalem.

Do we complain of lack of recognition? Do we yearn for an audience of interested listeners to the whole truth of God? Think of Nazareth, and learn the lesson of contented forbearance. Through all the discipline we may hear, though faintly, the distant throb of God's triumphal music. And so we wait, even for His Son from heaven.

All the way through, from Nazareth onward, our Saviour learned in a sphere of suffering.

> "Cold mountains, and the midnight air
> Witnessed the fervour of His prayer."

Days of toil and weariness, shadowed often by scorn and ingratitude, yet He held on His way, for to Him the will of God was best.

And for all who would have the mind of Christ, such discipline is necessary. Only thus can we advance in heaven's school. Unbroken pleasure and prosperity would leave us in ignorance of the highest and best in God's sight. And because we are sons, we must thus learn. Not for us the purple, and sumptuous fare, if we would be like Him. Our God will give us joy, but we should let it come from Him. It is sweeter and better that way. Even Christ pleased not Himself. And, "being rich, because of you He is poor, that *you*, by His poverty, should be rich."

Here was obedience, indeed. Love impelled, and grace effected, the great transition from riches to poverty, that we might be lifted to those high, celestial courts, so royally graced by His presence. And since it became Him, so to stoop and learn, it becomes us in lower measure to learn the needful lessons of obedience. To obey is not easy. It is difficult to keep the demands and claims of our nature in subordination to the great purpose of our spiritual being. The wiles of the Adversary, too, are so many and so subtle, that were it not for suffering in some form, we would fall an easy prey to his devices.

It is the privilege of our position to be learners in the school of God, where all the lessons are adapted to individual requirement. And there is always point and purpose in such instruction. What is called for in the learner is the perception of divine purpose in the ordeals of life. Detachment from the merely human in all its phases, with thought and sense alive to God, is the desirable lesson of all our days of discipline.

> Now, the school of many stages,
> Toilsome, tedious, strange and long;
> Then, the joy of glorious ages,
> Crowned with Love's own victory song.

It was thus with men of old: With Joseph in the prison, and with Job beside his ruined home. John, the exile in Patmos, and Paul, prisoner at Rome, were lonely souls whom the fires of suffering tempered to noble purpose, to an appreciation at close range of the things of God.

Above all, think of Christ's utter detachment from the foibles of humanity. Yet how real His sympathy and understanding, how grand His self-renouncing love, "that cared along for needs of others, never for its own." And how near He came to the plain man. The man himself was always His great objective. External trappings held no charm for Him. His powers were used for human need in all its urge and stress. See how, at Bethesda, He breaks in on the selfishness of the world. The cripple had just declared his friendless state: "Sir, I have no man to put me into the pool, for while I am coming, another steppeth down before me." Then, without any display or palaver, the great Physician says, "Rise... and walk!" Here was sympathy and power in perfect union.

Well may Paul entreat us by the gentleness and self-forgetfulness of Christ. And, even as He learned in the school of suffering, the blessedness of perfect obedience to the will of God, so may we, in humbler measure, be

instructed by the arrows of adversity. "Whom the Lord loveth, He chasteneth." Such a thought takes the sharpness from the dart, and imparts the insight which discerns through all, a purpose tinged with triumph.

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YOUR ACCOUNT

"Not that I am seeking for a gift, but I am seeking for fruit that is increasing for your account."
—Philippians 4:17

In Luke 12:15, our Lord speaks to us with this timely warning: "See and guard against all greed, for one's life is not in the superfluity of his possessions." In the Concordant Commentary, we find a note on this verse, which reads as follows: "A telling truth which would do more to ameliorate the ills of humanity than all government, were it heeded, is embodied in the phrase, 'the superfluity of his possessions.' Life does not consist in having but in being. The moment that our possessions exceed our needs they become a burden. The only place that treasure can be safely and sanely deposited is in the heavens."

Christ had this to say also on the subject of material possessions, in Matthew 6:19: "Do not hoard for yourselves treasures on earth, where moth and corrosion are causing them to disappear, and where thieves are tunneling and stealing. Yet hoard for yourselves treasures in heaven, where neither moth nor corrosion are causing them to disappear, and where thieves are not tunneling nor stealing; for wherever your treasure is, there will your heart be also." If we look closely at the context of Philippians 4:17, we will see that the Apostle is talking about the matter of giving and getting. He was not seeking for a gift; rather he was seeking for fruit for their account.

May we as believers not seek to amass a great number of material possessions or a great deal of money in the bank for our future "security," but let us instead be concerned with our account up there—the only safe place where we can deposit it. For if we have riches stored down here, they may so easily be taken from us at any moment. Let us rather rely on God and not on the dubious and fleeting advantage of worldly riches. God is tendering us all things richly for our enjoyment. When we contribute our wealth to the work of the evangel, we are treasuring up for ourselves an ideal foundation, for that which is impending, and we get hold of life really. 1 Timothy 6:18, 19. D.M.J.

MEANWHILE, STUDY, SERVE, WORSHIP

In Southern California I teach a Monday evening class located in the San Fernando area. Among those who attend is a not yet teenage lad. He makes sure his school homework is done so that he can come with his mother and learn the lessons being taught. On my portable easel I sometimes write Hebrew and Greek words which underlie scriptural English words we may be investigating. After class this eager student shows me his notebook in which he has copied a recognizable approximation of what I wrote.

He is a serious, thoroughly human young boy whose love of books I am encouraging by supplying him with good books he can read now, and some that he must grow up to. The other evening I surprised him with his own copy of a Greek New Testament. In its front covers I put a note I wrote to him and read to the class with his permission.

You hold in your hand a Greek New Testament, a book which contains more truth and wisdom than can be found in all the books of men in all the libraries of all the world. Man's writings are devitalized, while God's writings are God-breathed (2 Tim. 3:16). Let me share with you the eloquent words of a formidable scholar, Chr. Wordsworth, from his Preface to Volume I of his two-volume work on the Greek New Testament.

"The best instrument of Education is Holy Scripture in its original language. The Bible alone of all books in the world addresses itself to the whole man. It exercises his memory, strengthens his reason, controls his passions, informs his judgment, regulates his conscience, sanctifies his will, enlivens his fancy, warms his imagination, cherishes his affections, stimulates his prac-

tice, animates his faith, quickens his hope, and enlarges his charity (p. xiv) ...

"Some have disparaged the style of Scripture as barbarous; and others have apologized for it as the work of illiterate and unlearned men. But surely these notions concerning it are very erroneous. The diction of Scripture, it is true, is not the language of any other composition in the world. The Greek of the New Testament is not the Greek of Xenophon, Plato, or Demosthenes. It is a language of its own. And we need not scruple to affirm, that, in precision of expression, in pure and native simplicity, in delicacy of handling, in the grouping of words and phrases, in dignified and majestic sublimity, it has no rival in the world.

"The more carefully it is studied, the more clearly will this appear. ..Every sentence—we might almost say every phrase—is fraught with meaning. As it is in the book of Nature, so is it in the pages of Holy Writ. Both are from the same Divine Hand. And if we apply to the language of Holy Scripture the same microscopic process, which we use in scrutinizing the beauties of the natural world, and which reveals to us exquisite colours and the most graceful texture, in the petals of a flower, the fibers of a plant, the plumage of a bird, or the wings of an insect, we shall discover new sources of delight and admiration in the least portions of Holy Writ, and believe that it may be one of the employments of Angels and beatified Saints, in another state of existence, to gaze on the glorious mysteries of God's Holy Word" (p. xxiv).

Not to make this note too long, let us simply say: God has spoken. His Word is the only revelation of Divine light and life and love. Nothing can compare with a close acquaintance with His will and a clear apprehension of His grace.

As we have already said, All Scripture is inspired by God. "Since the Spirit imparts life, we understand

that the Sacred Writings are superior to other literature in the same way as God's living creatures surpass the inventions of man. The Word of God is living; man's writings are dead. As, in nature, God alone can bridge the gulf between the organic and inorganic or living and non-living, so He has given us His words, which are spirit and are life, and which alone can impart life to dead humanity. No other book has the vivifying power of the Book of books" [A.E.K. in his introduction to CONCORDANT GREEK TEXT].

If I can assist you in any way, please feel free to call on me. You are in my heart, on my prayer list, and compassed by my love which He shed abroad in our hearts by His holy Spirit so that we could love each other, support each other, encourage each other, entreat each other, forgive each other, until He returns to finish in us that good work which He began in us—conformity in character and in conduct to Christ, as well as a transfiguration which will change this body of humiliation into a body like unto His own, glorious. May that day come soon. *Meanwhile, study,* labor, learn, think, weigh, examine, *serve, worship* the One Who loves us and goes on giving Himself up for us.

F.N.P.

CONCORDANT STUDIES IN THE BOOK OF DANIEL

We had made all arrangements for printing and binding this book prior to our departure for St. Louis, but found upon our return that the printer had not started the work. Hence those who have ordered this book will have to bear with us a bit longer. We hope, D.V., to have a definite announcement in our next issue. E.O.K.

WELL PUT

The POWER of God is seen in *creation.*
The WISDOM of God is seen in *nature.*
The JUDGMENT of God is seen in *law.*
The LOVE of God is seen in *grace.*
In *creation* God is BEYOND me.
In *nature* God is AROUND me.
In *law* God is AGAINST *me.*
In *grace* God is FOR me, WITH me, and IN me.

UNSEARCHABLE RICHES FOR NOVEMBER, 1968
BEING THE SIXTH NUMBER OF VOLUME FIFTY-NINE

EDITORIAL

THESE have been trying days for your editors, for several reasons. Illness, weakness, exhaustion—all have been evident. So we must keep reminding ourselves that *God is faithful,* Who will not be leaving us to be tried above what we are able, but, together with the trial, will be making the sequel also, to enable us to undergo it (1 Cor. 10:13).

Almost sixty years ago, UNSEARCHABLE RICHES was started, at an annual subscription price of one dollar. It is the same price today. Of course, this does not cover our costs for typesetting, paper, covers, printing, folding, binding and postage. Hence we wish to thank those of our readers who in the past have been able to pay more than this minimal subscription fee so as to help us pay our expenses.

And just this has not always been easy. Since we had already spent most of our liquid assets for printing and binding, we had to scrape the bottom of the barrel in order to pay our obligations. Praise the Lord, we were finally able to make both ends meet.

When this issue of the magazine reaches you, there will be two additional bills to be paid, one to the printer and another to the binder, for our new book: CONCORDANT STUDIES IN THE BOOK OF DANIEL, which gives a timely, helpful and thorough analysis of Daniel's prophecy by our senior teacher, A. E. Knoch. He always wanted his expositions on this topic published in book form, not only for the members of Christ's body today, but possibly also as guidelines for believing Jews after our rapture.

(Continued on page 254)

WHO RECEIVE THE MYSTERY?

> **Paul, an apostle of Christ Jesus... to all the saints ...who are pre-expectant in Christ. (Eph. 1:1, 12) I do not cease giving thanks for you, making mention in my prayers that the God of our Lord Jesus Christ, the Father of glory, may be giving you a spirit of wisdom and revelation in the realization of Him...for you to perceive... what the riches of the glory... (Eph. 1:16-18)**

THE SECRET that, in spirit, the nations are to be *joint* allottees, and a *joint* body, and *joint* partakers of the promise in Christ Jesus, through the evangel of which Paul was the dispenser (Eph. 3:6) was not made public until after he was a prisoner at Rome. It is evident that it was neither sent to the twelve apostles nor received by them. The epistles of James, Peter, and John, although they may have been written afterward, do not acknowledge it at all. Peter may have hinted at it, since he found "some things" in Paul's epistles "hard to apprehend" (2 Pet. 3:16).

It is quite evident that those to whom Peter wrote did not receive the mystery. The salvation which they received was that which the prophets had foretold (1 Pet. 1:10). This was by no means a secret. They prophesied concerning the grace which was for them. They were a "chosen race," a "royal priesthood," a "holy nation" (1 Pet. 2:9; Ex. 19:4-6). Every one of these expressions is a direct negation of the truth of the mystery. In the present administration there is no chosen race. All races are on the same footing. There is no royal

priesthood. We need no priests, for we all have access to the Father. There is no holy nation. All nationalities are equally blessed in Christ.

Peter, in his epistles, is upholding the prior place of Israel over the other nations, in flesh, on the earth. Paul reveals the equality of the nations with them, in spirit, in the heavens. Not only Peter, but all of the Circumcision epistles, from Hebrews to Jude, and including Revelation, are saturated with Israel's superiority and base almost all blessing on a physical relationship to Messiah. Paul himself, in his earlier ministries, had "known Christ according to flesh" (2 Cor. 5:16). It was not until the conciliation was revealed that the physical was entirely removed from his ministry. In his epistles—not in Acts—we find his distinctive message.

Who, then, received the mystery? If it was not meant for all, what were the distinguishing characteristics of those to whom it came? As might be expected, the answer is plainly given by God Himself, but men have dimmed its clearness by a defective version. The third item of the mystery should read: "*in spirit* the nations are to be... *joint* partakers of the promise in Christ Jesus, through the evangel of which I became the dispenser..." It would be very trite, indeed, to say that this grace came through the evangel. It would be still more trite for Paul to inform the Ephesians that he was a minister of the gospel. But to assure them that this new favor is conveyed through *his evangel* (and not that of the twelve) is most instructive and needful.

It is not true that the nations are, or ever will be, *joint* partakers of the promises contained in the gospel which Peter preached. Almost every promise in that evangel, apart from personal pardon, is based on the very opposite. The believers among the nations cannot be incorporated in the holy nation, the chosen race, or the royal priesthood, for these are dependent on the presence of faithful gentiles for their existence. Priests

must have people in order to officiate. For some time the apostle Paul fulfilled this function in relation to the believing gentiles (Rom. 15:16), but, now that the nations are *joint* partakers, priesthood is impossible.

We have the choice of two distinct lines of ministry, one for the Circumcision and one for the Uncircumcision. To one the very thought of copartnership is repugnant. To the other it is the logical and necessary sequel. Only those who had received the evangel Paul proclaimed were prepared for the reception of this secret. To them it was sent and to no one else. There are many considerations which confirm this. Let us see if we cannot discover the points of contact between Paul's previous preaching and the secret as revealed in Ephesians.

There is much significance in the titles of our Lord. "Jesus Christ" lays the emphasis on His humiliation and physical relationship. "Christ Jesus" is the title of His exaltation. As Paul was first introduced to Him in glory, his ministry is associated with his celestial dignities rather than his rejection on earth. The fact that the promises of his evangel are in Christ Jesus, clearly cuts out the Circumcision evangel. The twelve apostles seldom used this title, for they were well aware of its significance. Until the Kingdom comes they must proclaim Jesus Christ, the lowly One, the suffering One, and now still the rejected One, so far as the Kingdom is concerned.

The refusal and increasing failure of the Kingdom proclamation was accompanied by the gradual introduction of Paul's evangel, which is based on His exaltation at God's right hand among the celestials, hence is associated with the title Christ Jesus. The significance of the title is in fullest accord, not only with Paul's preparatory evangel, but especially with its sequel, the secret now revealed. We do not wait for the Kingdom to be set up on earth. Our Head is already glorified in heaven. He is not despised or rejected there as He is on

earth. And our destiny is that celestial realm, where He is exalted as Christ Jesus.

The promise in Christ Jesus included such transcendent blessings as justification, reconciliation, and glorification, and all flow from unforced favor. It also includes a future salvation from coming indignation (Rom. 5:9), and our assembling to Him before the day of indignation should set in (2 Thess. 2:1; 1 Thess. 1:10; 4:13-18; 5:9). The Circumcision were never promised such immunity, but some of them will be carried through the time of trial. The hundred forty-four thousand will be protected in it.

Thus the expectation set before those who receive Paul's evangel is to be fulfilled prior to that held by the Circumcision. They expect the Lord to come to the air before He descends to Olivet with His holy ones. This is referred to in the twelfth verse of the first of Ephesians, where the Authorized Version reads, "That we should be to the praise of His glory who first trusted in Christ." The Revisers changed this to "who had before hoped in Christ." This is still ambiguous, but much nearer the truth. Rotherham is much the same, "we who had hoped beforehand in the Christ."

The statement is not true as it stands in these versions. It is contrary to the facts. Paul and those with him were by no means the first to trust in Christ. Peter and those with him trusted in the Messiah long before Paul was called. The change from "trust" to "hope" does not help much. It would be more in accord with the records to put Paul among the *last*. He was the last to see Christ after His resurrection (1 Cor. 15:8). Paul had not preceded the other apostles in either trust or hope. This cannot be the meaning of the passage.

The CONCORDANT LITERAL NEW TESTAMENT reads, "who are pre-expectant [in a state of prior expectancy] in the Christ" (Eph. 1:12). The sublinear has it THE *ones*-HAVING-BEFORE-EXPECTED IN THE ANOINTED. The

Greek verb form is *proêlpikotas.* It is in what is called the "perfect" tense. It does not denote a specific act, but the state or condition resulting from an act. The state of those associated with Paul was one of expectancy. As they looked for the fulfillment of it before the return of the Lord to rescue His people Israel, it was a prior expectancy, in the sense that it was to receive a prior fulfillment. The "before" refers to the future, not the past. They were to be snatched away in clouds, for meeting the Lord in the air before the Circumcision would meet Him on the earth.

To such as had received this prior expectancy the message now comes that, not only was their immediate expectation to be different from that foretold for Israel by the prophets and our Lord, but their subsequent destiny also was to be changed. They were not to come back to the earth to receive an allotment down here, after meeting the Lord in the air. The gentiles among them were not to take a subordinate place to the holy nation on the earth. Instead, they were to be joint enjoyers of the celestial allotment with a few of the Circumcision who also had received Paul's evangel and who had this prior expectation.

It is evident, then, that, speaking broadly, the mystery was received by the nations, the Uncircumcision, and that remnant among the Jews, the Circumcision, who had become associated with Paul. Most of the Circumcision did not receive it, but followed the fortunes of the Kingdom. They either died in faith, not having received the promises, or drew back and apostatized. Almost all gentile believers did receive it, for the Circumcision reached only a few, such as Cornelius and the Ethiopian eunuch, who became proselytes of Judaism. The division between the two classes was clearly marked by their future outlook. Those who held to the Kingdom expectation could not receive the mystery; those who held the prior expectation could not do otherwise.

The entire context confirms this interpretation. Not merely are our blessings to be among the celestials (Eph. 1:3), but Christ Himself is given the place preeminent. He is to be the Head in the heavens as well as on the earth (Eph. 1:10). And this exaltation of His is the basis of our blessing, just as His suzerainty of the earth is the source of Israel's sovereignty.

The full force and special significance of "who worketh all things after the counsel of His own will" (Eph. 1:11) is lost if we do not see its peculiar application to the Pauline Jewish remnant. They are certainly entitled to a place in the millennial earth. Paul deserves the best place in the earthly Kingdom. What excuse has God to offer for changing his allotment to heaven and thus causing him to forfeit his place in the Kingdom administration on earth? It is this, that He is operating the universe, not only in accord with His revealed counsel, as proclaimed hitherto, but according to the counsel of His will, which includes the secrets now made known.

Of course, none of the Israelitish remnant can complain. The change is such a marvelous promotion, such a tremendous advance, so much grander and more glorious than the allotment they lose, that they not only acquiesce but exult. They do not murmur in disappointment but rejoice in His appointment. There is much to admire in what we may call the arbitrary graciousness of God. He gives, not merely what is expected, but what accords with His high intention.

The Uncircumcision had no promises, no allotment in the land. Yet they also had received the spirit of promise, which was the earnest received by the Circumcision. They had received this spirit, under Paul's preaching, simply on hearing and believing, without baptism or repentance (Acts 2:38) or the laying on of hands (Acts 8:17). Since they had the same pledge, they are entitled to the same possessions, hence are joint allottees.

It follows, then, that the mystery was received by a special company who had been prepared for its message by Paul's previous epistles, or by His personal ministry in accord with them. It had no appeal to the twelve apostles, no place in their public proclamations or epistles. It does not even make contact with Paul's Kingdom ministry as detailed in the latter part of Acts, which clears the ground, but does not lay the foundation. This is laid in his epistles to the four ecclesias in Thessalonica, Galatia, Corinth and Rome. On these the mystery is erected.

To put the matter briefly, we may say, then, that the key to this question is contained in the *written* name *Paul.* Those who received his written ministry also received the mystery. Paul, separated from the rest by the spirit (Acts 13:2), learning nothing from them (Gal. 1:12; 2:9), receiving added revelations (2 Cor. 12:1-4, etc.), the prisoner of Christ Jesus for the nations (Eph. 3:1), the fullest expositor of the mystery of Christ (Eph. 3:4), and the only one who can enlighten us as to the present secret administration (Eph. 3:9)—the name PAUL is the open sesame to the treasuries of transcendent truth.

The Circumcision, represented by Peter, found these things "hard to apprehend" (2 Pet. 3:16), not because they lacked intelligence or spiritual understanding, but because the mystery is outside the sphere where their own blessings are found. If it needs a special spiritual enduement (Eph. 1:17) for *us* to perceive these great truths, how difficult and well-nigh impossible is it for those beyond the bounds of its operation to get more than a glimpse of the greatest of all of God's revelations!

Paul knew this secret when he wrote to the Corinthians. It seems that he even made it known in a private way to those who were mature (1 Cor. 2:6-10). What else could he refer to when he says, "but we are speaking God's wisdom in a secret, which has been concealed,

which God designates beforehand, before the eons, for our glory''? He plainly predicts its public revelation in the twelfth and fourteenth chapters, when not merely individuals would be mature, but the era of maturity should arrive.

It is more than probable that he had received the revelation of it fourteen years before (2 Cor. 12:2), when he was snatched away to the third heaven. He knew this secret before he had penned any of his epistles. Hence they were written with it in mind, and with the object of preparing the readers for its reception. God was ordering all of Paul's acts and words in view of the impending deluge of grace, which could not come until the full apostasy of Israel. Then, after the apostle warns the Jews that the salvation of God is dispatched to the nations, and that they will hear (Acts 28:28), he commits the secret to writing.

While, therefore, we are plainly warned that some matters in these epistles are temporary and some would cease, the great controlling themes, like faith, expectation and love, abide. This is the point in the thirteenth of first Corinthians. Many have been imagining that the maturity there alluded to referred to the resurrection glory of the individual. It is concerned with the great administrative change which is impending. Faith and expectation will not engage us in the glory. They will be replaced by sight and fulfillment. Love alone lingers there. But now, in this secret economy, the signs of immaturity vanish, and the tokens of maturity abide.

The question may arise as to what authority there is for believing that the faith of early believers was modified by later revelations. Can we be sure that the saints themselves are the same, and that the teaching changed? This is evident from Ephesians itself. Teachers were specially given for the *adjusting* of the saints to the new revelation (Eph. 4:12). The Authorized Version rendering, "perfecting,'' contains only a part of the

thought. They themselves, however, have rendered it *mend, fit,* and *restore,* elsewhere. The saints needed more than perfecting. They needed to be adjusted to these later disclosures. Some doctrines were dropped and others took their place. All matters were modified by the change in administration.

The same adjustment is needed today, and should be the chief function of a teacher who knows the truth, for many believers have not only failed to understand the mystery, but they cling to that which has been discarded by it, and even to that which never had a place in any of Paul's writings or ministry. Indeed, the word "adjusting" seems quite inadequate for some, who are almost wholly occupied with matters pertaining to Israel and the twelve apostles. But this does not affect their right to the blessings brought by the mystery, though, of course, they cannot enjoy them until they recognize and appreciate their transcendent treasures.

The question is often asked: "If the Acts does not deal with the body of Christ, who are those of whom James speaks, when the subject of the nations comes up at the apostolic counsel (Acts 15:14)? Is not God visiting the nations now, to take out of them a people for His name?" James is speaking of the place accorded the nations in the prophets. He refers especially to the preaching of the Kingdom by Peter, who was the first to go beyond the Jewish pale in his proclamation. The passage that he quotes has a specific fulfillment at the time of the end, when the tabernacle of David is rebuilt. After the nations are almost destroyed by the judgments, the *rest* of them will seek the Lord.

James and the other leaders of the Circumcision had then no inkling of the mystery. The nations themselves took the place of subordination to Israel. For the time being, they occupied the position which would have remained theirs permanently if Israel had repented and the Kingdom had come. The Pauline believers come be-

fore us in Acts only as they are related to the Kingdom with which the book is concerned. Therefore, while most of the *persons* immediately concerned probably later became identified with the present grace, they were not so then. They may, even then, have been members of the body of Christ, but it was not then a joint body, which was not known until the close of the Acts activities.

At such times of transition, we should not ask what "class" each company is in, as though that were fixed and changeless. Paul himself was probably in three different "classes" during his career. At first, though called for special service in an entirely different sphere, he was identified with the Circumcision. Later, in his ministry among the nations, he was separated from the Circumcision and in the one body, in its transitional aspect. Later, he lost his standing in the flesh entirely, and becomes a member of the joint body. There is, to speak accurately, no "body class" now. All are in the "joint body." The "body class" existed only during Paul's pre-prison ministry, and was merged into the present. Now there is only one "class," for grace has unified all who believe, by the Spirit of God.

The mystery embraces all who belong to Christ today. Whether Jews or gentiles, Circumcision or Uncircumcision, now all who believe God, are the recipients of its far-flung favor. We are well aware that the gospel of the Circumcision is more often proclaimed than the conciliation. We may almost affirm that the mystery is never made known. But this is a day of *grace*. And it is not the way of grace to withhold what is not apprehended or appreciated. Men may proclaim pardon now, but God gives justification. They may insist on a new birth, but He makes a new creation. They get what He gives, not what they believe He is dispensing.

It is the fashion today to make God's gifts a matter of reward for service, or knowledge, or some fancied

superiority. We trust that all who read these lines will enter into an exultant understanding of the secret we are unfolding. But may He ever shield us from the assumption that a grasp of His truth will give us a place superior to our brethren! As individuals we will receive rewards. But there are no divisions in the body of Christ, even though some, because of special enlightenment, will claim a different or a higher destiny. We are all one! In Christ the most ignorant and useless believer, by grace, has access to all of the treasures which the most intelligent and useful can enjoy.

Knowledge puffs up. Love builds up. Almost every advance in the knowledge of God has resulted in an arrogant, self-assertive division among His saints. We witness the sad spectacle of the followers of Christ divided into hostile camps, each proclaiming its own superiority and relegating the rest to an inferior position. Each claims a monopoly of His grace, because of some fancied attainment in faith or faithfulness. Let no one imagine that a knowledge of the mystery is requisite in order to receive its benefits. If that were so, how few would ever find the place prepared for them by God!

We trust that many will be led into the enjoyment of this marvelous mystery, and open their heart's eyes to apprehend this, the highest revelation given by God to mortal man. It is not only the grandest in glory, but also the greatest in grace. It is our earnest prayer that such a knowledge will be suffused with love. It is our fervent petition that no one will arrogate its benefits to himself and exclude others because they have not yet apprehended its message. *All who believe now* "receive" the mystery in the most potent and precious sense of the word. They may never have heard of it, they may not understand it, they may even reject and oppose it. Yet it is theirs, and they will receive it in due time, as determined by the despotism of grace.

Other administrations call for conformity in faith or

practice as a condition of participation. The coming era of indignation will have different "classes" to accord with degrees of faithfulness. But in this economy of purest grace, where the only requirement is to admit a lack of all deserts, the most elementary faith is the key which opens the portal to all of God's treasures. Having Christ, we have all. We can enjoy more as we explore what is ours in Him, but we can do nothing to add to our possessions. Hence we are all in the same "class," we are one in Christ Jesus.

If, however, we press the present aspect of our question, and ask "Who receive the mystery?", that is, who accept it, and enjoy it, and exult in its transcendent glories, the Scriptures give us a very clear answer. Two qualifications are necessary, according to Paul's Corinthian letter. He made this secret known to those who were *mature* (1 Cor. 2:6, 7), and could not reveal it to the fleshly (1 Cor. 3:1). Spirituality, as well as "dispensational" maturity, is a necessary condition for the enjoyment of the mystery.

Maturity is manifested in the rejection of human wisdom and philosophy, and a recognition of the rudimentary nature of the Kingdom activities. Those who follow a philosophy of human origin, though dealing with the Scriptures, effectually shut themselves up where they cannot receive God's secret. And those who, like the Corinthians, are occupied with the manifestations of minority, the affairs of spiritual childhood, will find it impossible to enjoy the mystery in its plenitude and preciousness.

Carnality is chiefly manifested in sectarian divisions, and in walking as men in the flesh comport themselves. In my own experience I have found the futility of even trying to teach the mystery to anyone whose heart cleaves to the confusion of man-made divisions, or even claims to be a follower of Christ in a sense peculiar to his own party. Sectarianism effectually destroys the possibility

of delving into the mystery. It is an impervious coating which truth cannot penetrate. The secret is only for the unsectarian and spiritual.

Indeed, so marvelous is this mystery that Paul prayed for the believers of his day, who may not have been either immature or unspiritual, for *a special spirit of wisdom and revelation* for its realization (Eph. 1:17, 18). I join with Paul in praying for all who wish to enter into the enjoyment of this surpassing secret, the summit of divine knowledge, wisdom and love, that the God of our Lord Jesus Christ, the Father glorious, may indeed enlighten the eyes of their hearts, that they perceive its call, its allotment and its power. A.E.K.

EDITORIAL (Continued)

Most of our readers are familiar with our more recent publications which have depleted our funds, such as the Concordant Literal New Testament in various styles, A.E.K.'s 415-page Concordant Commentary on the New Testament, and the 64-page Book of Daniel. In addition we published the following free give-aways: our 96-page Scriptural Songs, the Book of Romans, God's Good News for Today, Proponents for a Literal Translation of the New Testament (These brochures will continue to be available free of cost—in reasonable quantities—to those who can place them to advantage).

Since we cannot afford advertising elsewhere, we will have to rely on our loyal friends to help us in selling a sizeable number of our books shortly, not only those mentioned on this page, but also the two described on the inside covers of this issue of the magazine. Please keep these titles in mind for your holiday giving, and above all, remember our efforts in your prayers that we may, D.V., be enabled to carry on this work for the honor of His glory. H.H.R.

HE DELIVERS US BECAUSE HE DELIGHTS IN US

> **"He sent from above, He took me, He drew me out of many waters... He delivered me, because He delighted in me" (Psa. 18:16, 19).**

FERVENTLY will I love Thee, Jehovah. With these words expressing his tender yearning affection, David began Psalm 18 which he indited to his God. The royal poet laureate of the nation of Israel composed this magnificent hymn to give a brief sketch of the tale of his life. In it he records his marvelous deliverances and the victories which Jehovah had given him. This psalm, a record of his own heart and the true affection he had toward his God, also is a revelation of the integrity of purpose by which his heart had ever been influenced.

His life had been a singularly checkered one. Hunted by Saul before he came to the throne, and harassed after he became king by rivals who disputed his authority and endeavored to seduce the hearts of his people—only one thing had never forsaken him. Compelled to fly for his life before his own son, engaged afterwards in long and fierce wars with foreign nations—one thing never left him; the love and presence of Jehovah.

By His help he had subdued every enemy and now, older, he looks back with thankfulness on the goodness of Jehovah and sings this great song of praise to the great God Who rescued him. With a heart welling over with love he tells how Jehovah effected his deliverance. Before his eye arose a picture of the peril from which

he had escaped. Its magnitude reflected the magnitude of God, for fierce and powerful foes cannot be vanquished by One less powerful. If a man's house is being despoiled by a strong man, how can he be overcome unless a more powerful deliverer binds the intruder? Thus the depths of David's dilemmas served as a foil for the deeds of David's Deliverer.

According to the introductory note to Psalm 18, David spoke to Jehovah the words of this song in the day He "*rescues* him from the palm of all his enemies and from the hand of Saul." The word *rescue* is used four times in Exodus 18:8-10.

"And relating is Moses to his father-in-law all that Jehovah did to Pharaoh and to Egypt, in the case of Israel, all the tiredness which finds them on the way, and how Jehovah is *rescuing* them from the hand of Pharaoh and from the hand of the Egyptians. And exhilarated is Jethro over all the good which Jehovah does to Israel, whom He *rescues* from the hand of the Egyptians and from the hand of Pharaoh. And saying is Jethro, 'Blessed be Jehovah, Who *rescues* you from the hand of the Egyptians and from the hand of Pharaoh, Who *rescues* the people from under the hand of the Egyptians.' "

The deliverance of David from the devices of Saul was not less God's own deed than was the deliverance of Israel out of Pharaoh's hand. And it had the same effect on David as it had on Moses and Israel. Jethro tells us what the effect was when he goes on to say, "Now I know that Jehovah is greatest of all the gods." Likewise David, after his experience, had knowledge of a greater God than ever he would have had living a sheltered life.

"Fervently will I love Thee, Jehovah, my strength," (1 Cor. 10:13) was the sequel of his sufferings. What coinage the Lord is able to mint of us after His trials have tested, refined and removed the dross! Coinage

revealing His image and stamped with a die held in the nail-scarred hand.

Moses, speaking to the ears of assembled Israel, uses words in his song that echo the words of David. "For not as our Rock is their rock; even our enemies having thus arbitrated." Israel did not always know this, for Jehovah reminds them with these words, "Where are their gods, the rock in whom they took refuge"? Yet had they not gone after other gods and trusted in some other rock, how would they have learned that their rock was not as our Rock? (Deut. 32:31, 37).

Hannah in her prayer said, "No one is as holy as Jehovah, for no one is holy, barring Thee; and there is no other rock as is our God" (1 Sam. 2:2). In Isaiah's burden of Tyre he tells the people that this song shall be sung in the land of Judah, and one of the verses is, "Trust in Jehovah for the futures of the future, for in Je, Jehovah is a Rock for the eons" (Isa. 26:4). The Rock of Israel had spoken to David and had told him he would be a ruler over men (2 Sam. 23:3). During his trials David's confidence in the sequel was sustained by the promise of the *Rock* of Israel.

David not only knows Jehovah as his strength, his Rock, his fortress, his Deliverer, but also as his shield, his horn of salvation, and his high tower. Here the tentative Concordant translation reads, "My steadfastness, Jehovah is my crag and my fastness and my escape, my Deity, my Rock. I will take refuge in Him, Who is my shield, the horn of my salvation, and my inaccessible retreat."

The "horn of salvation" is a metaphor which has been commonly explained as referring to the *power* residing in an animal's horns. Although this may be inferred, yet the context seems to render this explanation inadequate. When we study the idea associated with it in the Psalms we get, not the idea of strength or power, but of height, dignity, exaltation, elevation. In Psalm

75:4 the wicked are told, Exalt not your horn. Exalt not your horn on high. But the righteous man is told that his horns shall be exalted (vs 10). In Psalm 92:10 David says, Thou dost exalt my horn as the bison's, and my decadence with flourishing oil. In Psalm 148:14, He has exalted the horn of His people; and very definitely in 112:9, his horns shall be exalted in glory.

In the parable of the vineyard (Isa. 5:1) *qrn* is used in the sense of a mountain horn. "A vineyard becomes My darling's on a hornlike fertile hill" or oil-rich horn. Sovereignty is associated with the term in 1 Samuel 2:10, "Jehovah is adjudicating the limits of the land, and is giving strength to His king, and is exalting the horn of His anointed." It is well known that in Daniel (chapters 7 and 8) the horn is used to represent a sovereign power.

In Psalm 18 the "horn of salvation" seems to imply that God has *associated* David with His sovereignty; that He has *saved* him unto His glorious height; that He has thus *lifted* him to a position of dignity and elevation. We should not wonder that, with such thoughts inside him, David goes on to say, "I will call on Him Who is to be praised, on Jehovah!"

Enveloping him are the confines of death, the torrents of villainy are frightening him. The confines of sheol surround him, the snares of death take possession of him, causing David, in his distress, to implore his God. Out of His temple God hears his voice, and his imploring comes into His ears.. Then Jehovah thunders from His heavens, thus the Supreme utters His voice (*cf* vss 4-6, 13).

When Israel in Egypt was oppressed by a tyrannic Pharaoh, they sighed in the fiery furnace of their bondage; they cried, and their cry ascended to the Lord. And God heard their groaning, and He remembered His covenant with Abraham, with Isaac, and with Jacob. And God saw their plight and acted—He delivered them

out of the land of Egypt and from the hand of Pharaoh.

In a similar way, verses 7-15 of our Psalm are a grand description of God's appearance as a Deliverer of David. He comes to rescue His servant, and all nature is moved at His coming. God's deliverances are truly delightful. In contrast to the action He took toward the enemies, note the exquisite tenderness exhibited toward David: He sent from above, He took him, and drew him out of many waters (vs. 16). The verb REMOVE or *draw* occurs only in David's song (2 Sam. 22:17; Psa. 18:16), and in Exodus 2:10, where it is used of Moses being removed out of the waters of the Nile. (Hence his name, which means "Remover.") So it had been with David. God rescued him from his strong enemy Saul, and from all those who hated him. They were too mighty for him but not for the Mighty One, for Jehovah rode on a cherub (vs 10). Their arrows were launched from a bow of brass by strong hands, yet they did not harm their target. God, Who swept on the wings of the wind, overtook them and was a shield to David. The Lord was his stay and brought him out into open ground and rescued him.

Why did Jehovah deliver him? Because he was worthy to be delivered? Because his cause was just? Because he deserved it? No! God delivered him because He delighted in him.

But a somber thought crosses our mind. If David was delivered because God delighted in him, why was David's greater Son, Christ, not delivered? Did not God's voice say from heaven, "This is My Son, the Beloved, in Whom I delight"? (Matt. 3:17). If God delivers those in whom He delights, why didn't He deliver His Son in Whom He delighted even more?

What a sword must have pierced our Saviour! On the cruel stake, the Man is reproached by man and despised by His own people. All those who see Him, laugh Him to scorn. They shoot out the lip, they shake

the head, saying, He has confidence in God. Let Him rescue him now, if He is wanting him! Or, in other words: If He delights in him, let Him deliver him!

We who have pondered God's eonian purpose know why He did not rescue Him then, and we are grateful that He did not. His death at the hands of lawless men is the grounds of our grace. Had God then delivered Him, Christ would not have been able to deliver us. We know this now and exult in it. There was a purpose in the non-deliverance of His Beloved. God's hand and God's counsel designates beforehand that thus it should be occurring. Only through this seeming tragedy could real triumph come. Only by not sparing His Son could He spare us.

All this was out of God Who conciliates *us* to Himself *through Christ.* But we were not the only ones He had in mind. God was *in Christ,* conciliating the *world* to Himself, not reckoning their offenses to them. The One not knowing sin, He makes to be [a] sin [offering] for our sakes that we may be becoming God's righteousness in Him. What He purposed for us He purposes for all.

Because He does not now deliver us, we should not slander Him by saying that He no longer delights in us. As He had a purpose in not delivering Christ then, so He has a purpose in not rescuing us now. His plans are not without purpose, nor His promises without performance in due time. Christ's soul was sustained through all His sufferings by the promises of His God. Had not Jehovah said that He would see the toil of His soul and be satisfied? (Isa. 53:11). If *He* is satisfied, who are we to remain dissatisfied? The Assayer of all is testing us with His promises. When the effect is produced for which the promise is designed—faith in His faithfulness—He may send deliverance as He did to Joseph in prison, David in his troubles, Daniel in the den of lions, and his companions in the furnace of fire.

But if He doesn't, what then? Shall we say that He

has lied, that He has renounced Himself, that we were faithful and He unfaithful? May it not be coming to that! He delivered David because He delighted in him; He did not then deliver His Son even though He delighted in Him. Both statements are true.

Our fretting will not frustrate His intention. Goads are for our good and His glory. Yet deliverance will come when He decides to bring it about. Meanwhile He desires us to be partakers of His holiness. While discipline, indeed, for the present, is not a thing of joy, but of sorrow, yet subsequently it yields the peaceable fruit of righteousness to those exercised through it. This fruit is pleasing to Him and beneficial to us and others; for it enables us to blaze abroad His exploits and to rehearse His wonders.

His promises are precious to us now, since they helped us in the past when they served to stiffen our flaccid hands and our paralyzed knees. When we told His promises to others, they also had the same effect. Has trouble now overtaken *us*?

If so, let us learn from Job! When the various messengers had finished telling him what the Sabeans, the fire, the Chaldeans, and the great wind had done, Job arose, rent his mantle, shaved his head, fell to the ground, and worshiped. He said, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. For saying this Job sinned not, nor ascribed aught unseemly to God.

Later, smitten with sore boils from the sole of his foot even to his crown, he scraped himself with a potsherd and sat among the ashes. His wife asked him if he still held fast his integrity: why didn't he blaspheme God, and die. He said to her, What? Shall we receive good at the hand of the Lord, and shall we not receive evil? For all this did not Job sin with his lips.

Why then does Job later curse the day he was born?

Why does he lament that he had not died at birth? Can this be the same man? It is then that Eliphaz reminds Job of something he had forgotten. "Behold, you disciplined many and steadied relaxing hands. With your declarations you raised the stumblers and made resolute the bowing knees. Yet now it is coming on you, and you are getting tired. It is touching you, and you are being flustered" (Job 4:3-5; *cf* Heb. 12:4-13).

The promises of God were forgotten by Job. They did not produce in him the result for which they were intended—to trust God, not in spite of trouble, but because of trouble. Deliverance had not yet come to Job. Did God no longer delight in him? That this reasoning was wrong we can see from the sequel (1 Cor. 10:13).

Perhaps this question is gnawing at you. David was delivered. What kind of a psalm would David have written had he not been delivered? We cannot answer this. But we do know the kind he should have written. It would read: Fervently will I love Thee, Jehovah, my Rock, Thou art to be praised.

Hence let us trust the Lord. Remember He delivers because *He delights in us.* And whenever He does not deliver, it is because *He still delights in us.* Fervently will I love Thee, Jehovah, my Rock, even though Thou dost not yet deliver me. Of Thee will I sing for Thou art worthy of all praise. I stand, not on the promises, but on the *Promiser* of the promises. Deliverance or not, I love Thee, I trust Thee, O Lord, My Rock, Thou art to be praised! F.N.P.

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THE PURPOSE OF GOD

GOD has a purpose. Of this all readers of UNSEARCHABLE RICHES will be well aware, but are we also aware of how few times it is mentioned in the Scriptures?

It may come as a shock when we learn that, in the whole of God's Word, one writer, and one only, speaks of the *purpose* of God. In our ignorance we may have imagined that all Scripture was proclaiming it—that it was being unfolded from cover to cover, from Genesis to Revelation. But we can go right through the Old Testament, right through the four accounts of Matthew, Mark, Luke and John (which contain all the sayings of Jesus while He was on earth), right through the book of Acts and halfway through Romans, before we find the first occurrence of the noun "purpose" in connection with God.

It is true that in the Authorized Version of the Old Testament, there are references to a "purpose," or "purposes," of God such as Jeremiah 51:29, "Every purpose of the Lord shall be performed." We have examined all these occurrences of the word "purpose" and are satisfied that in no case is it a correct translation. In fact, there is no consistency about this term, for not only are some eight or nine different Hebrew words all translated "purpose," but invariably they are all translated far more frequently by other words, such as "thought" and "device." Our Concordant Version of Isaiah serves to emphasize this, by seven times using the word "counsel" where "purpose" appears in the Authorized Version.

As we penetrate more deeply into our subject, we will see that only one writer, the apostle Paul, could speak of the purpose of God, and then only when he had reached a certain point in his ministry. But to clarify the position from the start, we must be careful to distinguish between things that differ. For instance, we must not confuse the *purpose* of God with the *will* of God. Others besides Paul speak of the *will* of God, David in the Psalms, Peter and John in their epistles, Jesus many times. Paul himself speaks of the will of God far more often than he speaks of the purpose of God. He refers to the will of God in his early Thessalonian letters before ever he proclaims the purpose of God.

What, then, is the difference between the *will* of God and the *purpose* of God? Quite simply, it is this: The will of God is the expression of His desire concerning any particular person or circumstance at any particular time. But God's purpose always looks forward to a consummation; it always has a final aim or an ultimate result in view. If we may be permitted to use a contemporary illustration, the will of a player on a football field is to gain possession of the ball; his purpose is to get it into the goal at his opponents' end of the field. And so we suggest that we follow the example of Paul, and only speak of the purpose of God when we have the final issue, the ultimate result of God's will, in view.

Let us, then, examine the *purpose of God* as Paul presents it to us. We shall find that even he is very sparing in his usage of this term. Out of his thirteen letters, it only occurs in three, yet these occurrences are extremely significant. It is mentioned two times in his great doctrinal letter to the Romans, twice in the doctrinal part of Ephesians, and once in his last letter, Second Timothy. Five occurrences of the noun "purpose" (*prothesis*) in all; five direct references in the whole of God's Word to His wonderful purpose, and all in the writings of one apostle! (In addition, there are

two occurrences of the verb *protithêmi* with reference to what God *purposed*—Rom. 3:25; Eph. 1:9.) Hence we attach much importance to the letters of Paul.

But this is not to say the rest of Scripture is unimportant, or is not relevant to God's purpose. In that same second letter to Timothy, Paul himself says, "All Scripture is inspired by God, and is beneficial for teaching, for exposure, for correction, for discipline in righteousness, that the man of God may be equipped, fitted out for every good act" (2 Tim. 3:16, 17).

The truth is that everything in Scripture has its place in the outworking of God's purpose, but what that place is can only be seen when viewed through the lense of the Pauline writings. Without this lense, all is blurred and muddled. But with the aid of this lense, which Paul supplies, all Scripture is brought into focus and becomes clear and distinct. Paul completes the Word of God (Col. 1:25).

Now, as we consider the purpose of God, as revealed through Paul, one fact stands out beyond everything else, and that is that *all is of God.* There is no room for human wisdom or human endeavor in the development of God's ultimate design. God does not require one iota of your assistance or of mine in effecting His intention. If He chooses to make use of any of us to further His design in any way, it is as *instruments*—as tools—fashioned by Himself for that particular work, and not because of anything that we can contribute of our own. In every mention of the *purpose of God,* this fact is strongly emphasized, and nowhere more so than in the first occurrence of the verb (Rom. 3:25):

"Being justified gratuitously in His grace, through the deliverance which is in Christ Jesus (Whom God *purposed* for a Propitiatory shelter, through faith in His blood, for a display of His righteousness because of the passing over of the penalties of sins which occurred before in the forbearance of God), toward the

display of His righteousness in the current era, for Him to be just and a Justifier of the one who is of the faith of Jesus. Where, then, is boasting? It is debarred!''

Notice here the succession of terms indicative of human helplessness:

Being justified—requiring to be made right with God
gratuitously—without a cause, without anything in oneself that would give God reason for doing this
in His grace—purely as a favor, unearned, undeserved
through the deliverance—requiring a rescue act
which is in Christ Jesus, Whom God purposed—not in oneself, but in the One Whom God appointed.

This is the first occasion in Scripture that any act of God is referenced to His purpose, and the next outstanding fact that we must note is that it is centered in *Christ Jesus*—not in Jesus Christ as He was on earth, but in Christ Jesus, the risen Lord, the One Who, by His victory over death and His resurrection from the tomb, has proved that He has settled once and for all time the problem of sin, and thereby paved the way for deliverance.

It is in that great fifteenth chapter of First Corinthians, which deals with vivification, that the first intimation is given of the ultimate goal of God's operations. Only when Paul has stated, ''Yet now Christ has been roused from among the dead, the Firstfruit of those who are reposing,'' can he come to the conclusion that ''God may be All in all.'' If some should remain in death forever, the last statement could not be true. Therefore again God's purpose is centered in Christ Jesus, the risen Lord Who has conquered death.

In the verses of Romans 3 previous to this first reference to God's purposing, Paul had brought the whole of humanity, including the privileged Jew, to the same helpless and hopeless position. ''Not one is just, not even one. Not one is understanding. Not one is seek-

ing out God." And even those who were under the law were no better off than the rest in this respect, because, the apostle adds, "by works of law, no flesh at all shall be justified in His sight." "There is no distinction, for all sinned and are wanting of the glory of God" (vss 10, 11, 20, 23).

"All sinned and are *wanting*—", and that deficiency, try as it will, humanity can never make up. *It is in the face of this admission of human failure and human impotence that God, through the apostle Paul, first reveals His great purpose*: He purposed Christ Jesus for a Propitiatory shelter, that through His sacrifice God might look propitiously — favorably — upon humanity, and that through the deliverance which is in Christ Jesus, He might gratuitously justify the one who is believing. Thus the purpose of God is securely tied to the great doctrine of justification by the faith of Christ Jesus, and conversely, this doctrine of justification, as proclaimed by Paul, is the first great principle to be linked with the purpose of God.

God's purpose demands that all humanity be constituted righteous, and Paul goes to great lengths in the fifth chapter of Romans to point this out, showing that *one* gift of grace is sufficient to cover *many* offenses, and that however much sin increases, grace superexceeds. For the basic principle is truly laid, "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 one man, the many [descendants] were constituted sinners, thus also, through the obedience of the One, the [same] many shall be constituted just." Not through their own obedience, but through the obedience of the One, and that without any human's contribution.

Justification by the faith of Christ (Gal. 2:16) is the first subject dealt with in connection with the purpose of God; the second is *Conciliation*. It is one thing to be

justified—declared righteous—in God's sight; it is another thing to be drawn into family relationship with Him. This is the theme of chapters 5 through 8 of Romans, where we are declared to be sons of God if indeed we are being led by His Spirit (Rom. 8:14). Hence Paul says in verse 15, "You did not get slavery's spirit to fear again, but you got the spirit of sonship, in which we are crying, 'Abba, Father!' The spirit itself is testifying together with our spirit that we are children of God. Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God, yet joint enjoyers of Christ's allotment, if so be that we are suffering together, that we should be glorified together also."

And then, moving on to verse 28 of the same chapter, we have a passage which begins by pressing home the fact that God is working all together for the good of those who are loving Him, and culminates with an emphatic declaration (vss 35-39) that *nothing* can separate us from the love of God in Christ Jesus, our Lord. This is the result of the conciliation; all the intervening verses exude the fragrance of God's friendship, and we notice that this also is securely attached to His purpose. For Romans 8:28 reads: "Now 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."

In the sphere of Creation, Christ is Firstborn of every creation (Col. 1:15).

In the sphere of Justification, Christ is Firstborn from among the dead (Col. 1:18). He was given up because of our offenses, and was roused because of our justifying (Rom. 4:25).

In the sphere of Conciliation, Christ is the Firstborn among many brethren (Rom. 8:29). We know from

later Scriptures that conciliation on God's side proceeds inexorably to awaken a responsive spirit of conciliation on the part of all His creation until eventually all on the earth and in the heavens are reconciled to Him (Col. 1:20).

. . . .

"Now we are aware that God is working." The Authorized Version omits the title "God" from this phrase, but it is most assuredly in the extant Greek texts. Indeed, it is *God* Who is working all together for the good of those who are loving Him. It is *God* Who foreknew. It is *God* Who designates beforehand those who are to be conformed to the image of His Son. It is *God* Who calls, Who justifies, Who glorifies. Notice again how completely all is of *God.* There is no room for self-calling or self-justification or self-glorification.

But now a serious question arises. If we are called by God, upon what basis are we called? Immediately must come the question of choice, although choice is not mentioned in Romans 8.* It is, however, freely mentioned in First Corinthians 1, from verse 26, "For you are observing your calling, brethren, that there are not many wise according to the flesh; not many powerful, not many noble, but the stupidity of the world God chooses, that He may be disgracing the wise, and the weakness of the world God chooses, that He may be disgracing the strong, and the ignoble and the contemptible things of the world God chooses, and that which is not, that He should be discarding that which is, so that no flesh at all should be boasting in God's sight. Yet you, of Him, are in Christ Jesus..."

Consequently there *is* a choice, but the choice is clearly God's. He chooses us; we do not choose Him. He knows those who are His. We cannot choose for Him, but once He has chosen us, He never lets us go. But

* Except by implication, e.g. verse 28.

what is the basic principle upon which God makes this choice?

We pass on from Romans 8 to Romans 9. Picking up at verse 9, we read, "For the word of the promise is this: At this season I shall come and there will be for Sarah a son. Yet, not only so, but Rebecca also is having her bed of one, Isaac, our father. For, not as yet being born, nor putting into practice anything good or bad, *that the purpose of God may be remaining as a choice,* not out of acts, but of Him Who is calling, it was declared to her that 'The greater shall be slaving for the inferior' according as it is written, 'Jacob I love, yet Esau I hate'."

The truth of these verses is so profound and so fundamental to our correct understanding of the Scriptures that they should be read over and over again until they are thoroughly assimilated.

"Not out of acts, but of Him Who is calling." This is the principle upon which God chooses, and it is the choice of the Potter and not the choice of the clay; the choice of the Creator and not the choice of the creature; the choice of the Disposer and not the choice of the one disposed of. The purpose of God viewed as a choice ties it securely to this principle—that this choice is not based on our acts but on His calling.

Let us pursue this point a little further. To prove it, Paul recalls a Scripture in Genesis 25. He relates how Rebecca, the wife of Isaac, having no children, entreated of the Lord. When she conceived, God revealed to her that she should have twins, who would be the progenitors of two streams of people. One should be more resolute than the other, but the greater would serve the inferior.

Doubtless you remember the subsequent events how Esau was born first, and was the stronger. By all natural laws he should have had the birthright, but he sold it to Jacob for something to eat and drink.

The account in Genesis reads as though Esau and

Jacob were free agents in this matter. But were they? In the light of Paul's statement in Romans 9, it is clear that they were not. This matter was decided before they were born. *The purpose of God* must remain as *His* choice, and God had already decided that the birthright, and all that went with it, should be Jacob's. Was God unfair? Has not the potter the right over the clay, out of the same kneading to make one vessel, indeed, for honor, yet one for dishonor? That which is molded will not protest to the molder, "Why do you make me thus?"

The future of Esau and Jacob was decided before they were born. Was their case unique? Did He not decide His choice of us before we were born? "According as He chooses us in Him before the disruption of the world" (Eph. 1:4). Or, if we want an earlier illustration, what about Cyrus, king of Persia, whose name and future work were foretold by Isaiah more than a hundred years before he was born? (See 2 Chron. 36:22, 23; Isa. 44:28; Jer. 1:5; Gal. 1:15).

"That the purpose of God may be remaining as a choice, not out of acts, but of Him Who is calling." Paul is here enunciating a principle which appears nowhere except in his writings. Elsewhere, acts are the deciding factor. People are judged according to what they do. In the final judgment of the dead before the great white throne, they are judged by that which is written in the scrolls, *in accord with their acts,* and are condemned, *each in accord with his acts* (Rev. 20:12, 13).

If acts were the only measuring rod by which salvation could be attained, then all would be condemned, as all have sinned and are lacking of the glory of God. But Paul, as we have already seen, has linked God's purpose with salvation, resulting from gratuitous justification *in His grace.* This is a justification in which acts have no part at all, but only believing in Christ Jesus is

required (Gal. 2:16). This was in Romans 3. Now, in Romans 9, Paul applies the principle still further by declaring that God's purpose operates on it, and that acts of individuals cannot affect God's choice. The sovereignty of God, with all that it implies, must be recognized if His purpose is to be understood and appreciated.

Paul, in Romans, speaks of One Who is working all together for the good of those who are loving Him and who are, in fact, called according to His purpose. Thus he is preparing the way for the position which he will take up in his Ephesian epistle, when he will be speaking of the "purpose of the One Who is operating all in accord with the counsel of His will." His purpose must remain as a choice. If He has chosen us for a part in that purpose, who are we to question it? If the ultimate aim of His purpose is to reconcile all on the earth and in the heavens to Himself, it is again because He has chosen it to be so, and who are we, His creatures, to gainsay it?

To those who would challenge the truth of the reconciliation of all, I would reply, "It is God's choice, and praise be to Him that He has chosen it to be so. Let no one deny God the right to choose as He wills."

If He chooses to save all in grace, rather than by their own merits, which is the way many believers would have it, again it is His choice. Praise to Him indeed that He has chosen thus!

. . . .

If, then, we have grasped the three points that we have so far been discussing, namely, that the purpose of God is indissolubly linked with (1) justification by faith, in grace and not by acts, (2) conciliation on His part, leading to the ultimate reconciliation of all, and (3) His own absolute right of choice in all steps necessary to achieve this goal, which is that He shall be All in all, then we are ready to pass on to the glorious por-

trayal of that purpose in the Ephesian epistle. In this epistle, God's purpose is illuminated with a glory that is to be found in no other part of the Scriptures.

May we suggest that, at this point, we read the first chapter of the Ephesian letter, and notice how we, as members of the ecclesia which is Christ's body, are associated with Him in the purpose of our God and Father. We quote here from verses 3 to 12.

"Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ, according as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight, in love designating us beforehand for the place of a son for Him through Christ Jesus; in accord with the delight of His will, for the laud of the glory of His grace, which graces us in the Beloved: in Whom we are having the deliverance through His blood, the forgiveness of offenses in accord with the riches of His grace, which He lavishes on us; in all wisdom and prudence making known to us the secret of His will (in accord with His delight, which He *purposed* in Him) to have an administration of the complement of the eras, to head up all in the Christ—both that in the heavens and that on the earth—in Him in Whom our lot was cast also, being designated beforehand *according to the purpose* of the One Who is operating all in accord with the counsel of His will, that we should be for the laud of His glory, who are pre-expectant in the Christ."

Where in Scripture is there language more majestic than this? The purpose of God is to embrace all, but the ecclesia has a very special part in it. In fact, it is no exaggeration to say that God's purpose is built around the relationship which exists between His Son and the ecclesia, which is Christ's body, and of which we are chosen to be members. Chosen in Him before the disruption of the world—chosen before we were born

—before any of our acts could have the slightest influence on His choice. If we examine the Scriptures carefully, we find that acts, which come into judgment at the great white throne, date *from* the disruption of the world (*cf* Rev. 17:8 with 20:12). The recording of their acts does not predate that event, but rather the calling with which we have been called predates it. It is a calling in grace, with the object of displaying grace throughout the universe, as Paul tells us in Ephesians 2:5-7, where he speaks of our being vivified together in Christ, and roused together and seated together among the celestials, in Christ Jesus, in order that "in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus."

Lest at this point we should be exalted beyond measure at the transcendence of the glory that this prospect puts before us, the apostle reiterates what he had already stressed in Romans, that "in grace, through faith, are you saved, and this is not out of you; it is God's approach present, not of works, lest anyone should be boasting. For His achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them" (Eph. 2:8-10).

In grace are we saved! For the laud of the glory of His grace are we chosen! For a display of God's grace in the eons to come are we given an allotment in Christ! All this is in accord with His purpose to have a special administration of the complement of the eras, to head up all in the Christ, both in the heavens as well as on the earth.

Once more this administration is brought to our notice in the third chapter of Ephesians, and again it is linked up with the purpose of God. Beginning at verse 8, Paul says, "To me, less than the least of all saints, was granted this grace: to bring the evangel of the untrace-

able riches of Christ to the nations, and to enlighten all as to what is the administration of the secret, which has been concealed from the eons in God, Who creates all, that now may be made known to the sovereignties and the authorities among the celestials, through the ecclesia, the multifarious wisdom of God, *in accord with the purpose of the eons,* which He makes in Christ Jesus, our Lord."

. . . .

Paul's last reference to the purpose of God occurs in the first chapter of Second Timothy—the last letter that he wrote, and his last charge to the one whom he had appointed to carry on the proclamation of the evangel. This important statement begins with verse 8.

"You may not be ashamed, then, of the testimony of our Lord, nor yet of me, His prisoner, but suffer evil with the evangel in accord with the power of God, Who saves us and calls us with a holy calling, not in accord with our acts, but *in accord with His own purpose* and the grace which is given to us in Christ Jesus before times eonian."

Notice again how acts are discounted. We are not saved and called in accord with our acts—this we never could be! We are saved and called in accord with God's own purpose, God's own grace, given us in Christ Jesus.

When? Before times eonian! Before the ages began! Before anything else happened or came into being! The gift of grace in Christ Jesus precedes all other gifts mentioned in Scripture, just as the promise of life in Christ Jesus precedes all other promises (*cf* Tit. 1:2). Both are pre-eonian. Both date from that far distant past when God's purpose was first conceived.

Even as this promise of life in Christ Jesus was made when there was no one other than Christ to receive it, so also the gift of grace in Christ Jesus was made when there was none but Him to accept it. *He* received both on behalf of all that should subsequently come into

being through Him. Consequently both are all-inclusive, all-embracing.

Colossians, the contemporary letter with Ephesians, speaks of Christ as "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" (Col. 1:15-17).

Here Christ is portrayed as the Image of God, Firstborn of every creature, all in the heavens and on the earth being created in Him.

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

Here we have Christ, the Complement of God, Firstborn from the dead, all on the earth and in the heavens reconciled through Him.

. . . .

We are now living in a day of grace. If we believe in Christ Jesus, we are already receiving God's grace in richest measure. With us a rescue act is already in operation, for we are being made competent for a part of the allotment of the saints in light, being rescued out of the jurisdiction of Darkness, and transported into the kingdom of the Son of God's love (Col. 1:12, 13). In this we have in every way a prior expectancy over the rest of creation, *but not a sole expectancy.* In Romans 8, Paul speaks of the expectancy of creation. "For the premonition of the creation is awaiting the unveiling of the sons of God." That is, creation is intuitively, in-

stinctively awaiting the revealing of the sons of God in glory. "For to vanity was the creation subjected, 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 glorious freedom of the children of God" (Rom. 8:19-21). Creation is not made subject to vanity willingly, but because it is God's choice that it should be so. That God's purpose may remain as a choice applies here, too.

When God's conciliatory hand of friendship has been grasped by all in complete reconciliation, and when the wisdom of His choosings and His appointments, that is, His sovereignty, has been universally accepted beyond question—in short, when God is All in all, then every one of His creatures will rejoice in being one of *His* achievements, and all in heaven and earth will be both prepared and glad to acknowledge that of themselves they have contributed nothing, but that

ALL HAS BEEN OF HIM.

J.H.E.

MISSIONARY ACTIVITIES

INDIA: We just had word from Bro. Iype that he and his family have all been very ill with a high fever. However, a later letter tells us they are on the road to recovery, and that our brother was able to give (as he calls it) a lively message in a neighboring hall. From other parts of India, more requests are coming in for Concordant New Testaments.

PHILIPPINES: Bro. Oblenda writes: "I am through with the translation of THE TRUE BASIS OF FELLOWSHIP into the Visayan dialect in order that the Visayan people could understand fully the contents of the paper... Praise His Name for the truth!... I have to mimeograph quite a number as the need arises... Another tract which I have almost finished translating is PAUL VS. JAMES." Bro. Carino and his daughter went to Manila to meet my two sons, David and Albert Knoch, who were passing through there. Bro. Carino is still having difficulty with his eyes, and requested that we pray that the Lord will give him the needed sight to continue his ministries in the northern part of the Philippines.

Pray for these and our other missionaries. E.O.K.

THE *CHARISMA* OF EXPECTATION

> Now we are entreating you, brethren,... be patient toward all. See that no one may be rendering evil for evil to anyone, but always pursue that which is good for one another as well as for all. (1 Thess. 5:14, 15).

TODAY we often hear of great enthusiasm among certain circles to "return" to the so-called charismatic endowments of 1 Corinthians 12 and 14. The Greek word, *charisma,* translated "grace" in the Concordant Literal New Testament, means in the context of 1 Corinthians, "a gracious gift." In all of these man-made attempts to speak in languages or perhaps to heal or even to prophesy there is often a tragic failure to recognize that 1 Corinthians 13 is part of the context. There the apostle Paul shows us the greater graces (1 Cor. 12:31) of faith, expectation and love. All other graces were limited in their benefits. The *charisma* of healing could only produce healing. The endowment of prophecy only produced prophecy. But faith, expectation and love, though they could not produce the more fleshly manifestations of the other gifts, multiply into all kinds of necessary spiritual blessings. Surely this is one reason why these three were to remain while the others ceased (1 Cor. 13:8, 13). How good it would be if all believers were as zealous for the three greater graces of faith, expectation and love as those deceived brethren are who seek to "speak in tongues" or prophesy.

We have been studying the grace of expectation in this series of meditations on 1 Thessalonians 5:12-22.

The fruit of the *charisma* of expectation is not merely an anticipation of the presence of our Lord. True, this joyful anticipation, which the Thessalonians lacked, is one important benefit of expectation, and perhaps one which is still neither appreciated nor acted upon by many of us today. Yet it is not the only result of this gracious gift of God, for as we have already noted, such blessings as peace, orderliness and genuine solicitude for the needs of others are natural results of expectation.

Thus we find in this lesson that patience and the pursuit of good are also produced by this greater *charisma* of expectation.

"Be patient toward all" is the sixth request in this list. Patience cannot be created by our own efforts. It must be formed naturally through growth and harvest in the fertile soil of God's gracious gifts. Even as sorrow is removed by our appropriation of 1 Thessalonians 4:13-18 so also is impatience removed by the same expectation. That believer who most fully appreciates the grandeur of expectation, whose outlook is most like Paul's, glorying in expectation of the glory of God (Rom. 5:2), is certain to increase in his patience not just toward other believers but toward all.

Patience is FAR-FEELing (p. 218 of The Keyword Concordance). The "far" has to do with time, showing a willingness to wait steadfastly rather than reacting hastily. The "feeling" has to do with emotion, and it shows what it is that is willingly held in check as time progresses. We, then, learn to be patient toward others when we hold fast to our expectation. And the more certain we are of the victorious outcome the stronger becomes our patience.

In a similar manner, the seventh standard for our walk set forth in this passage, the pursuit of good for others, can only be achieved by means of God's graces of faith, expectation and love. Again, since the context

emphasizes expectation we will note how it especially can affect this pursuit. Our view of God's goals must so affect our attitude toward all mankind that we cannot return evil for evil. Not only in our thinking, but in active pursuit we seek the other person's good. In 1 Timothy 2:4 the apostle presents his expectation of the salvation of all mankind, knowing that the assurance of this outlook will produce in Timothy the prayers and petitions and pleadings for all mankind which such a servant of the Lord should make.

We see, therefore, that the broader our view of God's goal becomes, the greater active expectation becomes. The more we become aware of our expectation the more we come to live our expectation. The measure of our grasp of the *charismatic* gift of expectation is the measure of our peace, our patience and our pursuit of good.

* * * * * *

These have been a series of meditations on the first seven admonitions of 1 Thessalonians 5:12-22. They form the first half of Paul's list, and complete what he has to say regarding expectation and our relationship toward others. Seven is the number of spiritual perfection, and here we have had the perfect spiritual pattern for this external relationship. In the next volume of *Unsearchable Riches,* God willing, we will take up the final seven admonitions, which, while these have looked outward to show how expectation affects our attitudes toward others, look inward to show how expectation affects our own lives. D.H.

(*To be continued*)

MISSIONARY NEWS

Two large cartons of clothing have been mailed to the Philippines by my wife Alberta and the other ladies here at Saugus. A few toys were included for the children's Christmas. A distribution of the Mission Fund was made today, so that all moneys in hand are now en route to the various mission fields. E.O.K.

LIFE IN GOD

LIFE IN GOD. Herein alone is the affinity for which we were chosen in Christ. The realization of God in true sonship. "For whoever are being led by God's Spirit, these are sons of God" (Rom. 8:14). And thus led, the outgoings of the heart are ever to Him. We are alive to God, and to all the minute possibilities which life should mean.

But it is life out of death—"for you died, and your life is hid *together with Christ* in God." Let your spirit go out to this great fact of identification with Christ, in death as in life, and you will realize, not only the poignancy of His death, but the empowering virtue of His victory over it (Col. 3:3).

This identification gathers force by the repetition assigned to it in Paul's wonderful interpretation of Calvary. "Baptized into His death... entombed *together with Him* through baptism into death... *planted together* in the likeness of His death... we shall be of the resurrection also, knowing this, that our old humanity was *crucified together with Him*" (Rom. 6:3-7).

"Now if we *died together with Christ,* we believe that we shall be *living together with Him* also, having perceived that Christ, being roused from among the dead, is no longer dying. Death is lording over Him no longer, for in that He died, He died to Sin once for all time, yet in that He is living, He is living to God" (Rom. 6:8-11).

"Be reckoning yourselves to be dead, indeed, to Sin,

yet living to God in Christ Jesus, our Lord." Life out of death. "God... vivifies us *together in Christ*... rouses us *together* and seats us *together* among the celestials, in Christ Jesus." What an infinite privilege this union confers! It spells out conformity to His death, and again, conformity to the image of God's Son in the regnant life, "far above all." (Rom. 6:11; Eph. 2:5, 6).

But what a death! And are we to be just spectators, to flee the impalement, or are we to be *participants*—sharers of His sufferings? Conformity calls for participation. It honors God by a faith which gets life out of death, glory out of shame, thrones and kingdoms out of decay and ruin. The sons of Zebedee desired great things for themselves. But Christ had to say to them, "Not aware are you what you are requesting. Are you able to drink the cup which *I* am drinking, or to be baptized with the baptism with which *I* am being baptized?" And they replied, "We are able." Yet at Calvary all the disciples forsook Him and fled. Nevertheless, the time came, God's time, when they entered, each in His appointed way, the pathway of real abandonment to the will of God (Mark 10:38).

A soul may go years in the self-complacency which springs from the gifts and graces richly dowered by God. And then, God puts something into the life which shakes the soul to its foundations. Disturbed in its equanimity, the soul is made to see the enormity of self even in its beautiful qualities. It is at such a time that the enemy powers, always on the alert, seek occasion to afflict and torture sensitive souls. And nothing avails but the assertion of the triumph of Calvary, and this must be asserted against the aerial sovereignties and authorities. We must stand in the victory He there accomplished, when He stripped them from off Him. "With boldness He makes a show of them, triumphing over them in it."

His was a wonderful death. The powers of darkness fell away from Him, nerveless, undone. Faith must grip

the overwhelming grandeur of it all, realizing and maintaining the blessedness of its power. Ours is a hidden life, a life out of death, which the Adversary cannot touch. He and his have nothing to work upon, as such a life, far above all, is steadily maintained. But the self in us, in the manifestations which God will reveal to the receptive, teachable spirit, must go to the death.

He trod the winepress alone! And had not angels ministered unto Him, its agony would have been insupportable. In darkness He died, with no disciples near, no ministering hand or sympathetic eye. And even God withdrew. What a baptism! "All Thy breakers and Thy billows over Me pass!" (Ps. 42:7). The death of the cross.

> "Thou knowest the sun by his glory—
> Thou knowest the frost by her breath—
> Thou knowest the fire by its glowing—
> Thou knowest His love by His death."

O that this knowledge may be an experience in the very center of our being! And since He was a Victor in death, passing to the right hand of God, we too, with Him, find our life there. But let us not put this life exclusively in the future. For "the sovereignties and authorities among the celestials" are looking to us *now* for the display of such a life. And as they see the indelible marks of His way with us, they marvel at the measure of His multifarious wisdom. Let us then grip the thought that it is in the deep and tender *now* of present grace that such manifold wisdom is to be made known.

So, then, to live in God as our Possessor, proving His ability to do infinitely beyond all the reaches of our thought and prayer, is to experience that transmutation of His that Job so finely knew. "He knows the way with me. He tests me; as gold will I come forth" (23:10). Stripped of all that is not of and for Him, our selfhood

truly tested in the fire, we come forth cleansed and freed. And, to abide the fire, to let God have all His way with us, is to prove the capacity we have for life as in Him. Our God so wants us to love Him for Himself alone, and to this great end has to wean us from many things.

It may be that we have much light and knowledge. We are clear in thought, well balanced in doctrine, and yet, with all this, we may find ourselves bruised and crushed when crucial awakening comes. It is so possible to live in the realm of the soul, to be absorbed in a routine of life wherein self is unconsciously gratified, that it needs a rude shock to the sensibilities to stir acknowledgment and submission to naked truth.

Think of Peter's denial of his Master. Impulsive, impetuous, he was so sure of his ground. "My soul for Thy sake will I lay down." Yes, but note Christ's questioning reply: "Your soul for My sake you will be laying down? Verily, verily, I am saying to you, Under no circumstances should a cock be crowing till you will be renouncing Me thrice" (John 13:38). But the soulful Peter falls at the word of a woman. What an experience in the revelation of self, and yet, an experience which alone could prepare and fit him for the writing of his epistles. Through anguish and tears, and the death of the self-life was the apostle to the Circumcision led into the greater depths of spiritual understanding.

Life out of death. His death, our death. His life, our life. Impaled on the cross, what had He in common with the world? He was dead to its fascination and charm, even as to its callousness, hatred, and scorn. Do we see Him there, and espouse His side? It means death, but also deliverance. It is a lone way, but so lofty a flight, that it is well worth while as, *together with Him,* we experience both death and life. We must not only die to our *own merits,* but to our *own life.* Not only to *commence* the true life, but to *continue* the life. The axe of inward crucifixion is to be laid unsparingly at the root

of the self-life. So, to this end, God may place us in a situation, there to remain, it may be, a long time, for the express purpose of aiding the process of inward crucifixion. But this inward death is to produce the true life.

Life in God, to the point of "reigning in life." And it is to be a present power and blessing. There is conflict, to be sure, but we stand in the might of the Victor. And in His life at the right hand of God, we should be reigning in a real present sense. It is all "in accord with the purpose of the eons," that the quality of eonian life be apparent here and now to "the sovereignties and authorities among the celestials." The potency of this life is drawn from our great Head in Whom is vested the rulership we are called upon to know, and in spirit to share.

The powers of darkness would have us go under, would keep us in depression and defeat. Knowing so well the power and grip of the self-life, they would keep us in utter submergence. And we may not know. But the clarion call rings out: *"Rise from among the dead, and Christ shall dawn upon you!"* (Eph. 5:14). Then, seated with Him among the celestials, we shall know a life in spirit which is potent indeed. Let us then, recognize *now,* our high estate!

And the secret? Listen to Paul's words in that grounding, energizing epistle of his to the Romans (8:11). "Now if the Spirit of Him Who rouses Jesus from among the dead is *making its home in you,* He Who rouses Christ Jesus from among the dead will also be vivifying your mortal bodies because of His Spirit *making its home in you."* The spirit in permanent residence. Here is blessedness indeed! And "God gives us, not a spirit of timidity, but of power and of love and of sanity" (2 Tim. 1:7).

And, where God is, there is as much simplicity as power. There is also supreme peace at the center of our being, however turbulent the circumference may be. The sway of the spirit, continuously, and with such quietness

and confidence as shall abide the fire of testing, the while God is "making the sequel" (1 Cor. 10:13). And let us remember that God would only pour the cup of bitterness into the happiness which we have in anything *out of Himself.*

But the soul life must know the inward crucifixion ere the spirit life can ride in triumph. The severing power of the cross must come in for the momentous circumcision of the heart. Emotions and passions, not of Him, must go, for the "unto death" must precede the "reigning in life." The uncrucified self is always ground for the Adversary, and the powers of darkness. There, in the strong, vigorous soul life, they can lead us off the track. There, in the crucial time of testing, they can torture, with an anguish almost unbearable. But stand in Christ, dead to the things of the soul life, and choosing just God's will in the matter, and triumph is assured. "Even that Sinai," towering so darkly ahead, flows down at the presence of God.

In His own time, and in His own way. God meets His sons' requirements. It may be a long time and a bitter way, but we do pass from Marah to Elim. Yet in what manner? Is the spirit so in control, that we are dead to the siren voice which once so greatly moved the soul? Are our thoughts, reasonings, and reflections in utter captivity to the obedience of Christ? If so, then we live by faith of the Son of God, experiencing its depth of calm, and resting entirely in the will of God.

Thus, as we die to the soulish things, and are crucified to the world, we live most truly in God. Calvary, and all that it means in its varied applications, is the keynote to this life in God—life out of death. For the possession and maintenance of this life, we must be *found in Him.* Then shall we know the power of His resurrection, the authority of the ascended Christ, grasping that for which we are grasped by Christ Jesus. And from out the glory we shall go forth to the measureless delight of the

life in God. To this life are the members of the body of Christ called. And love, God's love, so infinite and enfolding, points the way.

"The depths of love on Calvary,
Was just God's blood-bought way,
To bring us to the heavenlies
In triumph day by day.
He knew the depths of darkness,
The swell of Satan's flood,
So, by the cross He pierced a way
Of victory through His blood."

W.M.

The foregoing article, LIFE IN GOD, is also available in leaflet form at five cents each, or 25 for a dollar. We feel very strongly that the message it contains is a vitally important one, and that it deserves a much wider circulation than that we have been able to give it in the past.

Read it again! Then act upon it—you will gain by so doing. When we take this message to heart, we *can* be free from worry, even in the face of affliction, the deteriorating morals and the increasing wickedness we see all around us. We *can* be rejoicing in the Lord, knowing that He is in full control.

In addition, we would like to emphasize the precious promise of 1 Corinthians 10:13, which has been quoted in the Editorial and mentioned on the opposite page, since this scripture may be helpful to some of our readers who are undergoing a time of trial.

As the author so well asserts, our light and knowledge, our God-glorifying doctrine, is not alone sufficient. For knowledge can puff us up. We need to walk more closely with our blessed Lord and Saviour. We need to pray, as Paul says, unintermittingly (1 Thess. 5:17). In times of stress we feel compelled to pray. Yet this blessed privilege *can* be our constant attitude. Such a witness of prayer and praise will make us true ambassadors to all those around us. Many are searching for they know not what. Yet *we* know it is the peace and security, and the joy of our oneness with Christ. If we are not ashamed of our stand—if we let it be known to all—the Lord will use us as He has never done before. E.O.K.

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