Unsearchable Riches

A Bimonthly Magazine
For God and His
Word

VOLUME LX

Ernest O. Knoch, *Editor*
Herman H. Rocke, *Coordinating Editor*
Frank Neil Pohorlak, *Contributing Editor*

CONCORDANT PUBLISHING CONCERN
15570 West Knochaven Road
Saugus, CA 91350, U.S.A.

NEW YEAR HYMN

Another year, and all my days
Are filled with blessings, Lord, from Thee.
O, tune my grateful heart to praise
Thy constant kindness shown to me.

I sense Thy nearness hour by hour,
And all my life for me is planned.
I trust in Thy almighty power,
And long to hold Thy guiding hand.

And oft I feel that gentle touch
That tells me of a Father's care;
And know the bond which means so much—
Communion with my God in prayer.

And Thou, Who gavest once Thy Son,
Dost, with Him, give all other good.
All things are mine; withholding none,
Thou grantest all through Jesus' blood.

Thus am I rich, for all the earth
Could not contain what now is mine,
Since who can gauge the priceless worth
Of all those promises Divine?

Then, Lord, accept my heartfelt praise
For all Thy goodness and Thy grace,
And may I thank Thee all my days
Until I see Thee face to face.

J.H.E.

UNSEARCHABLE RICHES FOR JANUARY, 1969
BEING THE FIRST NUMBER OF VOLUME SIXTY

EDITORIAL

AS WE BEGIN the sixtieth year of publication of our magazine, our hearts well over with thanksgiving to our glorious Lord, for His goodness to us over so many years, and a prayer goes up that we may, if that be His will, be enabled to continue to glorify Him in these pages, by bringing out truths which we find in His Word, Concordantly translated, which may have been missed by others no less sincere than ourselves.

To be in His will is the most important consideration in any work for the Lord. That is why we need to be much in prayer, that we may have His direction in all we do.

We felt that the publication of a new edition of our late editor's book, "The Mystery of the Gospel," now long out of print, is something that the Lord would have us do. Hence we are working and praying to that end. It will help us determine how many copies to have bound, if you will place your order in advance. The book will be priced at $3.00, bound in cloth, and will contain 303 pages. We have tried to keep the price as low as possible, by means of production economies, even in the face of ever increasing costs. The book deals with the secret of the evangel (the conciliation) for which Paul was conducting an embassy in a chain (Eph. 6:19, 20). He, too, asked his readers to pray for him, so that he might be able to make this secret known with boldness.

Another project which we feel is a very important one,

is the revision and printing of the Keyword Concordance, of which only a few copies of the present edition remain. Bro. Dean Hough has spent many hundreds of hours checking and revising this book, and the corrections and additions are now being put into type. So please be praying with and for us about this, also.

Like Paul, we have had to rely on His grace, rather than on our own strength, as ill health and physical weakness have caused us to cry out for relief. Always must we remember that He is able, and that His power is being perfected in infirmity (2 Cor. 12:9).

When we look about us and observe the deterioration of the moral fiber of our country, and indeed of the whole world, we are impelled to look above. Obviously, that is where the solution lies, for man is making a dismal failure of his attempt to govern the world. Only the Prince of Peace has the answer. Yet man must learn a great deal more, the hard way, before he is ready to accept this fact.

How thankful we should be that we have the Word of God to comfort and enlighten us in these dark days. Since His Spirit dwells within us, we should be enabled to view the ever darkening picture without fear, knowing that all is but a part of the schooling which men must have in order to bring them all, eventually, into a knowledge of God's goodness. Knowing, too, that we are to be called to be with Him at His appearing, which surely must occur soon. Hence we should not be drowsing, for the time left for us to witness here may be very short. Let us not be wasting it.

May we always guard against any feeling of superiority because of the knowledge which we may feel we have. Rather it should humble us to realize that He has seen fit to impart it to us. Of course we want to share it, but let us do so in the proper spirit—not of controversy, but rather of helpfulness. E.O.K.

THE ADDRESS ON THE ENVELOPE
PART I

> "Paul, an apostle of Christ Jesus through the will of God, to all the saints who are also believers in Christ Jesus." (Eph. 1:1)

GOD has revealed Himself in many ways in His Word. The historic, prophetic and literary portions are usually in the form of short scrolls or pamphlets. His latest and highest communications have come to us in the form of letters, or, being formal and of a public character, *epistles*. When the postman brings a large stack of mail, we must first sort it out, if several receive their letters at the same address. Before we open it and read it we must make sure for whom it is intended.

In early days there were no envelopes, so the address of an epistle was always the burden of its opening lines. So the epistolary portions of the Scriptures are usually introduced by some specific indication as to the particular person or persons from whom the epistle comes and to whom it is to go. Peter and James are especially particular on this point. Paul always prefixes his name, and usually follows with the character he assumes in writing and a concise description of those he is addressing.

The name "Paul" has a strange sound to one accustomed to the Hebrew titles of so many of the ancient scrolls. Of course, Paul was an Israelite, like most of the other sacred penmen, but God changed his Hebrew name, Saul, to a foreign one, "Paul." This change was made at that crisis in his career when he was severed from his associates for a special ministry to the nations (Acts 13:2, 3). Not only that, but the *very first time that we*

read of the evangel being proclaimed directly to a gentile, not a proselyte, we are told casually that Saul "is also Paul." Furthermore this gentile was also called by this name, for he was the proconsul Sergius Paul. Still more significant are Paul's dealings with Elymas, the magician, who sought to pervert the proconsul from the faith. He undoubtedly is representative of Israel, and foreshadows the opposition to Paul's ministry for the nations. The climax is capped by Paul's miracle, so unlike his other gracious deeds. He brought blindness on the apostate Jew "until the appointed time." What a marvelous miniature of Paul's ministry! During Israel's blindness he brings salvation to the nations (Acts 13:6-12).

The name "Paul" is in full accord with his ministry. Though usually taken as a Roman name meaning "little," it seems far more likely that it is Greek, (though the Latin also had this root) from the element *pau,* meaning CEASE, from which our English word *pause* is derived. His name should always suggest to us the *pause* in God's dealings with Israel, the *interval* during which the nation is blind, like Elymas, until the appointed time. How suggestive this is! Every time we attempt to enter one of Paul's epistles we are notified that what follows is to be applied during the period of Israel's blindness. And the fact that all of his epistles are thus marked, stamps them as one, and identifies them with this period, when God's grace goes out to the nations.

Paul introduces himself according to the character of the epistle. Is it concerned with *service?* Then he speaks of himself as a slave. Is it authoritative? Then he appears as an apostle. Where fellowship is the theme he associates others with him in his salutation. The Perfection epistles, Ephesians, Philippians, and Colossians, are fine examples. As he alone is the *authoritative* revelator of the mystery, he presents his credentials in

Ephesians as an *apostle;* as service and fellowship are uppermost in Philippians, he introduces himself as a *slave,* along with Timothy; as Colossians is concerned with correction and communion, he is again an *apostle,* along with Timothy.

The revelation of the mystery depends on the authority of Paul as an apostle. There were not wanting those who questioned or denied his right to the title. He was not one of the twelve. He could not qualify for such a place. He did not become an apostle until after the main ministry of the twelve had been accomplished. The one who took Judas' place had to be taken from among those who had been with Christ all the time from John's baptism until His ascension (Acts 1:21, 22). This was the one condition, and Paul had not been with Him at all. Moreover, his apostleship was based on the very reverse of this. It was necessary that he should *not* know our Lord until after His ascension, for he is the apostle of *Christ* Jesus, the *glorified,* not *Jesus* Christ, the *rejected Messiah.*

The title apostle has often been defined as "one sent." But it has not the usual element for *send.* This is *pempō.* Apostle is made up of two elements, *apo,* FROM, and *stellō,* PUT. Its literal meaning is to put some one at a distance, as a representative. Its nearest English equivalent is *commissioner.* An apostle was given a commission, with authority to enforce it. The commissions for the twelve were given them by the Lord while He was yet with them. Paul did not receive his from them or through them, but from the Lord Himself. The vast differences between his commissions and those of the twelve should show how utterly impossible it is that Paul should be numbered with the eleven.

Apostolic authority was by no means confined to the twelve. Among the Circumcision there must always be so many, and no more or less, for Israel's twelve tribes call for twelve rulers. But no such condition determines

the number of apostles among the Uncircumcision. Paul, however, is so great that he overshadows the others far more than Peter does his fellow apostles. Indeed, it is probable that, if we confine ourselves strictly to this final and culminating revelation of the mystery, Paul is its only apostle. Though Timothy is included in the salutation to Colossians, his apostleship is not recognized there. He is simply *brother* Timothy. And, now that the men have passed away, and Paul alone has left inspired epistles, he has become for us the one and only apostle, the only authority in doctrine and practice.

Repeatedly, Paul ascribes his apostolic office to the will of God (1 Cor. 1:1; 2 Cor. 1:1; Col. 1:1; 2 Tim. 1:1). None of the twelve do this. They were chosen by Christ in accord with the revealed *counsel* of God. Their commissions, their careers, all about them, was in line with Jehovah's promises in the Law and in the Prophets and in the Psalms. Some details and developments may have been secret, but their whole course was in keeping with a program previously prepared. One of the special points in Paul's call was that he should know God's will (Acts 22:14). This cannot refer to a knowledge of the Hebrew Scriptures, but to matters still unrevealed. It was Paul's special privilege to explore new and unknown fields of God's purpose. To be appointed an *apostle by His will* is suggestive of a fresh departure in the divine activities.

Thus far the writer of Ephesians has introduced himself. Now he writes the address on the envelope. When he indicates the destination of his letter, he characterizes those to whom he is writing. He sends it "to all the saints who are also believers in Christ Jesus." It is said that an expert can read the history of a man's health by looking at his teeth. So we can see the apostasy from Pauline teaching in the interpolations and mistranslations and interpretations of these simple words.

It is evident that the force of "*being*... in Christ

Jesus" was lost very early. As is the case today in many quarters, the names and titles of our Lord had no special significance. Indeed, in the highest evangelical circles the irreverent use of our Lord's personal name is very painful to sensitive spirits. And how few would recognize the great distinction between "Christ Jesus" and "Jesus Christ"! Yet this is the whole point in this address.

All who are in touch with God are holy ones or saints. This is the most inclusive name by which they can be known. From Adam and Abel to the last to be called in the eons to come, in every era, and in all the various administrations, not only men but messengers, are called holy ones, or saints. When Paul wrote this epistle the saints were divided into two classes. One group, associated with the twelve apostles, mostly of the Circumcision and proselytes, were proclaiming *Jesus* Christ as the rejected Messiah. The other group, associated with Paul, mostly of the Uncircumcision, recognized His present heavenly exaltation, which is expressed concisely and forcibly in the title *Christ* Jesus. To this class this epistle was sent.

No more correct or concise direction could be given for the delivery of this epistle. It is not for unbelievers, but for saints. It is not for those in Jesus Christ, but those in Christ Jesus. Try as we will, we cannot find any better address for the envelope, even though we should add much to it. It is for some Jews and some gentiles, hence we cannot easily draw a line there. Though mostly for the Uncircumcision, it also includes some of the Circumcision. We cannot use this distinction. There is only one way to divide them, and that is their attitude toward Christ, as expressed in the two titles Jesus Christ and Christ Jesus.

Since the significance of the title "Christ Jesus" was lost, this sentence in the salutation has been beyond the apprehension of copyists and translators, hence they have

tried to remedy the apparent fault. So the scribe of Alexandrinus, or some one before him, added "in Ephesus" in order to make sense. It is most likely that this epistle was sent to Ephesus as well as to all the Pauline ecclesias, and there may have been a tradition to that effect which led to the insertion of this phrase. But the character of the epistle is such that it is clearly a *circular* letter, one copy of which might be addressed particularly to Ephesus, but which is by no means to be confined to that ecclesia.

We are confirmed in this position by the fact that both Vaticanus and Sinaiticus, the most ancient of our manuscripts, were originally written without "in Ephesus." In Vaticanus someone has added it in the margin. This is shown in the plate on page 618 of the Explanatory Introduction to the CONCORDANT LITERAL NEW TESTAMENT. It can be seen at the end of the third line of the center column, not far below the heavy ornamental bar which disfigures the upper margin of the manuscript. In Sinaiticus it is by a later hand. It is clear that the phrase ("in Ephesus") has crept in, and was not a part of the early texts, or of the original autograph. Only the difficulty of translating without it has kept it there. The critical editors usually put it in square brackets. A few mark it to be omitted in their margin. Hardly any hold with the so-called "received text" in retaining it without question. It should be omitted.

This epistle contains no local allusions. The apostle has no special place in mind. The theme is developed along the broadest lines. There are no special expedients as in Corinth, no corrections as in Galatia and Colosse. Every part of the epistle applies equally to all the ecclesias. It is of such a character that it could not be withheld from any saint in Christ Jesus, in any place or at any time. It applies to us today as fully as if we had just received it fresh from the pen of Paul.

This epistle was for *all* the saints in Christ Jesus.

It should have been sent to all the saints who had come under Paul's teaching. It would not have been understood by any others. Since it was *written* for them, surely it must have been *sent* to them. Only some of these were at Ephesus. Others were at Corinth and Thessalonica and in Galatia, as well as Philippi and Colosse, wherever Paul and his preaching had penetrated.

We call it "Ephesians." As we need some name to distinguish it, this will serve the purpose better than any other because it has become inseparably associated with this epistle in all that has been said and written about it for centuries. So "Ephesians" it shall be, with the distinct understanding that this name is a mere expedient. If the title had not already been misappropriated we would suggest calling it Paul's General Epistle or his Perfection Epistle, as we have already used the plural of the latter phrase for Ephesians, Philippians and Colossians.

In the transitional era preceding the present secret administration of God's transcendent riches of grace, Paul wrote his epistles to the Thessalonians and to the Romans, the Corinthians, the Galatians, as well as his first letter to Timothy. The question arises, did the revelation of the secret in Ephesians and its companion epistles annul the previous revelation completely, and ignore its recipients, so that Romans to Galatians and Thessalonians are obsolete, or do they still stand just as they are, so that Ephesians is a mere addition to their message? Or is there a third course indicated, between these two extremes, their acceptance as a whole, yet with *modifications in detail* to accord with the later revelation? Is this epistle addressed to those in Christ Jesus to whom Paul wrote his previous epistles?

The third item of the secret settles these questions for us satisfactorily. We are *joint* partakers of the promise in Christ Jesus, through the evangel of which Paul *became* the dispenser (Eph. 3:6, 7). Note the past tense

of *became.* It tells us that Paul is speaking of the evangel which he *had preached.* It is limited by the title "Christ Jesus" to that which is recorded in his previous epistles and does not include his ministry in the synagogues in Acts. In this evangel the nations had been partakers, but not *joint* partakers. It was to the Jew first. The nations had a secondary place. The secret now revealed is not that the nations are to be partakers, but that they are to be *joint* partakers.

Broadly speaking, we have a complete answer to our questions here. All of Paul's previous epistles are definitely declared to be ours, yet with such modifications as the abrogation of Israel's priority involves. Ephesians does not restate Paul's previous evangel, for that would have been useless. All to whom the new revelation came were acquainted with it. All that they needed was the ability to adapt it to the larger light.

As a consequence, the epistle to the Ephesians is full of contacts and contrasts with Paul's previous teaching. Not only are we given the broad basis on which to build our attitude toward Paul's other writings, but many of the details are developed for us, and the character of the link between the two is carefully considered. We will confine ourselves in this study to these two aspects. In what particulars and how does the fact that we are now *joint* partakers affect Paul's previous epistles? What is the character of the link between them? Is it a sheer break, a mere development, or a superadded glory?

A.E.K.

INDEPENDENT HOPI INDIAN MISSION

Bro. Fred Johnson continues his fine work among the Hopi Indians in Arizona. In a recent letter, he says, "We are all very happy in our Christian fellowship.... Then I go out to the villages both north and south of Oraibi, where I have good opportunities of visiting Indian people in their homes." So keep this work in your prayers, also. E.O.K.

WALKING TOGETHER IN LOVE

TODAY there is a great need among all true believers to walk together in love. There seems to be, in most groups, a great lack of this quality, even though today's need seems greater than it has ever been.

We find ourselves divided into sects, each of which are striving to have us adhere to whatever dogma they emphasize. The main difficulty is that they all differ and disagree among themselves.

Paul tells us in Titus 3:10 that we should refuse a sectarian man after one and a second admonition. How can we do this? Where there is no Concordant class we are forced to fellowship with some nearby group, or else not worship at all save in our own homes.

What should our attitude be? Paul again has the answer, for in Ephesians 4:1-6 we are told to walk worthily of the calling to which we were called with all humility and meekness, with patience, bearing with one another in love, endeavoring to keep the unity of the spirit with the tie of peace.

This scripture merits our serious consideration. We cannot help but notice that it is entirely positive, not negative. Here our responsibility is clearly set forth. Is it possible that we ourselves spend too much time demanding that others adhere to our views? Are we prone to act as judges, forgetting the fact that we are not capable or qualified to act in that capacity? Are we forgetting the fact that God parts to each a measure

of faith, and is alone able to give a righteous judgment? Surely God is capable of using even those who disagree with us, for the laud of His glory. When our friends differ with us in their interpretation, it is very possible that God is using them in ways of which neither we nor they are aware.

If we feel that we have been blessed with greater insight into God's Word, then it follows that we have a greater responsibility to bear fruit for His use. In Ephesians 5:1 Paul again tells us to become imitators of God, as beloved children, walking in love according as Christ also loves us. We must experience the love of God in our own lives. We must also realize that we cannot know the love of God without knowing the God of love.

Let us keep this in our minds at all times: If we are conscious of God wherever we are, our lives will show it. We sometimes forget that we have the indwelling spirit in us, not only as an earnest, but as a source of guidance in all phases of our lives. This will vitally affect our relationship with others. In our contacts, we will be gracious, not irritating. Truth can be expressed in several ways, some of which repel those to whom we are talking.

Some time back, in a Sunday School class, the subject of God's ultimate purpose came up. One of the listeners, who was a devout Christian, spoke up and said that if this was true all of their thinking would have to be reoriented. The teacher pointed out that everything that had been said on the matter was directly from the Scriptures. He could have spoken quite strongly, but such a course would have led to a schism. The teacher said afterward that his responsibility was to present the Word and allow the indwelling spirit to be the guide.

It is so easy for us to have a feeling of superiority because we feel that we have greater knowledge. We need to be very careful or we will be as the sectarians our-

selves. We can and should present the Word, but do we have the right to demand adherence?

Years ago a godly man died. He had been having discussions with a retired minister of rather liberal views. There were very few areas of agreement. Yet the minister requested the privilege of speaking at the funeral. His request was granted and when he spoke he said quite frankly that there were many points of difference in their views, but that, no matter how strong were their differences, at the end his friend would reach over and pat him on the knee and tell him, "Someday you will know the love of God." I know that the one who had passed away had never felt that the discussions were having any good effect. All he did was to walk and talk in love, not anger.

Sometimes we can do more by silence than by argument. This is a hard lesson for us to learn. When we try to imitate God (Eph. 5:1), first we will need patience, then humility and meekness (Gal. 5:22). These are not our natural emotions. They must be developed with God's help.

Should we not be joyous and gracious always, because of His Spirit which dwells within us? Is it not true that, to many people, Christianity has no appeal because all the church people they meet are long-faced and show no sign of being happy? This attitude fails to attract others. They feel that they have enough sadness and sorrow in their lives, without going after more! What a tragic reaction! If we truly believe God's promises, we should always be full of real happiness and joy. The attitudes we show in our relationships with others are often much more important than we realize. Let us be certain that no word or act of ours will reflect in any way against Him Whom we love and seek to serve.

Let us resolve to make love the prime factor in our relationship with others. S.B.M.

PORTRAIT OF THE GODLY MAN

Jehovah, who shall sojourn in Thy tent?
Who shall tabernacle in the mountain of Thy holiness?
He who goes sincerely and contrives righteousness
and speaks truth in his heart.
He slanders not with his tongue,
he does no evil to his associate
and bears no reproach against the one near him.
Despised is in his eyes the one rejected,
yet those who fear Jehovah will he glorify;
he swears to an associate and will not change.
His silver he gives not at interest,
and a bribe he takes not against the innocent.
Doing these, he shall not slip for the eon.

(Psalm 15:1-5)

THE FORM of Psalm 15 is simple: it is a question (vs 1) and an answer to the question (vss 2-5). But its very simplicity is disarming since its subject matter is pregnant with thoughts. We shall merely suggest some of its content for our meditation and devotion. It teaches simply what is the condition of man's approach to God with acceptance. It describes the perfect character, the man who can draw near to Jehovah and live in His presence.

For this purpose it is no accident that these five verses are preceded by Psalm 14 which shows us the righteous generation, Jacob, Israel, in thralldom and servitude, yet making the Lord their refuge, and longing for the day when deliverance shall come to them out of Zion. Psalm 16 takes up this situation: Preserve me, O Lord, for I have taken refuge in Thee. But

meantime, what is the character of those who are entitled to such language? Who is this Israel, that may hope to share in the salvation out of Zion?

Psalm 15 answers the question. Uprightness of heart and life, with deep humility and self-denying benevolence: *these* (vs 5) attest the genuineness of our aspirations after God.

Jehovah is the first word. We are immediately ushered into the presence of Him after Whom we long. This Name is no mirror in which the self-righteous can see themselves. In the presence of God and in the light of God, David paints his *portrait of the godly man.* In Jehovah's sight neither the hypocrite nor the formalist can stand. In addressing his question to God he does not do so as a mere matter of form. In the light of his own heart, in the light of the Word of God and the world around him, David gives the answer to the question as he is illuminated by the light of the Spirit of God, even going so far as to despise the one rejected by Jehovah.

Anticipating the results from our devotional study, the following quotation from the CONCORDANT COMMENTARY ON THE NEW TESTAMENT is highly pertinent and appropriate: "There is a striking contrast between the methods of dealing with moral evil and doctrinal heresy. There were those in Corinth who held fundamental error, for they denied the resurrection. The apostle reasons with them and shows them the consequences if their heresy were true, but he never suggests their excision. But when the behavior of a brother became such that he brought reproach upon the holy brotherhood of believers, he was summarily expelled. This was the surest way of bringing him to repentance. By sending him back into the world, he realized the gravity of his misconduct."

In David's Psalm the question stands thus: *Who* shall sojourn in Thy tent? *Who* shall tabernacle in the

mountain of Thy holiness? Then comes the answer. The man with whom God will hold such communion is now described, first as to what he is (vs 2), and then as to what he is not (vs 3). Following is the literary framework of the answer which is a reversal and seems to have twelve lines.

| He who goes sincerely
| and contrives righteousness
| and speaks truth in his heart.
: | He slanders not with his tongue,
: | he does no evil to his associate
: | and bears no reproach against the one near him.
: : | Despised is in his eyes the one rejected [by Jehovah]
: : | yet those who fear Jehovah will he glorify;
: | he swears to an associate and will not change.
: | His silver he gives not at interest,
: | and a bribe he takes not against the innocent.
| Doing these, he shall not slip for the eon.

The first triplet describes the godly man as to what he is. He is a man of whole heart and life; a man who does the will of God from inner impulse, not from outer compulsion. He is *truthful in his heart* because he loves the truth and in his heart holds no parley with what is false. The truth dwells in his heart, and he speaks it there first, before he speaks it with his tongue.

Luther has this to say about it: "It is a beautiful order. First the person must be acceptable by cleanness [walking sincerely]; then the work by righteousness; then the word of truth. So God has regard to Abel first, and then to his gifts." Thus we have the godly man's walk, his works, and his words.

The broad base on which all stands is *truth.* A man thinks with words. If the words are truth he speaks truth, if the words are false he speaks false. For as a man thinketh in his heart, so is he. Thus words lead to works. Since we cannot read a man's thoughts we watch his works. If his talk is truth but his works are not consistent with his speech, we have a norm by which

we are judging him. Since his works are an index to his words, we have a guide to judge his walk. "Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. 20:11).

All this is in full harmony with Paul's advice given to the Philippians. "Become imitators together of me, brethren, and be noting those who are walking thus, according as you have us for a model, for many are walking, of whom I often told you, yet now am lamenting also as I tell it, who are enemies of the cross of Christ..." (3:17, 18). Then after Paul tells us the things we are to be taking into account (4:8) he says: "What you *learned* also, and *accepted* and *hear* and *perceived* in me, these *be putting into practice*..." (vs 9).

In his first letter to Timothy he wrote: Be doing good acts, be rich in ideal acts... that they may get hold of life really (1 Tim. 6:18, 19). In his last letter to Timothy he writes: "Now you *fully* follow me in my teaching, motive, purpose, faith, patience, love, endurance, persecutions, sufferings... Now you *be remaining* in what you learned and verified..." (3:10-14).

The solid foundation of God stands, having this *seal*: The Lord knows those who are His, and, Let everyone who is naming the name of the Lord withdraw from injustice (2 Tim. 2:19).

A seal is made from a die or matrix of metal, a gem, or other hard substance, which yields an impression on wax or some other soft substance. A seal has only *one side*. It is not like a coin with obverse and reverse sides.

The tendency today among saints is to divide God's seal into two halves. To be occupied with our *state in Christ* (which changes not with our walk) is laudable. But to sniff at the accompanying *walk in the Lord* as a matter of no moment is not to be countenanced. God's seal is one! He knows those who are His, *and,* Let everyone naming His Name withdraw from injustice.

Remember: What God has joined together let not man put asunder. State in Christ and walk in the Lord ought not be divorced.

The second triplet describes the godly man as to what he is not: He is not a slanderer. He allows no slander on his tongue. There is one who is the prominent Slanderer, but there are many who are slanderers (1 Tim. 3:11; 2 Tim. 3:3; Titus 2:3). Paul has no soft words to say about those who do the work of the Adversary (2 Cor. 11:12-15).

The godly man does no evil to his associate. One day a certain lawyer rose, putting our Lord on trial, saying, Teacher, by doing what should I enjoy the allotment of eonian life? Now He said to him, What is written in the law? How are you reading? Now he, answering, said, You shall be loving the Lord your God out of your whole heart, and with your whole soul, and with your whole strength, and with your whole comprehension, and, your associate as yourself. Now He said to him, Correctly have you answered. This be doing and you shall be living.

The lawyer was quick to perceive that while he had correctly *answered* he was not *doing,* and if he wanted to be *living,* he would have to be doing. So he, wanting to justify himself, said to Jesus, And who is my associate?

Now Jesus taking him up, gives him the parable we call the Good Samaritan (Luke 10:25-36). Then He drives home the point by asking the lawyer which of the three, the priest, the Levite, or the Samaritan, was an associate of the one who fell prey to the robbers. The lawyer gave the only answer: The one doing the merciful thing with him. And Jesus said to him, Go and you do likewise. The priest and the Levite actually did *evil* to their associate by passing him by in his need. They would not be ones who would sojourn in His tent or tabernacle in the mountain of His holiness.

The godly man bears no reproach against the one near him, for he will not take up a reproach and flaunt it about, and help to fasten it on the poor victim's neck. He would rather bury it. Nor will he listen to a reproach or propagate it. He will not take it up at all.

The two central lines of the literary framework deal with those who fall under Jehovah's judgment because of their inward attitude and their outward conduct, and with those who fear Jehovah. The godly man confirms God's judgment, hence the one rejected by Him is despised in his eyes. Those rejected by Jehovah, as not worthy of living in His tent, are those despised also in David's eyes. David hates those hating Jehovah and he loathes those revolting against Him (Psa. 139:21). David says God had no pleasure in wickedness, that He hates those practicing iniquity, that He would destroy those speaking a lie and that He detests deception (5:4-6). David says he hates the congregation of evildoers and with the wicked he would not sit (26:5). David says he hates those who regarded worthless idols (31:6), and he hates every false way (119:104).

Ye that love Jehovah, hate evil, David says (97:10). To those who brought not God's *doctrine* John refused hospitality (2 John 10, 11). With those who walked not in God's *disposition* Paul rejected fellowship (1 Cor. 5). Does our compassion include those God's censure excludes? Whom He rejects do we accept, and whom He accepts do we reject? Is our graciousness greater than His grace? Are our standards loftier than His precepts?

Paul definitely rejected those brethren who failed to glorify God by refusing to adorn His teaching in their living (Titus 2:10-14). The apostle bade his readers not commingle with brethren who are paramours, greedy, idolaters, revilers, drunkards, extortioners. He bade them not even eat with such brethren, but rather expel them (1 Cor. 5:11-13). Yet any brother who was dis-

turbing the believers and distorting the evangel of Christ, Paul censured with the words, "Let him be anathema": He used even stronger language about those brethren advocating circumcision (Gal. 1:6-9; 5:2-12), but never suggested their excision.

Those who *fear Jehovah,* the godly man will glorify. In a similar manner, Paul is praying for his brethren, that they may be *filled full with the realization of God's will* and continue to grow in the realization of Him (Col. 1:9-11).

In his third triplet, David pictures the godly man as one who swears to an associate and will not change, for he is not a casuist. The sanctity of an oath or promise he regards as inviolate. He does not set about to find a pretext for breaking his word, when it is inconvenient to keep it. If inadvisedly he promises what is found eventually to be to his harm, he does not shrink from fulfilling his engagement; he does not try to substitute something else for it. His silver he gives not at interest, and a bribe he takes not against the innocent.

The sum of the matter is in the closing line: Doing *these,* the godly man shall not slip for the eon.

Even while we set our seal of approval on the portrait David paints and acknowledge that such a man should be one to sojourn in God's tent and tabernacle in His holy mount, we measure ourselves against him and say, Where is there such a godly man? Surely I am not he!

Yet the wretched man, wondering if there is anything that can rescue him, hears the answer (Rom. 7:25): "Grace!" Grace can give me God's righteousness; grace can give me the power to walk worthily of the Lord for all pleasing, bearing fruit in every good work; grace can supply me with all I need to fit me for dwelling, not in a tent or a mount, but among the celestials now, in spirit, and among the celestials at any moment, in fact, when we are snatched away to meet the Lord in the

air. We laud the glory of His grace which graces us in His Beloved, which gives us deliverance through His blood, which gives us the forgiveness of offenses in accord with the riches of His grace which He lavishes on us.

Is this because we are worthy of such grace? Certainly not, but it is rather that we were unworthy; hence our boasting should be only in Him (1 Cor. 1:26-31). For He has saved us that we should be for the laud of His glory. Let us thank God for the riches of His grace.

F.N.P.

MISSIONARY REPORT

In behalf of all the missionaries, we want to thank those who have sent contributions for their work. Perhaps there is not much more time in which to witness for our blessed Lord and Saviour, before He shall call out those who believe.

We are thankful that Dorothy Johnson is still able to minister to the children in the schools in Michigan. It is so important that a knowledge of their Lord and a reverence for God be implanted in these young minds. If this could be done in many more places, we would find a very different attitude among our younger generation today. Sister Johnson also works among the older folks, and in an orphanage. Please be praying for this work.

From the Philippines, Bro. Oblenda reports a trip to a lonely locality in the mountains, where it was necessary to hike 7 kilometers to get there. Over 100 people were present at that meeting. He reports that there are several other missionaries in his locality, who are now giving out universal reconciliation and kindred truths. Bro. Carino also made a trip, a distance of about 350 kilometers from his home town of Binalonan. He says, "For one week we stayed in that place. Day and night I was kept very busy giving Bible studies on the reconciliation of all. Also answering many questions on eternal torment and complete destruction of all the wicked. Thank and praise God that 27 of them believed. Others said they will study more." This brother still suffers from impaired eyesight, and requests our prayers.

The work in India continues under increasing difficulties, with famine rampant in that part of the world. So please pray for Bros. Raju and Iype, as they seek to witness for the Lord and for His truth in the face of such conditions. E.O.K.

THE JOY OF EXPECTATION

Be rejoicing always (1 Thess. 5:16).

THERE is some danger, perhaps, in using such a quotation apart from its context. The danger is not so much that the words are misleading by themselves as it is that they seem to lose their significance. They just don't lead at all. They are pleasant words, satisfying in a poetic and idealistic sense, but viewed realistically they seem absurd and impossible.

The quotation seems suitable for a wall plaque. And therein lies the danger. Wall plaques tend to treat the Scriptures as a hazy sort of catalog, a list of aphorisms and nice sayings with no interrelation and no power. This is true *if* we fail to consider the quotations on the plaques within their contexts. Therefore, we must read the whole of 1 Thessalonians and especially 5:12-22 if we want to understand this request, "Be rejoicing always."

There is something presented here in 1 Thessalonians which will surely produce this continued joy. That something is expectation. It is given "lest you may sorrow according as the rest, also, who have no expectation" (4:13). This gift is so effective and effectual that we are enabled to do the impossible and seemingly absurd. We can always be rejoicing!

Certainly the Thessalonians needed to know this. They were active workers in faith (1:7-9) and genuine toilers in love (4:10), but they seemed to lack joy. They were turbulent, interfering in others' affairs (4:11, 12), sorrowful (4:13) and as shown in the second epistle,

fearful (2:2) and disorderly (3:6-15). How could they rejoice and be at peace when they were being afflicted, and the world about them was so opposed to God? And above all of these problems loomed their false conception of the future. Who could rejoice even once in a while with such a dark view of things?

Paul perceived that their error was with regard to expectation. Once they saw the truth of expectation the dismal outlook would disappear and would be replaced by more than a little joy. There is the message of the Lord's presence for us (4:13-18). We are not appointed to indignation (5:9). Knowing such truths as these do make it possible for us to be rejoicing always.

Yet we don't rejoice always, of course. At least most of us don't. But that doesn't mean we can't or that we have no reason to. Our expectation gives us more than enough cause to rejoice always even in the midst of the most trying circumstances and painful experiences.

This joy is to be a quiet one (4:11). Like Paul's it may exist even in the midst of tears and bereavement (2:17). It does not consist of false smiles and forced cheerfulness in front of others, but rather it is an inner joy expressed in prayer in front of God—a joy, nevertheless, which others cannot fail to sense (3:9).

This is active expectation working within us. The disturbing developments in the world about us do not disturb our joy, for it rests upon the assurance of His victory over all enemies. Even the horror of death itself does not dim our inner happiness, for we look forward to the Lord's presence when we shall always be together with Him. Dark clouds may cross our way, but we are the sons of the day. We are not of the night nor of the darkness. But in sober joy we wear that helmet of expectation which protects our minds from doubts and fears, our hearts from sorrow.

With these assurances, the words no longer stand alone. Instead, they are but a logical request in the light

of our expectation. They lead us, and feed us, and they may become in time, through God's quiet and mysterious ways, a reality within—a part of our very being.

Let it be, let it be
That as I breathe each breath
I still will see
Not the fearful toll of death
Upon humanity,
But Thee, yes Thee, oh God,
In Christ my Lord, see Thee,
And there in quiet joy perceive
Thy victory.

D.H.

(To be continued)

NOTES FROM THE OFFICE

If you have not already sent in your renewal, please do so. This will save us the expense of sending you a notice later. If you cannot pay but want the magazine, let us know. We have paid up subscriptions available. In order to retain our second class mailing permit, it is necessary to send only to bona-fide subscribers.

Please be sure that we have your correct mailing address. The post office now charges ten cents each for all copies which are returned to us.

Please put your address on your letter, not just on the outside of the envelope, when ordering. Also, please see that your name and address is on your order blank, not just on your accompanying letter, in case they should become separated. Please be specific as to quantities wanted. Give exact titles as well as the the number of items wanted. Always tell us exactly how your remittance is to be used.

We want to tender our sincere thanks to those who so kindly responded to our appeal in the last issue. Remember that all gifts to the Concern are tax deductible, and we will send you a receipt.

E.O.K.

IEUE'S ADMONITION TO ISRAEL
(ISAIAH 42:18-25=43:22-28)

DUE TO PROPHESYING as to the glory which Ieue intends shall overtake His people, Israel, and because, while the glory is being affirmed to them by the prophet, they still continue in the conduct and in the attitude which is bringing on their deportation, the present chapters tend to revert to speaking of their conduct and its continuing follies. They are constantly being warned that the glory will not be achieved by their behavior, yet *Ieue* will bring it about in the future.

THE LITERARY PATTERN GIVES STRESS

Amidst the forward trend of Isaiah, the skeleton index features of the book, alternation and introversion, formulate for the prophecy that literary pattern which is admirably suited to the subject. This pattern helps to emphasize to Israel, that though blessing is in store for them, yet their case is still one which needs admonition, even to the point of remonstrance. The threat of deportation is still ahead for them. Though the prophet's messages be not heeded, Ieue's ways will lead Israel to blessing, yet the prophet is ever affirming that the promise of blessing does not cancel that which their disregard of Ieue's law makes so immediate for them. There is always the need to give sincere heed to their Alueim and to show reverent attention to Him.

We are in the concluding section of Isaiah, and have reached a division of it extending from 42:18 to 45:15. Its general subject is admonition (see p. 29 of the Concordant Version of Isaiah). To cover the details of

the division, it seems best if we bring together the right and left hand references of the central theme in the concordant skeleton index. This will give us the correspondences, or the contrasts, of the division themes, so that we may follow more easily the various movements around the admonition, for Ieue is addressing Israel: to remonstrate and to encourage, as well as to speak of His witnesses, and of cities and remembrances. Thus are the ways of Ieue set out before Israel.

VOICES AMIDST THE REIGNS OF ISAIAH

The voice on the mountain (ch. 40) looks far ahead, even till the circumstances of the voice from the temple (ch. 6) be really dispelled. The reign of Jotham developed no special spiritual values amongst the people, while in the days of Ahaz, matters declined still further and the state of the people continued to be that which Ieue's prophet had so strongly stressed in speaking to them in the year in which Uzziah died.

Though Hezekiah, the son of Ahaz, did much to direct the people to the pure worship of Ieue, opening the doors of the temple as a beginning, yet the people were hesitant to heed his overtures, and their response was meager and lacked insight and reality. Nor did the great deliverance of Jerusalem in Hezekiah's day stir them at all toward a recognition of Ieue's vast glory. The memory of Ieue's mercy and His protection soon faded away.

A BASIC CHARACTER

Blind and deaf! How vivid and how true are such words in their description of Israel throughout the course of their history. These seem to be ingrained features, for they characterize their conduct from the day they left Egypt. Yet the words are no less true of the nations of the world, despite the values of the evangel of God which have been before them for almost twenty centuries. When we view, side by side, these

two divisions of humanity, Israel and the nations, we discern that basically, in regard to blindness and deafness, they are equals, having the same deficiencies when brought up against God's Word.

ISRAEL'S ADVANTAGE—THE FATHERS

On the other hand, there are elements in Israel's blindness which mark the complaint against them as being more remarkable, for their very origin, through the fathers, Abraham, Isaac and Jacob, ought to be a definite criterion as to their outlook and regard for Ieue. Even in the physical sense, Ieue was, indeed, responsible for them, since their forbears, Abraham and Sarah, did not have the capacity to bring forth a people. And their great deliverance from Egypt had every needed element to confront Israel with the glory of their origin and its intention.

This very special feature, that of first hand contact with God, evoked a response from the fathers which was but rarely evident in their descendants. Yet before Moses began his office to lead out Israel from Egypt, he was told that Ieue was not hitherto made known to the fathers by His name. The fathers knew but little of the contents of the name Ieue; particularly, it was shown to the fathers that He was the AL-Who-Suffices. Yet the name, Ieue, is inclusive of all the glory which the eons will garner, all the way to their glorious consummation. The title, Al-Who-Suffices, affirmed that He was able to execute His promises.

AN OPENING STATEMENT TO MOSES

Just before this revelation to Moses (Ex. 6:3), that is, at the point when Moses asked as to the name (Ex. 3:13) by which he was to report Alueim to his brethren, the name was told to Moses as:

I-AM-BECOMING-what-I-AM-BECOMING

In this is it intimated that there was much of special

significance concerning the Alueim of Abraham, Isaac and Jacob and His exclusive glory and character, and the corresponding benefits, which had been withheld from the fathers, and remained unrevealed to them, even though they had a bare awareness of the name, Ieue.

To the descendants of the fathers the privilege of such further knowledge was to be made available, though for them, the words were not wholly completed until He arrived Who said that He was I AM (see John 8:24, 28; 13:19). This is the glory which He Who speaks to Moses was to become to them. And He enshrined it in One Who is His Son, and their Messiah. Yet these values were never discerned by them. Their blindness, their deafness and lack of heart, these inhibited the possibilities intimated to Moses. Yet Judah and Jerusalem, in their blindness, claimed that they did see, and so they gibbeted the One in Whom was the glory of Ieue.

A CRUCIAL INTIMATION BY MOSES

At a later point, in connection with the closing of the forty years in the wilderness, Moses reminds them (Deut. 29:4) that Ieue had not given, even to them, hearts to know or eyes to see or ears to hear. This concerns the spiritual significance of their experience at the hands of Ieue through Moses. The continuing lack is affirmed by Isaiah, Jeremiah and Ezekiel. And later, in the days of the Lord Jesus, it was still the dominant matter. Nor did the ministry of the Lord Jesus afford a dispelling of the condition.

When at Rome, despite the chain then lying about Paul on account of the expectation of Israel, the apostle yet must affirm that the words of the holy spirit in Isaiah six still expressed the condition of Israel. And those words were ideally true. The people did not show God's ideal for them! Nor has God moved since then

to change the truth of these words as to His nation, Israel. Nevertheless, Israel is still beloved for the sake of the fathers, Abraham, Isaac and Jacob.

Paul's endurance of the chain (Acts 28:20) garnered no immediate value to Ieue's people, yet Ieue's promises in the Hebrew Scriptures are still for them. Then (Heb. 8:8-12) will they come to have eyes to see, and ears to hear, and a heart in which there will be no lack, for Ieue's law will be written in it. Meanwhile, until that point is reached, the chain was changed as to its signification, for Paul became the prisoner for us, the nations.

ISRAEL'S FUTURE

Zionist aspirations have for centuries seethed in the breast of Israel. The present day sees Israel following an almost instinctive desire to return to the land of promise. In the main, their presence in the land is lacking actual faith in Ieue. Despite the opposition which confronts them, their outlook is dominated by economic and political aspects. The spiritual values which lay around the fathers seem to be at a low ebb. Nevertheless their patrimony is assured, for the scroll, sealed with seven seals, is a document which will surely be executed, so that they will receive Ieue's allotment in the earth. The breaking of the seals is assured, for there is One, their Messiah, the Lion of the tribe of Judah, Who is able to open the scroll, first loosing its seals (see Rev. 5).

We will first set out the version of 42:18-25 which remonstrates as to moral attitudes of Ieue's people, despite His law being their instruction. Then we will follow with 43:22-28 which treats of their failure and abuse in ceremonial matters. Our following articles will revert to the verses intervening, so as to complete the whole passage.

A CALL TO HEAR

42:18 (=42:23)

18 Ye deaf, hear! And ye blind, look, to see!

The admonition takes the character of a call to hear and to look in order to see. Such a beginning indicates how essential are the ears and the eyes as portals to the heart. For the purpose of revealing Himself to His people, Ieue spoke words for the ears, and caused words to be written in order to be seen by the eyes. He did not leave them to their own imaginings, for such had no Godward value. Thus the call to hear and to see takes on a pertinent value, and there is never a let up as to this call, for it becomes a clarion urging, crystallized to affirm the great value possessed by those who had ears and eyes responsive to Him and His words. Thus we learn that all Ieue's people must move by that faith which is coming by Ieue's declarations.

BLIND AND DEAF

42:19-20 (=42:24)

19 And who is blind, save My servant?
And deaf, as My messenger that I am sending?
Who is blind as one repaid?
And deaf as the servant of Ieue?
20 You see much, yet you are not observing.
Unclosed are your ears, yet you are not hearkening."

Ieue's servant is Israel. They are also His messengers to the nations. Yet the question makes plain by its comparison that, since the nations do not have the law afforded to Israel, none among them are as blind and deaf as Israel. Centuries later, the same protest is made against the Jew in the Roman epistle (see 2:17-20) when the evangel of God is being heralded to the nations. Hence the severity of this remonstrance is discernible when viewed in the face of the light given to Israel, in contrast to the darkness in which the nations have moved hitherto.

Israel's condition ought not to have warranted such a comparison, so their case is aggravated to the limit, seeing that to them has been afforded the clear knowledge of Ieue. And such knowledge was given to them

as part of God's design in order to fit them for their role of herald and teacher of His truth to all others. Add to this the fact that Israel were servants who had been repaid by Ieue in view of their service, and the enormity of their defection increases even more. In accord with the promises to the fathers, they had been brought to the land, with all its possibilities, even to dwell trustingly, each man, under his own vine and fig tree (1 Kings 4:25).

The whole economy of Israel was Ieue's payment to them, this fact ought to have been a distinct incentive for them to fill their office and ministry, and carry out its intention.

To make evident that the lack was characteristic of Israel, verse 20 points out that they see much, yet there is no close scrutiny. Nor are their ears defective, but rather is it that they do not hearken. From the days of Moses this has been told to them, and on to the days of Messiah, Who bears the same witness to them. Even today, these same significant faults are found in Israel.

MAGNIFY THE LAW

42:21 (=42:24)

21 Ieue Alueim desires, on account of His righteousness,
Both to magnify the law, and ennoble it.

In the face of such blindness and deafness, it is here interposed that Ieue had the desire to magnify His law. His desire was that the law should be ennobled by its values being apparent in the conduct and service of the people to whom He had committed it. This desire flowed from Ieue's righteousness, as do all His plans and acts. The law was a statement of His righteousness to His people, and was given with a view to their exemplifying it in their conduct. Then a righteous people would have been apparent. Then it would be manifest that the law was, indeed, holy, just and good. The flesh is not able for such a law. The course and

history of Israel are ample evidence for this, despite the truth that Ieue has not so dealt with any other nation, nor given them His law. Truly Israel's prerogative is great.

ISRAEL PLUNDERED

42:22 (=42:25)

22 Yet they come to be a people plundered and robbed,
Snared in holes, all of them,
And in houses of detention are they hidden.
They come to be for plunder, and there is no rescuer,
For robbery, and no one says "Restore."

The problem comes to be that, contrary to Ieue's desire that the law should be magnified, which meant that the life and circumstances of His people should be of the highest order in every sense, secular and religious, the circumstances of His people were those of plunder and its attendant details. Vividly does the description show this. The people are snared into holes, and hidden in the houses of detention. Moreover, there is no rescuer from the plunderer, nor any to say that the robber shall restore, though the law required this. Their plight was not due to the character of the law. Still the position does pose the question as to why the situation of Ieue's people should be thus, in spite of such a glorious law to direct them.

Assuredly it cannot be the fault of the law, and this fact is not left to be inferred, for the inspired Scriptures provide the historical details which are a record of the plunderers who have entered the land of Ieue's people and robbed their economy.

A CALL TO HEAR

42:23 (=42:18)

23 Who among you will give ear to this?
And will attend and hearken for the hereafter?

This call to hear has its correspondence, by contrast, with verse 18, where the address styles the people as deaf and blind. The tenor of these words was severe, and

almost uncompromising, entertaining little or no hope for them. It agreed fully with the earlier trend of the book, that the people were for deportation. In fact, that is the underlying thought of the prophet. But Ieue ever places mercy alongside His severity; He always remembers His promises to the fathers, and will eventually carry out all He has planned for and through Israel. Hence we have a call in order to discover who will give ear and attend and hearken.

The remnant which Ieue intends in Israel, this He ever keeps in mind, and so we have the significant words, "for the hereafter," attached to the call. The intimation is that there was a return to the land in mind, beyond the deportation. The continuity of Ieue's people must never be broken, and so, even amidst the gloomiest of expressions, the future prospect is still there. At no time is it excluded.

ISRAEL PLUNDERED

42:24- (=42:19-20)

24 Who gives Jacob to the robber, and Israel to plunderers? Is is not Ieue Alueim, this One against Whom they sin?

The somewhat lengthy period during which there were incursions into the land by the nations surrounding it, speaks clearly and loudly both as to the forbearance of Ieue, and the people's persistent disregard of the law. Even a casual look into the former prophets makes plain that we move from the time of peace which characterized the early years of Solomon's reign, a peace so complete that there was neither adversary nor on-coming evil (1 Kings 5:4) and each man dwelt under his vine and fig tree (1 Kings 4:25). Yet, due to Solomon's failure to adhere to the glory of Ieue and His law, this peaceful era began to pass away even in Solomon's day. Internal rebellion grew to full proportion, even to the rejection of David by Ieue's people, resulting in their division. Then followed, not only the forays of Syria and Moab, but the larger campaigns of

Egypt, and particularly of Assyria, by the kings Pul and Tiglath Pileser (1 Chr. 5:26).

This question and its answer puts the whole of the history of Judah and Israel into the divine perspective. Ieue, by His prophet, puts the question as to who gives Jacob to the robber and Israel to the plunderers. And the answer is also given. It was Ieue Alueim Himself—He against Whom they had sinned. This really comes to be an assertion against the idols of the nations, for it was not due to any reality in them that the several foreign kings came against the land. Nor was it due to the military strength and prowess of Nebuchadnezzar that Jerusalem and Judah went to Babylon. Neither did they succumb due to the help and power given by the alueim of the nations. Instead, all was according to the ordering of Ieue, Who returned His people to the place from which He called their fathers. In the face of idolatry, Ieue could afford that His people be plundered and robbed. This is what the prophet is indicating, for Ieue even speaks of Nebuchadnezzar as "My servant" (Jer. 25:9; 27:6).

THE LAW DISREGARDED

42:-24 (=42:21)

Yet they are not willing to go in His ways.
And they are not hearkening to His law.

The perverseness of Ieue's people is here made most plain. This is almost a continuous matter, for their outlook is so distinctly different from that of their Alueim. Ieue desired to magnify the law, yet the people of Israel were not willing to go His way, and any change from this would seem to be extremely unlikely, since they did not even hearken to His law, and to hearken was, indeed, the first requirement.

It would seem to be characteristic of the people that they were always prone to estimate too highly their ability to heed and serve Ieue. Joshua, in his closing

days, sought to bring Israel up to this understanding of themselves. He proposed the question to them as to whether it was evil in their eyes to serve Ieue, yet the people pushed aside the question emphatically, and with a judgment which seemed to indicate that they fully understood what the alternative would entail. They also accepted Joshua's action which made the stone which he raised under the Terebinth tree, to be a witness against the people. For, says Joshua, "It hears the words of Ieue" (Joshua 24:27). Israel never learned how weak is the flesh. Always have they placed their reliance on the will of the flesh.

CONSUMED

42:25 (=42:22)

25 And He will pour out the fury of His anger on him,
And strengthen the battle.
And it will set him aflame round about.
Yet he will not know that it shall consume among them.
Yet they will not lay it to heart.

This is the picture concerning Israel due to their refusal of the ways of Ieue. The purport of the word has always been made known in Israel. By His prophets, Ieue tells that the battle will be strengthened and the fury will be aflame round about. There was never any uncertainty of voice or significance.

Even amidst the plunder to which Jacob had been subjected by Ieue, we find the undertone that it must continue, which Jacob will not know. The evidence was made fully available to them, and they were entreated and warned, generation after generation, by Ieue. Both good and evil came to them from Ieue's hands, so that the logic of their case ought to have had such strength that they turned to Ieue, their Alueim, for His mercy and the accord provided by His law. But, despite remonstrance, the position continued so that it had to be said: "they will not lay it to heart." And the words appropriate to Israel's attitude were that the flame of

Ieue's anger would "consume among them." This leads to the deportation.

REMONSTRANCE AS TO CEREMONIES

43:22-28 (=42:18-25)

For Israel, the exercise of sight and hearing toward Ieue was really the highest moral matter. Briefly, it was attention to the ten words given at Sinai. Thus, to use these senses in this way was a duty thoroughly imperative, for it was a beginning of wisdom which accorded with the righteousness required by the law.

That Israel failed to so use these functions was fraught with much evil consequence. Even the ceremonial matters, really an accompaniment to the law, became degraded. Thus Ieue's remonstrance in this regard came to rank alongside the blindness and deafness. In order that we may have the full case before us, we will need to couple the following verses with those which have been given earlier in this paper.

FANE HEIGHT CEREMONIES

43:22-24

22 Yet you do not call to Me, Jacob,
Nor do you weary yourself for Me, Israel.
23 You do not bring to Me a flockling for your ascent approaches,
And with your sacrifices you do not glorify Me.
I do not cause you to serve with an approach present,
Nor weary you with frankincense.
24 You do not buy reed for Me with silver,
And with the fat of your sacrifices you do not satiate Me.
Yea, you serve Me with your sins;
You weary Me with your depravities.

These verses concern the idolatrous worship in which Ieue's people engaged in the fane heights (A.V. high places). The activities of their ceremonies came to be an attachment, an extra, to the details and features of the divine service which Ieue gave them, together with the ten words or precepts at Sinai. Israel had actually

presumed to extend and increase the effectiveness of Ieue's sacrifices!

But Ieue remonstrates against them in the severest sense, even against the features actually enjoined by Him! The service is not to Him, and He repudiates the entire details, and denies that it has any value whatsoever. The aromatic reed used had to be bought outside the land (Jer. 6:20), yet they denied that its purchase was for Ieue, though it was required as an ingredient of the holy oil (Ex. 30:23). There is no call from Ieue to this, and they, on their part, effect no weariness in themselves on His behalf; in fact, Ieue is not at all glorified by the sacrifices which they offer on the fane heights.

In the two lines which conclude verse 24, Ieue tells how crude and lacking in value are the ideas of the people in regard to their worship; they are seeking to serve Him with their sins and to weary Him with their depravities, for their sins and depravities remain with them in the service, which has no power to remove them. This is so true that the literal sense of the name Jacob is applied to the nation, and in a manner which denies to them the slightest degree of the value which lies in the name Israel, *Upright-with-Al.*

IEUE'S OWN ACCOUNT

43:25-26

25 I, I am He Who wipes out your transgression on My own account,
And your sins I will not remember further.
26 Remind Me, and We will be judged together.
Relate your lawlessness first, that you may be just.

As though to anticipate a claim by the nation that there was efficaciousness in such service as they engaged in, the first of these two verses affirms what Ieue has done on His own account in respect to His people, despite Israel's own failure. Ieue's choice of the fathers really required that He carry forward His inten-

tion for Israel, yet their own wayward ways continually hindered Him! It was due only to the greatness of His mercy that the nation continued to exist at all. Moreover, Ieue's intention concerning Israel was never permitted to fail in its reality, and so His mercy is ever an important factor. Though He takes the people into deportation, He will return them to the land, unto Messiah.

On the other hand, in respect to their service, Ieue asks to be reminded of their claims, in order that He and they may be jointly judged! The parallel requires that their lawlessness first be related to their service, in order to establish a just case! This, of course, reveals their own lawlessness and establishes the righteousness of Ieue.

A NATION OF ITERATORS

43:27-28

27 Your first forefather sinned,
And your iterators transgressed against Me.
28 And I will violate the chiefs of My holy place.
And I will give Jacob to doom,
And Israel to taunts."

As a complete assessment of their case, verse 27 goes back to the nation's inception, pointing to the first forefather as the criterion of it. The words "first forefather" may well be used as a figure denoting the nation's actual beginning, rather than Jacob particularly, though it is true that it can be said of him that "he sinned." Jacob is referred to as "your forefather" at 58:14. We need not go farther back than him .

Those who followed from "the first forefather" are termed *iterators,* and it is said that they *transgressed.* This latter word brings in the law, so that, even if Jacob sinned, he hardly transgressed. Yet, ere the two tablets reached the people by the hand of Moses, they had transgressed and broken the first precept! And this has been repeated in those who followed, even to the

generation to which the prophet was speaking.

Ieue's case is established, and Jacob shall be given to doom even as Israel to taunts. These are the matters to which the prophet had been pointing during the several reigns in which he ministers. The deportation is still before them, and this outlook has not been relaxed. Yet beyond it all, Ieue's glory still lies ahead for them. E.H.C.

(To be continued)

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION
(Act of October 23, 1962: Section 4369, Title 39, United States Code)

1. Date of filing: Nov. 13, 1968. 2. Title of publication: Unsearchable Riches. 3. Frequency of issue: Bi-monthy. 4. Location of known office of publication: 15570 W. Knochaven Rd., Saugus CA 91350. 5. Location of the headquarters or general business offices of the publishers: 15570 W. Knochaven Rd., Saugus CA 91350. 6. Publisher: Concordant Publishing Concern, 15570 W. Knochaven, Saugus CA 91350. Editor: Ernest O. Knoch, 19139D Avenue of the Oaks, Newhall CA 91321. Managing Editor: Herman H. Rocke, Box 73, Carpinteria CA 93013. 7. Owner: Concordant Publishing Concern, Inc. 15570 W. Knochaven, Saugus CA 91350 (no stockholders). 8. Known bondholders, mortgagees, and other security holders owning 1 percent or more of total amount of bonds, mortgages or other securities: None. 9. For completion by nonprofit organizations authorized to mail at special rates: The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes have not changed during the preceding 12 months. 10. Extent and nature of circulation: Not applicable. I certify that the statements made by me above are correct and complete. (signed) *E. O. Knoch.*

CECIL HOPTON

November 10th, 1968, marked the passing of our dear brother in the Lord, Cecil Hopton. Following in the footsteps of his father, William Hopton, he had been a subscriber to this magazine since 1936, and a staunch supporter of the truths for which it stands.

For many years he lived in Illinois and Wisconsin, where his first wife died in 1966. In 1967 he married Nova Wiedrick and moved to Boise, Idaho. Since both were so vitally interested in the Scriptures, this union resulted in much mutual enjoyment of them. Illness forced him to go to the hospital August 2nd.

Always faithful to his Lord and Saviour, Bro. Hopton will be missed by those who survive, yet his rare qualities and fine witness will not soon be forgotten.

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

E.O.K.

OF GOD IN CHRIST

IT IS OF GOD that we are in Christ Jesus. God chooses us in Christ. With desire, in accord with the delight of His will, He seeks us. In His own time and way He "graces us in the Beloved," and makes us His own. And even then our thirst after God is but the faint echo of His longing for us.

That God comes into our life is of Himself. He awakens response and gives us to see that our highest good is to be found in Christ. And for our positive assurance God has indelibly inscribed the ever-unfolding consequence of being in Christ.

"If anyone is in Christ, there is a new creation... All is of God" (2 Cor. 5:17, 18).

If *anyone is in Christ.* How may this be? What are we to see and grasp to have this consciousness? And how may we be absolutely sure and certain the blessing is ours? These are questions many lips might frame, but to all God has His adequate answer, however imperfect our own.

It may be because it is God's purpose that some should experience it. And to this end there are two great causes: The *impulsive* and the *instrumental.* These we find in the love of God, and the Word of truth. God sets His love upon us, and reveals it, even as He recommends that love, in the Word of truth. And such love surmounts everything. It reaches, and will ever reach, God's great objective—to be "everything to everyone."

The Word of truth enlightens, enriches, and engages

the heart. Therein we see God's wondrous estimate of Christ. A Saviour Who is Christ the Lord. The Son of His love, in Whom we are chosen and graced. The Only-begotten, Who is in the bosom of the Father, and Who so gloriously unfolds Him. So, of God, are we in Him.

"All is of God, Who conciliates us to Himself through Christ." Believing this makes it a settled matter. God has done all that is necessary, all that is called for by His own high standards. All He designed He has done, that the transforming emergence might be ours.

There is a new creation. A new order of things awaits our response. A realm in which "all things are of God." It is as if we heard the words: "Lo! I am making all new!" And while it is true the old things surround us still, yet now we see them as God sees them. We have to do many things, as do others in the world, who are of the world. But they lose themselves in the everyday of life. Material things capture and hold their entire thought. Their vision is blurred, so that "the illumination of the evangel of the glory of Christ does not irradiate them" (2 Cor. 4:4).

How great our blessing, then, when God comes into our life! When we see things as of Him, noting His appointments and even His withholdings, as being of the only wise God, Who so truly sees ahead! How this cuts out scheming and planning, the while it shapes and strengthens reliance on His will! God being now quite consciously in our life, our capacity to receive and accept His will should be enlarged. Rightly exercised by all that comes to us, it will be so.

Are we set in families, or do we walk in a solitary way? Is fellowship of kindred minds a rare occurrence? Are we poor or prosperous? In all these states, if we are in Christ, the glad consequence should be a new creation. There *is* a new creation, but do we make it really so? And this, not only for ourselves, but does it also become apparent to others?

Life can be very cramped in big cities. Man's buildings can blot out so much, even of the material. And how much more of the spiritual! To see only stocks and bonds, department stores, buildings and automobiles, is but to vision creations of man. They have their use, their little day, but lift us not to things above.

A picture with no sky in it lacks beauty. "It is the horizon that gives dignity to the foreground." And whether this be of reposeful or tempestuous clouds, its presence makes the picture complete. Whatever, then, be the circumstance and detail of the foreground, may we ever retain the consciousness of a great horizon.

All is of God. In the immediate experience, the passing hour, this may be hard to realize. But it is just then we need the spaciousness of our horizon, even to look to Him Who is *above* the moments, hours, and days, even as He is in them. Then shall we restfully know, in the face of every adversity, that we are of God, in Christ.

Of God in Christ. What implications are in these words! God-likeness, and Christliness of life. Christ is of God. And did He not say: "Learn of Me"? Think how His disciples of old learned of Him. How much they must have seen and heard!

> **He sent the deathless passion of His eyes**
> **Thro' them and made them His, and laid His mind**
> **On them, and they believed in His belief.**

They believed in His belief. Yet with what faltering and slowness of heart. But what of ourselves? With the rich legacies of a later day, what manner of belief ought ours to be! Placed in an era of purest grace, with the testimony of a follower like Paul, our heritage is immeasurably great. For we have obtained "the spirit which is of God, that we may be perceiving that which is graciously given to us by God" (1 Cor. 2:12).

The spirit which is of God. How clearly this gives us to see what is distinctly and altogether of God! When moved to the path in which it operates, our spirit senses

its guidance, its power to sift the wheat from the chaff. But the spirit of the world, in its vaunting of the seen and immediate, feeds upon soulish things. For in the world's wisdom these are the things that matter: things that thrill, things spectacular, promise and prophecy of a golden age—mixture of dream and discontent.

No, not the spirit of the world! But the spirit which is of God. And this spirit finds exercise in the varied situations of life, giving an enabling power of judgment, a poise and balance becoming those of God. And what a spirit should be ours in looking forth on men! Having Christ's Spirit, our desire should be to share our blessings with others. And we can only share what we have. And this should be, not our thirst and our hunger, our wants and our wishes. God will see to these, so that, from His rare supply, we may give from our bread and our gourd.

God has come into our life. And the fact is demonstrated daily. Before our eyes, in all that touches us, God demonstrates the great fact that we are of Him.

God always carries His statements to their logical conclusion. If then His Word declares: "You, of Him, are in Christ Jesus," He makes it absolutely true and an incontrovertable fact. And the believing of it He makes richly worthwhile. Life is filled with overwhelming evidence to all who truly know their God.

What manner of being must He be Who for us holds so much? One Who can meet and satisfy the entire range of human need! And however deep, however difficult of disclosure, Christ understands them all. In Him we find the guiding thread of life's strange labyrinth. We are "enriched in everything in Him", and "not deficient in a single grace".

We are sons of God. Temples of the living God. Even of Him Whose love and grace have made us such. Of Him Whose will and word, and leading Spirit, are in continuous process in our lives.

What larger place can we desire than that which we find "in Christ"? There, indeed, is conscious, inner calm, an ever-present realization of God. And this is a truth not meant for study only, or for the lecture or the armchair. It is for common life, with its wearing thought, and seeming impotence in face of ill. Translated thus, the hourly path is life and peace.

And even as in Canaan, houses were already built, wells digged, and vineyards waiting, so in the new creation blessings await us. The secrets of His heart are many, and once known, are unforgettable. But only the spirit which is of God enables us to understand them, and to appreciate their worth. They are things divine, things of God, in Christ.

In Him, the Christ of God. The essential, indispensable Christ. The One Whose dread hour at Gethsemane and at Golgotha wrought our redemption, our "deliverance through His blood". The solitary dignity of the blood, spelling out for all time, forgiveness of offences, magnificently full, complete. *It is of God in Christ.*

Kind hearts are here; yet would the tenderest one
Have limits to its mercy: God has none.
And man's forgiveness may be true and sweet,
But yet he stoops to give it. More complete
Is love that lays forgiveness at thy feet,
And pleads with thee to raise it. Only heaven
Means crowned, not vanquished, by the word,
"Forgiven."

W.M.

THE GOOD NEWS GOSPEL

After defining what the gospel is, this tract sets forth the deliverance which it offers to those who believe it, and goes on to stress the reconciliation of all. By Joseph E. Kirk. Published by Saviour of All Fellowship. Copies available at our Saugus office, without charge.

REJOICE AND BE GLAD!

"This is the day the Lord has made; let us rejoice and be glad in it." (Psalm 118:24, R.S.V.)

Yes, dear one in Christ, *this* day, this very day, is a grand gift from God, a day He has made, a creation of His. And this fact alone is reason enough to "rejoice and be glad." O that our gracious Lord may help each one of us to see that today, and the hours, minutes and seconds which make it up, are truly a priceless parcel to be opened with anticipation and delight and received from God with much thanksgiving.

You and I have so very much to rejoice about! Being glad should ever be our portion. Even as the apostle Paul wrote so long ago, "Be rejoicing *always*"—so I say again today! And may God help us to see that "always" does not refer to some far distant time, some day when troubles cease and trials are past. The "always" of our text refers to *today*, this hour, this very moment—the "always" most certainly means *now*. If you do not rejoice now you cannot rejoice always. We must not form the habit of putting this off until tomorrow, thinking the circumstances of the moment too great a burden to allow a song of praise. We should not say, "It *will be* wonderful *when we can be* rejoicing always." Is it not good to cease all such murmurings, such reasonings, such wicked unbelief, and become, instead, blameless and artless children of God? (Phil. 2:14, 15).

But let me add a word of caution just at this point. Those of His saints who would know this joyous life of

faith, who recognize that God's will for them is that they be giving thanks always for all things (Eph. 5:20), that they be glad and rejoice always (1 Thess. 5:16); must also realize that such a life is not possible apart from constant fellowship with the One Who is the *Source* of all joy and gladness. And we will discover that such a life lies not in knowing much *about* Jesus Christ, but rather it lies alone in knowing HIM! For it is *Christ* Who has become to us wisdom from God, besides righteousness and holiness and deliverance (1 Cor. 1:30). And while it may be wonderful to know the wisdom of God, to have discovered that we are justified by faith, made holy by His grace, delivered at the cross, we will find even such glorious gifts empty unless they lead us to the great Giver Himself.

He alone is our Strength, our Lord, our Life. Does not this hint that our earnest desire, our one grand goal, the highest aim of our lives must simply be to "know Him" (Phil. 3:10)? And it is only through Him that we truly learn of the Father. Knowing Him, we can rejoice and be glad in each day, for though we may not know what the day may hold, we do know Him Who holds the day. Living thus, each day becomes an adventure with God, a real abandon to the will of the blessed Lord. Well might we join with David, God's beloved, in a psalm of praise, singing: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1). And fearing nothing—*nothing at all*—it is fitting to "rejoice and be glad."

So, let us say it over again, until its message breaks through to our heavy hearts: "*This* is a day the *Lord* hath made, rejoice and be glad in it." And our God, we do praise Thee—Help Thou our unbelief!

UNSEARCHABLE RICHES FOR MARCH, 1969
BEING THE SECOND NUMBER OF VOLUME SIXTY

EDITORIAL

WE ARE THANKFUL to be able to report that, although we did have some water in our office and warehouse as a result of the severe storms which have recently plagued this area, there was no serious damage to our property. However, we did experience delay because of washed out bridges and roads making it impossible even to get to the office. Hence this issue will be quite late in getting to you.

We have had so many favorable comments and requests for copies of the article "Walking Together in Love," which appeared on page 13 of the January issue, that we have decided to issue it as a tract. Let us know how many you can use, so we can send them to you as soon as they are ready.

Please do continue to pray for us and for the work. Health remains a problem, and yet we praise Him that we are enabled to go on from day to day, relying on our blessed Lord and not on our own strength.

Never underestimate the happiness which can be yours if you fully follow Him. What a privilege it is to have been chosen one of His. Perhaps you have friends who do not know Him as their Saviour and Lord. And perhaps you are the one He has in mind to be the instrument through which they may come to know Him. What a joy, what a privilege, that would be. The time remaining during which members can be added to the body of Christ may be short. All indications point to the coming of our Lord to the air, to take us to be with Him, very soon.

On the inside front cover, you will find information about a booklet by Bro. Cecil J. Blay of England, entitled "It is Written." We feel certain that you would find these meditations helpful as well as useful to give out to others. Devotional material has been in the past somewhat lacking in our literature. It is our thought to seek to remedy this lack, in the future. Paul's writings contained an excellent balance of instructions pertaining to both walk and doctrine. It would seem that our literature, to be truly helpful and effective, should follow his example.

Arrangements for the printing and binding of THE MYSTERY OF THE GOSPEL have been completed, but this, too, was somewhat delayed by the storm. Orders will be filled at the earliest possible moment.

Just now we are enjoying a working visit from Bro. Dean Hough of Baldwin, Michigan, who is now one of the trustees of the "Concern." He and Bro. Herman Rocke are working on the revision and some added features for the new edition of the KEYWORD CONCORDANCE, which we hope, D.V., to publish later this year.

We do appreciate so much your kind cards and letters, and would like to take this opportunity to thank those who have been praying for us and for the work. For we do need the Lord's guidance as we seek His will in making plans for the future of the Concern. We *must* be in His will—otherwise the work will be of no avail. To glorify His name—to point out His wonderful attributes—to tell others of His marvelous plan: All these we desire to do, not in our own way, but rather in His way, as we find them set forth in His Word. We are prone to want to "cook up" schemes to help Him along. Let us instead seek His will in prayer, and proceed only if we have first requested Him to guide us, and feel assured that our plans are His plans. E.O.K.

THE ADDRESS ON THE ENVELOPE
PART TWO

> **"Paul, an apostle of Christ Jesus through the will of God, to all the saints who are also believers in Christ Jesus." (Eph. 1:1)**

The third item of the secret is elaborated in the last eleven verses of the second chapter. There the apostle would have them remember what they were *in flesh,* during the previous era, before Ephesians was penned. This chapter will help us greatly in our quest. But it is of the utmost importance to note that the contrasts are *not* between the position the nations occupied *in spirit,* as revealed in Paul's epistles, but with their place *in flesh,* as seen in the book of Acts. Indeed, the great difficulty which almost everyone has in understanding this chapter lies in the failure to make this distinction.

The disabilities are all *physical,* not spiritual. In Paul's previous epistles the spiritual unity of Jew and gentile is emphasized; in Acts their physical differences are to the fore. It is only in flesh, as seen in Acts, that the nations are apart from Christ, alienated from the citizenship of Israel, guests of the promise covenants, having no expectation, and without God in the world. This is graphically illustrated for us by the presence of Trophimus, the Ephesian, in Jerusalem, where the very rumor that he had been brought near to God in the sanctuary, caused the riot which led to Paul's imprisonment (Acts 21:27-29).

All these physical disabilities are largely ignored in Paul's writings, so the contrast is developed by references to Acts. The great change is symbolized by the

razing of the central wall of the barrier, which Trophimus was supposed to have passed (Eph. 2:14), and the nullifying of the apostolic decrees (Eph. 2:15; Acts 15:20; 16:4). The consequence is that *the place accorded the nations in the book of Acts is no longer true at all.* There they were guests and sojourners; now we are fellow citizens. There they were outsiders; now we are members of God's family; there they were kept away from the sanctuary; now we are God's dwelling place, in spirit (Eph. 2:19-22).

Now these contrasts are emphatically *not* with the position of the nations in spirit in Paul's previous epistles, but with their physical standing at the time when these epistles were written. In them these physical disabilities are hardly mentioned, and one who reads them today would scarcely know that these existed. The great gulf between Paul's written ministry and the record in Acts may be seen by comparing the record of his stay in Thessalonica (Acts 17:1-9) with the epistles written to the same place not long afterward. In Acts it is all Jewish. In the epistle one would hardly guess that there were any Jews in the city. To be sure there were a vast multitude of the *reverent* Greeks allotted to Paul, but the very term in Acts suggests proselytes.

The point for us to see is that, while Acts is in *contrast* to Ephesians, the epistles are in *contact* with it. Without actually revealing the secret of *joint* participation, the nations, *in spirit,* have access into the presence of God (Rom. 5:1, 2), unhindered by the barrier wall in the sanctuary at Jerusalem; the decrees issued by the apostles are not even mentioned, and physical relationship to Christ is definitely ignored (2 Cor. 5:16). These epistles are preparatory to Ephesians. Trophimus and Paul, in Acts, are far apart in flesh; in the early epistles they are near, in spirit; in Ephesians they are one.

The second item of the secret is that we are a *joint* body. No body is known in Acts, though it undoubtedly

existed at the time. But Romans and Corinthians reveal the existence of the body long before the secret of the *joint* body was made known. Our main question might be restated in concrete terms thus: Is the body of Romans and Galatians the same one as we have in Ephesians, or a different one entirely? We are compelled to take a middle ground. It is the same body, but changed. It is composed of the same class of saints, but its constitution has been altered to agree with the higher and later revelation.

The body in Corinthians was not a *joint body*. The meaning of this term is not as clear as it might be in English. It describes a body in which *believing Jews and gentiles* are of equal rank, respectability and honor. There is no such thing on earth. No bodies we are acquainted with are joint bodies. The word had to be coined in Greek, for the thought was unknown. It may be that there are celestial bodies like this, but none on earth. The body as described in Corinthians at such length was such as we know—an earthly body in which the head held the highest rank and each member differed from all the others in respectability, strength and honor. God blended them together by mutual sympathy and need.

In the Corinthian body the Circumcision would claim the better parts. The gifts—first, apostles; second, prophets; third, teachers, and after these the lesser graces—would claim superior places. But in a *joint body* these distinctions disappear. Now *Jew and gentile* are both the subjects of such transcendent riches of grace that they are joined in one (Eph. 2:1-10). The inequalities produced by the gifts are no longer possible in the realm of purest grace. No one can boast, for all are His achievement.

We are warranted, then, in taking the truth of the one body as in Romans (12:4-8) and First Corinthians (12:12-31) with such modifications as Ephesians calls

for. The body is the same, it is composed of the same class of saints, but it has been affected by the change in administration. Not only are the members all of the same rank now, being a joint body, but the gifts in the body are adjusted. Those which accorded with the Kingdom ministry of Acts have ceased, for blessing on earth is no longer in view. Only apostles, prophets, evangelists, pastors and teachers are found in Ephesians (4:11).

This is in perfect accord with the teaching of the thirteenth of First Corinthians, for some of the gifts are there definitely limited to the era of immaturity. Even prophecy is given its place in Ephesians. It, together with the apostolic office, is in the foundation (Eph. 2: 20). Now that the foundation has been securely laid we have no need for the authority of an apostle or the revelations of a prophet. Any prophecy which could come today could only lay a different foundation, which is not of God. Of all the false prophets who have proclaimed themselves in later years, not even one has so much as understood what the true foundation for the present grace is.

The destiny of the one body is not clearly revealed in the earlier epistles. Only Ephesians gives us the grand truth that it is the complement of Christ with respect to His celestial place, and will be His executive in ruling the entire universe (Eph. 1:22, 23). It could not be revealed at that time, for the secret of Christ's universal headship had not been made known. Acts gives Him no sovereignty in celestial realms. So far as its testimony goes, He has no Kingdom until He returns to earth, and will have none elsewhere.

But there are hints in Paul's previous epistles which need little stressing to suggest a celestial sovereignty. Paul asks the Corinthians, "Are you not aware that we shall be judging messengers...?" (1 Cor. 6:3). And he insists that there are celestial bodies in the resurrec-

tion (1 Cor. 15:40). Is not this almost equal to saying that some of mankind would have a celestial destiny?

The first item of the secret is that the nations now are joint enjoyers of an allotment (Eph. 3:6). This is elaborated in the opening section of Ephesians (1:3-14). The subject is developed until we are given a distinct point of contact with Paul's previous epistles. This new revelation was to be limited to those at that time who were in a state of prior expectancy in Christ (Eph. 1:12). There is not a single suggestion of such a class in the book of Acts. Yet it is the burden of the Thessalonian epistles. There we find that they were waiting for His Son from heaven (1 Thess. 1:10). They were not in darkness, that the day of the Lord should overtake them as a thief (5:4). They were not appointed to indignation, such as the saints in Israel must endure before the Lord comes to them. They were to procure salvation, whether watching or drowsing. This was to occur by the Lord's descent out of the heavens, and their snatching away to meet Him in the air (1 Thess. 4:13-17). This was a special revelation through Paul, after his separation from the Circumcision, not even alluded to in Acts, so altogether outside the Kingdom ministry to the nation of Israel. It gave the nations a prior expectation. It became a distinguishing mark of those who receive Paul's message, so that, in seeking for some feature to indicate the recipients of the new revelation, he seizes on this special expectation, to be realized before Christ came to the Circumcision.

But what does this involve? The saints, as well as the subject, are left "in the air." This is hardly a permanent dwelling place. Will they come down again and be subservient to Israel? Or will they ascend with Him to celestial realms? Ephesians supplies the answer. Should they descend, they could never be *joint* allottees. Israel has the first place on earth for the eons. We cannot oust them. God's gifts may be delayed, but they

are never regretted. We must ascend if we are to be joint enjoyers of an allotment. But how can we have any place among the celestials apart from Christ? So the apostle first unfolds the secret of Christ, His universal headship (Eph. 1:10). We are to have our position *with Him* in the heavens.

The first Corinthian epistle leads to similar reflections. How were we to judge messengers, or rule them, from our inferior station on the earth? The way of a bird in the air is beyond our control. How shall we exercise authority over messengers who can fly through the realm of space? The answer is hinted in his fifteenth chapter. Why speak of celestial bodies in connection with our resurrection? What has the glory of the sun, the moon and the stars to do with our vivification? He does not say. But he tells a *secret*. We shall be changed. Are not all to be changed in resurrection? That is no secret. But the instantaneous change he alluded to was something unknown before. It could be nothing less than a body fitted for celestial scenes.

Thus, while we find a continual contrast to all that pertains to the Circumcision and the book of Acts, we find a continual contact with Paul's previous epistles. It is enigmatic (1 Cor. 13:12), to use Paul's own characterization. The tendency is clear enough, for it is away from the physical and terrestrial to the spiritual and celestial. But our destiny is not, and, indeed, could not be revealed so long as God was lingering over His apostate people Israel. It was from glory to glory, each higher revelation being built on its predecessor (2 Cor. 3:18).

Another satisfactory solution of our inquiry can be found in the special provision made to bring the saints of Paul's day into their new standing in Christ Jesus. Apostles, prophets, evangelists, pastors and teachers are given for the *adjusting* of the saints, with a view to the work of dispensing, for the *upbuilding* of the body of

Christ, until we should all attain to the *unity* of faith, and the realization of a son of God, to *mature* manhood, to the *adult* stature of Christ's complement, that we should by no means still be minors..." (Eph. 4:11-14).

The words we have italicized are worthy of close study in this connection. None of them suggests a break. The first one is the most important. What is meant by *adjusting?* Our common version renders the verb *mend* (Matt. 4:21; Mark 1:19), *perfect* (Matt. 21:16; Luke 6:40; 2 Cor. 13:11; 1 Thess. 3:10; Heb. 13:21; 1 Pet. 5:10), *fit* (Rom. 9:22), *restore* (Gal. 6:1), *prepare* (Heb. 10:5), *frame* (Heb. 11:3), *perfectly join together* (1 Cor. 1:10). It is evident that it is impossible to get the true sense through the English renderings. The CONCORDANT LITERAL NEW TESTAMENT uses the synonyms *adjust, adapt, attune.*

The most of the usual renderings are in accord with our contention that there was no rupture, no break, in passing from the previous to the present administration of God's grace. Yet one word, *mend,* does suggest this. We are told that James and John, with their father, were *in the ship* mending their nets (Matt. 4:21). Now this is most unusual. I have seen some fishermen *adjusting* their nets in their ship, so that there will be no trouble when they let it fall over the side for another catch, but I have not noticed that nets were *mended* on board. They are taken to some more convenient, roomy place. Every time they are used they must be folded in their place for the next catch. Only seldom were they mended. The evidence is all in favor of *adjusting* rather than mending.

There are some passages in which *mending* will not do at all. The Lord did not come with a *mended* body, but one *adapted* to His new sphere of service (Heb. 10:5). It was not the form of God *repaired.* So we may be sure that the gifts were given to *adjust, adapt, attune* the saints to the new revelation. The same ministry is

needed today, for those who have received the truth of Paul's earlier epistles. We freely concede that much more than this is needed in most cases, for the majority of the saints are stranded in Acts. Nothing but a decided break with that administration will be sufficient to prepare them for even the rudiments of the grace which is ours in Christ Jesus.

The adaptation was based on the change from an incomplete to a complete revelation of God's purpose, from an inferior to an equal station in His grace, and from a terrestrial to a celestial destiny.

The next important function of the gifts to the ecclesia was to bring them out of minority into maturity. This may be a sudden transition, but it does not involve the repudiation of everything, far-reaching as the change may be. Paul, in the thirteenth of First Corinthians, dwells at some length on minority and maturity and makes it clear that, in that era, the saints were not mature. "For," he says, "at present we are observing by means of a mirror, in an enigma, yet then, face to face." He is not speaking here of meeting the Lord, but of full knowledge in an era yet to come when the saints would become mature. That time came when Ephesians went forth.

It is still the function of the pastor and teacher to lead his hearers out of minority into maturity. But, alas, how many of the leaders of His beloved saints are themselves mature? The most alluring spiritual height seems to be those gifts which mark minority. The body of Christ is being dragged down, not built up. Spirituality is usually confounded with emotion, and often with striving after those transient gifts.

Is there any wonder that they are surging hither and thither, and whirled about by every wind of teaching? So long as the saints prefer the minority of Paul's earlier epistles or the infancy of Acts, they will be unstable as to the truth, or firmly fixed in error.

Another interesting token of the close relationship of all Paul's writings is found in the latter part of Ephesians. He does not hesitate to appeal to teaching not found in the earlier portion. The panoply of God (Eph. 6:13) consists, in part, of righteousness and of the evangel of peace. This evangel is for the feet—indicating our contact with the world. It is not the peace of the second of Ephesians, between Jew and gentile, but of the fifth of Romans and the fifth of Second Corinthians. Righteousness takes us back to the third and fourth chapters of Romans.

Justification is not mentioned in the prison epistles. Neither is conciliation. These themes are practically confined to Paul's preparatory epistles (Rom., 1 Cor., 2 Cor., Gal.). They are not affected by the new revelation and suffer no vital modification, unless we wish to note that the different prepositions used in regard to the justification of the Circumcision and Uncircumcision—*out of* and *through*—no longer have any force (Rom. 3:30). Both are now justified through faith, for there are no longer any believers among the Circumcision who have not become participants of this grace.

The rendering "ordinances" (Eph. 2:15), suggests that all the observances, especially baptism and the Lord's dinner, are done away. But the translation is quite incorrect. The reference is to the decrees issued by the apostles (Acts 15:20). There is no hint that observances, as such, are abolished. Each must be examined on its own merits. Whatever was given specially to Paul after his separation has a strong claim on permanence. What drifted in from the previous Kingdom testimony is not so secure.

Baptism in water was never given to Paul. Christ sent him, not to baptize, but to preach the evangel (1 Cor. 1:17). He seldom did it himself. He teaches that we all are baptized in one spirit into one body (1 Cor. 12:13). The body of Christ cannot exist apart from the

baptism of the spirit. So there are two baptisms in his earlier epistles. In Ephesians there is but one (Eph. 4:6). Baptism in water loses even the precarious place it had. Water baptism is not for us.

The Lord's dinner is very different. Paul did not receive it from those before him, as we would expect. He received it by special revelation from the Lord (1 Cor. 11:23). He commended it to the Corinthians, and corrected its abuse. How different from the treatment accorded baptism in the same epistle!

Another important contrast is the continuance of the gifts. They were to be limited to the minority status of the ecclesia and were to vanish with the advent of maturity. But, with the full realization of the impending change, he ignores any suggestion of recall when dealing with the Lord's dinner. It is to be observed till Christ's coming. The "covenant" associated with it is the dispensation of righteousness (2 Cor. 3:6, 9) which comes before us in literal language in the third and fourth chapters of Romans.

To conclude: Ephesians is a general epistle written by Paul to those who, like himself, had been severed from the rest, and associated with Christ in glory, rather than in His rejection. When the destiny of the twelve apostles and those associated with them had been clearly revealed, and culminates in the Kingdom of Israel on earth, the destiny of this new departure was unknown. Ephesians unfolds this secret, hence it is only for those who are "in Christ Jesus." Today, notwithstanding the fact that the church knows nothing of this, and follows the twelve apostles, and rejects Paul and his teaching, the Kingdom administration is no longer in force. By grace, all are associated with the risen and ascended Christ. Let us pray that God will reveal to His saints the transcendent glory which is theirs in "Christ Jesus." A.E.K.

(To be continued)

THE SIMPLICITY OF FAITH

TODAY we are living in a complicated society. The leisurely way of life which our grandparents knew, is a thing of the past. We drive fast cars, we travel by jet planes. Too often our children seem to be far ahead of us in knowledge. Yes, fifty years ago life was simpler. If your car broke down you could, with a little ingenuity, repair it yourself. Today, a mechanic must have special training and learn to use special tools. We look helplessly at the amazing array of gadgets under the hoods of our cars, and realize that we do not have the vaguest idea what to do.

And this complication has been carried over into our churches. No one seems to have enough time to adequately handle the many opportunities for "service." If we attempted to do so our families would suffer or be on scant rations.

What has happpened to us? Why have we become so involved? Is there any real necessity for the mad rush in which most of us find ourselves? It seems to me that we all too frequently forget the great truths God has given us in His Word, such as Psalm 46:10 which says, "Be still and know that I am God."

Herein lies the basic cause of our difficulty. We feel that we should do so much more than we are doing, that the feeling of urgency overpowers us. Hence we often have no time to be still, no time for contemplation, no time to go to the Word, nor to pray as Paul did. Is it any wonder that so many of us are neurotic?

Let us consider the meaning of the verse "Be still and know that I am God." Only as we are still and quiet and listening to what God tells us in His Word, are we able to absorb the truths He has for us. Then some of our seeming urgencies may lose their potency and even become relatively unimportant. God is able to reach us through His Word. Unfortunately, many real and sincere believers feel that they must do something to prove themselves worthy of God's grace. They fail to realize that grace can never be earned; it is a gift from God to those whom He has called. Our works, our worthiness, is not a factor. Salvation is all from God.

Take Paul, for example. He was the one who asked His people to *pray* that God would open a door of service for him (Col. 4:3). This, I feel, is the crux of the matter. In our urgency we may fail to pray and not see the door, or if we do, we burst in headlong, and cannot understand why our hurried efforts fail to get results.

The starting point of the developing Christian life that will be pleasing to God comes only when we learn to be still, for only then do we begin to grow into a realization of God. Then our values will be different, our outlook reversed, and our lives changed, not because we ourselves have more worth or ability, but because He has a more receptive field to cultivate.

Some years ago I was discussing faith with a friend who sincerely believed that he must earn his salvation or lose it. I quoted Romans 10:9-13 to him. He threw up his hands in horror, saying that it just could not be that easy.

Yet this is what God says in His Word; that, if we should be avowing with our mouth Jesus as Lord and believe in our hearts that God had raised Him from the dead, we shall be saved. It seems to me that in the very simplicity of this truth lies the difficulty of acceptance. [*cf* page 240, Concordant Commentary].

When we accept what God has said, we find ourselves

to be conscious of His love, to recognize Him as our Father, and to realize that He not only has a purpose but the power, the wisdom, and the ability to bring it to a culmination. Here is real food for thought.

The Scriptures are not complimentary when speaking of man for they show him as he is. Paul tells us that God chose to use the foolish and the weak so that there could be no question but that the power and ability was from God.

Paul speaks of the seeming foolishness of the preaching. To those who believe, it is the power of God. To others, stupidity (1 Cor. 1:18). Mankind does not recognize the need of a Saviour, for they feel that they are sufficient unto themselves. Hence they have no need of a Saviour. That is why they cannot confess Jesus as Lord. They must first recognize their need. The next part, where we believe in our hearts that God rouses Him from the dead, goes beyond our experience, for most of us know little of death. Yet the resurrection of our Lord proves conclusively that we, too, will be made alive as God has promised in His Word, and is our assurance that all God's plans will suceed.

Our need today is to stop, look and listen. To stop our hurried efforts, to look at His Word that we may know what He has to say, to listen that we may hearken to Him. He has promised to endue us with power for all endurance and patience with joy (Col. 1:9-11) if we would only ask for it.

These facts put no premium on our efforts, leave no place for pride. We are unworthy and have earned nothing. We are the recipients of God's grace although we can scarcely realize its scope. Truly, we need to be still so that we may be enabled to absorb the precious promises that He has given us. They are all ours, but we must cease rushing about and rely wholly on Him and on Him alone, Who will surely bless our work of faith and toil of love (1 Thess. 1:3).

God has graciously made available to us all that really counts. The love, the righteousness, the ability and power of God—we may have them all. We may have the privilege of being used by Him in accomplishing His will, yet He is still the Alpha and Omega, He is still the Source from which all came and to which all will return.

Only as we prayerfully grow in our realization of God, will we bear fruit in His service; not from fear or compulsion, but from a loving desire to please Him (Col. 1:9-11). The complications and chaos around us will fade into the background and lose their importance, for the closer we are to Him, the greater the peace and happiness that will be ours. Now thanks be to God for His indescribable gratuity! Let us return to the simplicity of faith! S.B.M.

FROM THE MISSION FIELD

PHILIPPINES: Bro. Carino writes, "I have been working here in Binalonan, and in nearby places, giving Bible studies... Some rejoiced in the message of the GOOD NEWS, some are against it. Last night there was an evangelist from Manila, preaching about eternal torment... I was asked by some of the people... about it. I told them that God is a loving God, that He is not going to torment anyone for ever and ever. I told the ministers... that I am ready to defend what I believe. But they were silenced when I told them."

From Bro. Oblenda of Kolambugan comes this word, with regard to a talk he gave while on a visit to Tubigan, Initao: "I preached on non-sectarianism after a prayer, emphasizing the unity and peaceful co-existence with all Christians in order to convert the pagan world to Christianity according to the prayer of our Lord Christ Jesus in John 17. I Corinthians 9 and Galatians 5:19-23 as references."

INDONESIA: Bro. Breman writes, "Our workers, fourteen of them, are gone day by day visiting villages with the gospel of reconciliation. About four hundred men and women accepted God's love and grace during the Christmas season. Praise the Lord!"

BEYOND THE EONS

To BUILD UP a clear picture of what God's plan will be beyond the eons calls for a most careful discrimination of features which occur during the course of the eons. The character of these features has largely been evil, serving as a background to reveal God's glory. Amidst these features, the creatures of the universe, including humans, have continually shown how estranged they are from the Deity. Yet the outcome of the eons, due to the glory of God's Son, will be that our interests are wholly centered in God's glory; these will not have the aspect of merely passing time, for the interests will not come from that sense impulse, desire, but rather will they be interests which flow from the spirit, delighting in the realization of God. This realization will be the great directing principle which will obtain beyond the eons; this realization is the great outcome issuing from God's Evangel concerning His Son.

If we would see beyond the eons, then it is absolutely necessary for us to fully assimilate the values of God's Evangel as it is detailed in the Roman epistle. These values are the basis of everything that God will reach in His ultimate, for by the encompassing glorious themes of justification and conciliation, the whole of humanity will be brought into His righteousness and His love.

It is these matters which give us a clue to the content of the first "All" in the phrase "All in all." It speaks of the personal glory of the Deity, stated in the evangel, and it is capable of fulfilling all the aspirations of all

the creatures of the universe. These aspirations have been created amidst and within the eons, and they are filled up out of the glories of God's Evangel concerning His Son.

The ordinary grasp of the evangel has shifted many matters into the term eschatology. This telescoping adds greatly to the difficulty of viewing the glory of the consummation. Little as to God's *Deity* has entered into our hearts and considerations; we are prone to look at the creature's side. We tend to want a consummation which entertains awards and rewards. Such thoughts, however, serve to inhibit us from really seeing the truth.

In those circles where the eons have been taught and given consideration, the location in time of the Great White Throne has not been wholly realized. That this event should be so near to the conclusion of the fourth eon, and at the same time so far away from the consummation is seldom considered. Yet it is most probable that the fifth eon will be considerably longer than all the four prior eons taken together. The length of the fifth eon will allow it to reveal that much deficiency exists when factors other than life in Christ are in view, even though a tree of life is one of the details.

The glories resident now in God's Son are basic to what will be beyond the eons. Those glories will bring about that which we term the consummation, and this will be that great focusing of all the prior glories which composed the original fame of the Firstborn of creation. For the consummation, the glory which God's Son acquired by the cross is added to His first fame. From that time on the whole creation will be able to approach the Deity, in the sense that it will live and bask in the light which has come to be from Him. This is light which admits no shadows, having glory which is illimitable.

The celestial beings have need to understand the

multifarious wisdom of God, and so the same glories are to be for them. Conciliation will especially be the theme that will fill the service of the ecclesia. The ecclesia functions as the complement of Him Who is Head of the universe, Christ Jesus.

The ecclesia will be associated with Christ Jesus as His complement. This will be when He carries out His administration which is to complement all the prior eras. The issue on the celestial side is with a view to the consummation. Not alone is the consummation for human beings. In the context of the occurrence of the phrase "All in all," the second "all" does not refer simply to the whole humanity, but to the remainder of the universe as well, and even God's Son is added to the same "all." This tells us that rule and authority is within the purview of the words "All in all."

We are familiar with the new creation from early in Paul's ministry. Barely have we grasped that its full actuality is as far away as the consummation, for we think of the new earth in much the same context as we do the new creation. Yet around the new earth, as described in the Unveiling, the last book of the Bible, there is still much reservation.

It is true that the new creation is used as a figure of that very full value of salvation which is brought by the Evangel of God, and thus it becomes lost to view that the first stage of this truth is peculiar to those who have been chosen out of the nations in accord with the secret of the evangel, that is, the conciliation. We need to discriminate this in order to view the correct sequence and fuller fruition of the Evangel of God.

The nations of the new earth will arise from that section of living humanity which comes out from the present earth, because they do not follow the insurrection which the Adversary will introduce at the conclusion of the fourth eon. They will come from the nations of that eon, and will be those who have given heed to the

details of those matters which Israel will have heralded to them in that eon. Some of the aspects of details given in John's account, stated as having accord with the world, will fit here.

The new earth is not immediately peopled with the new humanity, for the new humanity will be the outcome of the *full* spiritual glory related to God's Evangel, as in the Roman epistle. Yet the level of that evangel proclaimed by Israel will provide the nucleus for the new earth, and later this will need to be raised and augmented by the glories which God reveals as the universal glory of His Son, completed in the Ephesian epistle.

This universal glory of God's Son, with those items from God's Evangel which are fully compatible therewith, will indeed cancel and remove every vestige of all that lies around circumcision. Circumcision still has some sway in the new earth of the fifth eon, though Israel's priesthod will have been fulfilled in the prior eon, which eon concludes the present earth, the second of the three earths. Yet Abraham's faith will not be concluded until the nations of the new earth, as well as the holy city, the New Jerusalem, are enwrapped in the glory of reconciliation. The wall of the city will need to be removed, for the nations, as a division of humanity, will no longer be a feature beyond the eons.

As to the terrestrial aspect, the removal of this division between humanity will bring the new earth into the heading up which has been proceeding among the celestials. God's Son will, by the ecclesia, have been filling out His lot among the celestials, bringing them into the reconciliation with God.

Matters will not, even yet, have been filled out to the consummation, for the lake of fire needs to be dealt with, as it relates to the Adversary and his associates. So, too, those held by the second death need to be brought within the glory of the vivifying by God's Son.

Then will they acclaim both the Son and the Father.

On the new earth, the generations of this fifth eon will be measured in accord with the nations thereon, for the people will still be self-multiplying. They will be living in close association with God, for He then tabernacles with mankind. This will be the new earth in which righteousness dwells, and it will be the first one of which this can be said. It offers much contrast to the present earth.

Affairs on the new earth will have moved along to a character very distinct from what has been hitherto, still perfection has not been attained. Nor can it be, since the unit of the people can still be regarded as a living soul. The tree of life will be available, mitigating the disposition of the flesh in its enmity to God, so that, in a large measure, it becomes agreeable to God Who will then be tabernacling with mankind. The full glory of God's conciliation is not yet being manifested; this is indicated by the use of the word "tabernacling" rather than "dwelling." The circumstances provide a gathering glory which, to some degree, is an anticipation of the fuller spiritual values which will obtain when the eras of this concluding administration have headed up all.

The tree of life will furnish leaves for the cure of the nations, so that there will be no more death. God will be brushing away every tear from their eyes. Mourning, clamor and misery will be absent. But this tree is not a primary basis for life. Its character is rather that of augmenting, so as to preserve, or even rectifying in some respects. It repairs but fails to reach the dominant power compatible with the fulness of the consummation.

The tree of life is entirely precluded by the ultimate which God purposed to achieve in His Son. In fact, the tree of life is not an item in any evangel. It only fills its function when humanity is self-increasing; this is in the fourth and fifth eons.

Even though mankind will, on the new earth, have been in such intimate touch with God, they are not headed up into Christ. Heading up is, for the universe, the major factor that will produce the consummation and beyond. Heading up means that all shall be subject to the Father.

The long experience with God, on the new earth, is an important factor, carrying with it many lessons and much realization of God, in order to fit them to come to and to enter into the vivifying related to God's Evangel concerning His Son. No creature, item or detail can remain outside the circle of heading up all in the Son.

Heading up is the truth which allows the eons to be concluded, and thus it is the truth which will take creation beyond the eons, subject to the God and Father of God's Son, Who also will be subject to His Father.

By the vastness of His love, the Son will, in the capacity of glory afforded to Him, subject to His own will the universe of His God and Father. All will be following the Son's wisdom, thrilled with the Son's love, delighting in the righteousness which He has brought to them from His God. They will be fully obedient to that righteousness. All enemies will have gone, all sovereignty, authority and power will have been nullified. Even that last enemy, death, will have been abolished. This is the Son in "all." Here is the moment when the universe is almost ready to pass beyond the eons.

The Son still reigns; He is the final One, yet ever ready to be subject, and so to make God "All in all." The Son will become subject. Of that there is not the slightest shred of doubt. The Son has ever been obedient; the cross is the great evidence of that, and the Son went to that cross in His faith in God's righteousness. The Son, in His heading up, will remain obedient. The Son's glorious will is that all the glory shall be for His Father.

God is the only One Who is not subjected to the Son.

Beyond the eons, matters will flow from this glory, for it is the glory of God's Evangel concerning His Son. There are no questions left over in regard to life, for all has been brought to God's zenith in Christ. The final detail to make God "All in all" refers to rule, not to life. Nor will there be any evils in that life; it is not even necessary to say that nothing will separate any from the love of God.

God's Son, in His original personal glory, will ever remain the token of a reconciled and subjected universe. Every title of Deity will have been fulfilled: His name, Ieue, will have become exhausted with the conclusion of the eons. Beyond the eons He is FATHER. This is the designation which covers every kindred of the heavens and the earth, and it is the issue from God's Evangel concerning His Son. E.H.C.

MISSIONARY ACTIVITIES

INDIA: Bro. Raju reports from Andhra, "I am happy to let you know that we are distributing our Concordant New Testaments and concordant literature on statewide basis, and also to all Bible schools in India. We believe and expect more blessings."

Here is a portion of a recent letter from Bro. Iype of Kerala State: "You will praise the Lord with me that every Friday, fifteen or twenty women are become very keen and happy to gather in my house to hear the Word of God.... Our church pastor is very much delighted to have this done every Friday at home by me. On first Sunday of this month he declared it publicly in the church. In this act, I see the mighty hand of God, working for me. This is not man made, but purely heavenly. So this runs on very blessedly and pray for the work that those Christian women may take to heart the simple truth in the Word of God."

Let us all be praying for these brethren who are witnessing for the Lord in these famine-ridden parts of the world. As Bro. Fred Johnson, Missionary among the Hopi Indians in Arizona, says in his current report, "Let us hold Jesus Christ up high because these days are wicked days and very soon, we can expect to be called away into the heavens..."

EASTER HYMN

The Lamb of God, our Saviour,
Whose blood for us was shed,
Has been aroused in triumph,
And taken from the dead.
The prison seal is broken,
The stone is rolled aside,
The sepulcher is empty,
Gone is the Crucified!

Then sing the great evangel, the precious tidings spread,
"The Lord, Who died to save us, is wakened from the dead."

The Firstborn of creation,
The Head of all the race,
Appeared in human likeness
To take the sinner's place.
He gave His life to save us,
He suffered in our stead,
But now is roused victorious,
The Firstborn from the dead!

No more the tomb can conquer, with joy we now can sing,
"O grave, where is your triumph? O death, where is your sting?"

Shout out, shout out the story
That all who will may hear.
The risen Lord of glory
Will yet again appear,
And at His trumpet's sounding
The dead in Christ will rise,
And all His called and chosen
Will meet Him in the skies.

Then join, you saints, in chorus, sing loud with one accord,
"So shall we be for ever together with the Lord."

J.H.E.

MINORITY'S MILK AND MATURITY'S MEAT

> "The recognition of God and of Jesus Christ, our Lord, is the source of grace and peace, as well as all that tends to life and devoutness. Those who refuse to recognize God are given over to a disqualified mind to commit the whole catalogue of crime (Rom. 1:28). The only salvation from these things is a vision of His glory and virtue, in this manner becoming a participant of the divine nature which flees from corruption. Consequently, the most powerfully practical course to pursue is to gain a grasp of God's glories and virtues, so that they may operate in us and produce their like."
>
> *A. E. Knoch in Concordant Commentary*

A PHYSICIAN has written that we are as old as the average of our seven ages, which he listed as chronological, anatomical, physiological, psychological, pathological, statistical, and hereditary. To these seven an eighth should be added, the *spiritual* age.

By this we are not referring to the number of years since God called and saved us. By this spiritual age we mean how much growth we have undergone since that experience. Have we progressed from adolescence to adulthood, from the milk diet of the minor to the meat diet of the *mature* (Heb. 5:12-14)? The last of these eight ages, the spiritual, is of greatest importance, for it affects all the others.

For instance, the peace of God which passes all understanding shall keep our hearts and minds through Christ Jesus (Phil. 4:6, 7). Our spiritual age guards our heart, the physiological age, and it also affects our mind, the psychological age. It would be interesting if each

of us could match each of these seven ages with a passage in the Scriptures which shows that our spiritual age influences our other seven ages (such as Prov. 22:6; 2 Tim. 3:15; Prov. 16:32; 1 Tim. 1:2; Eph. 4:13).

Doing this will require mental exercise, but exercising our minds on the meat of the Word is mental exercise of the highest order. God's Word in the Original is inspired and infallible—it contains no contradictions (2 Tim. 3:16, 17). It is living, it is powerful, it is a critic of the thoughts and intents of the heart (Heb. 4:12, 13). *Daily contact with God's vital revelation* refreshes our souls, invigorates our spirits, stretches our minds, encourages our hearts, disciplines our emotions, directs our acts—in fact, there is no portion of the whole man which will not be affected by contact with His vital revelation (Eph. 4:23; Rom. 12:2). We do well to remind ourselves frequently that all Scripture is inspired ...that the man of God may be equipped, fully fittted out for every good act.

Do you remember the woman sitting on the porch of her cottage who was approached by the man taking a census for the government? He asked for her name, her husband's name, his occupation. When he asked her how many children she had she replied, "Four." At his request for their ages she was puzzled for a few moments, then said, "Well suh. Ah doan rightly know. One of 'em is a lap chile, one's a creeper and t'other is a porch chile." Then with a ring of pride in her voice she said, "An' one is a yard young 'un." She was wise. She graded her children by their accomplishments, not by their years only.

All of us go through these various stages from minority to maturity. We all start as lap children, then go on to creepers and porch children, and then to yard young ones. The unsteady, feeble and for the most part clumsy steps of the creeper to the porch grade of accomplishment is amusing and lovable—in a little child. But

such feeble and faltering steps in an adult is cause for alarm and investigation by competent doctors. Physical deformities are more easily detected than *spiritual deficiencies.* We can be straight of body while we are warped of soul. We can attain physical maturity and still be short of mental maturity. An adultish child is called precocious; a childish adult is deemed pathetic.

Whereas a Berean is one who has readiness of mind to receive, and is daily searching the Scriptures to see (Acts 17:11). We are told to be loving God with our whole soul, whole strength, whole heart, and whole mind. Note well: the *whole* mind.

Thinking *is* hard work. Even thinking about things we already know something about, is not entirely effortless. When we face thinking about a *new* idea, the effort required to grasp it is really herculean labor. In fact, the aftereffects of thinking are a lot like the day after you've been pulling weeds: you discover old muscles you had forgotten you had, and become acquainted with new ones you didn't know you had. Every move is painful and an effort. But after a few days the soreness disappears and what was once difficult has now become easy. But if you lay off for weeks and then try to pull weeds again, you'll go through the same painful process because you've had such a long layoff from labor. Yet if you do some work everyday, you will wear off the initial soreness and there will come a sense of well-being and physical health as a reward for renewed daily effort. It is the *continuing* effort that we should note.

Perhaps your brain muscles are stiff and sore from the mental exercise the last study of the Scriptures required. Yet for others, it may have been elementary and nontaxing. There is a reason for this marked difference. It lies in part in the fact that some of those listening or reading were those who began exercising their mental faculties some time ago and kept up the good habit.

Our Scriptures tell us that solid nourishment belongs

to those who by reason of habit have faculties exercised for discriminating between the ideal and the evil (Heb. 5:12-14). Milk is the proper food for minors, solid nourishment the proper food for the mature. When studying together we should seek to set forth both milk and meat so that each mind and each spiritual level may find something on which it can feed and stretch. Exercise your God-given faculties for testing what things are of consequence (Phil. 1:10). What is now difficult will become easy. With patience, time and effort we can all move from minority to maturity. As the Chinese proverb puts it, "With time and patience the mulberry leaf becomes silk."

To return to our initial question: what is your spiritual age? Not how many years since you believed, but how much progress you've made since that point from a lap child to a yard young one.

In fact, when the disposition is turned in this direction the possibilities are wonderful. Since His Word tells us that God chose us in Christ before the disruption of the world (Eph. 1:4), our divine age is in the dateless past. It goes back before creation when, even then, we were on God's heart and in His plan. Our experiential age goes back to the day when God, through Christ, made a new creation out of us. At that time the grace of God overwhelmed us with the faith and love which are in Christ Jesus. Our spiritual age is problematical; for how far down the road toward maturity we have gone, no one can say, since only He can properly evaluate each one's maturity, the result of full growth or development.

But one thing we should know: none of us has yet attained that for which he was grasped—conformity in character and in conduct to *Christ*. None of us has yet attained to a realization of a son of God, a mature man, unto the measure of the stature of the complement of *Christ* (Eph. 4:13). Yet one thing each of us should

know: forgetting the things which are behind, yet stretching out toward those in front—toward the goal of maturity are we pursuing for the prize of *God's calling above in Christ Jesus* (Phil. 3:8-16).

This is why we invite your companionship along the way as a fellow saint. This is why we encourage you in your studies as a fellow student of the Scriptures. This is why we study and serve, give and go, read and write: to assist you in attaining your deep desire to leave the minority status and go on to maturity, to outgrow the milk diet of the minor and graduate to the solid nourishment of the mature.

The late A. E. Knoch puts it like this. "We solicit the cooperation of real investigators of the Scriptures. It has been my earnest hope that, with the tools furnished in the complete edition of the Version, the facts of Scripture would enable those who have the heart for it to do real investigation. Many think this means brilliant and original thinking and leads to discovery of things, outside the scope of God's revelation.... Quite the opposite. Real investigation is the patient, microscopic examination of God's Word, which will help us to throw off tradition and push forward the borders of our spiritual universe. Investigation is the opposite of reasoning. By means of reasoning, a dozen so-called investigators may arrive at thirteen different conclusions. Investigation, if genuine, will confine us to a single one....

"Those who yearn to do investigation in the Word of Truth must not expect to find the work easy and the pay high. Only long and arduous drudgery will prepare them for the discovery of new truth and the recovery of old. And, until they are intensely certain that the Scriptures are the living, life-giving oracles of God, they should never begin. With the firm conviction that they are dealing with God and His Word, they will find great joy and supreme satisfaction in this His highest handi-

work and the richest revelation of Him Who is the only Light and Life and Love."

"Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt Him nor deny:
Yea, with one voice, O, world, though thou deniest
Stand thou on that side, for on this am I."

(Myers, *St. Paul*)

F.N.P.

HYMN

O God, how strange are all Thy ways,
And yet how worthy of all praise!
The weak and foolish are Thy choice,
And sinners in Thy grace rejoice.

What man calls gain, with Thee is loss;
His precious gold, to Thee is dross;
His wisdom, sheer stupidity,
For human praise counts nought with Thee.

A thousand whom the world would choose,
Thou, in Thy wisdom, dost refuse;
Yet those whom men would soon reject,
Are often found in Thine elect.

If in Thy purpose and Thy grace,
I may be chosen for a place,
'Tis through the vastness of Thy love,
And not for ought that I can prove.

If, Father, I am truly Thine,
'Tis of Thy will, and not of mine;
And nothing can I ever bring,
Save thankful praises to my King.

J.H.E.

PRAYER AS RESPONSE

Be praying unintermittingly (1 Thess. 5:17).

RECENTLY a popular weekly newsmagazine reported that prayer is rapidly becoming more and more difficult for "modern man." Prayer seems to be embarrassing to many contemporary thinkers, and if not that at least uncomfortable. And indeed in an age when many theology students openly express doubt even regarding the reality of God Himself, prayer must be an anachronism to an ever widening circle of confused souls.

How far we have wandered from the truth!

We have somehow thought that what we are to do comes first. Of course this idea pervades all of the teachings of religion, but it has effectively tainted our whole conception of prayer in a tragic way. Do we think of prayer as something we are to initiate out of ourselves or as the fruit of God's grace? Do we pray in order to approach God or because He has opened up the way of access? Can we set up certain schedules and guidelines to follow in prayer or does prayer come to us? Let us look into the epistle which we have been considering.

Paul does not begin it with a call to prayer but with a cause for prayer. In 1 Thessalonians he offers a prayer of unintermittent remembrance (1:2-5) which emphasizes God's grace. From this he continues with examples of the power of faith and love in his and the believers' lives (1:6-3:13). Finally we are led into a consoling view of the grace of expectation (chapters 4 and 5).

It is from all of this that the entreaty to pray un-

intermittingly arises. Paul sees prayer as the effect of God's grace. He would never present such an entreaty as this to one who knows nothing of God's grace. The unbeliever would not and could not understand it. He would only think of prayer as some sort of sacred duty, as we see has happened.

But prayer is a response. We see this clearly in prayers of thanksgiving. Prayers of praise are only genuine when they are in accord with the view of God presented in the evangel. Even prayers of request are motivated as a response to the grace of God. They are based on confidence in His vast love as suggested by Ephesians 6:18-20, a prayer built upon the rich revelation of that epistle.

Then, it is right to find the call for prayer at the end of 1 Thessalonians. We are able to pray because we have seen that our Lord Jesus Christ has died for our sakes (5:10) and it is *He* Himself Who will descend and snatch us away together with Him (4:16, 17). Through Him we procure salvation (5:9). And this is grace, which makes prayer a privilege not a responsibility, a reality not a ritual, and a joy not a dilemma.

Let us not make this call to pray unintermittingly some kind of puzzle to debate over. As believers we are not to be concerned with whether or not it is feasible. We know it is the desirable outcome of our realization of *God's grace.* The request to pray unintermittingly is really a request to consider *God* and what *He* has done, always, for that and that alone produces true prayer, even prayer which never ceases. D.H.

WALKING TOGETHER IN LOVE

At the request of some of our readers, Brother S. B. MacMillan's article, WALKING TOGETHER IN LOVE, will now be available in pamphlet form. The price is 1 cent, or 100 copies for 50 cents. H.H.B.

IEUE'S ADMONITION TO ISRAEL

ENCOURAGEMENT

43:1-7 44:1-5

YOU MUST NOT FEAR. Such are the words addressed to Judah and Jerusalem who are here regarded as being in the deportation. The words are in anticipation of that time, and, amidst it, Ieue's encouragement is forthcoming, having been spoken ere they were taken away as captives. They are to have due regard for their position, recognizing that the hand of Ieue has brought them hither, and His hand will restore them in due course. To receive such an outlook, and its corresponding assurance, will give comfort, especially to a deported people whose Redeemer is Ieue Alueim.

For many years deportation has been prophesied for them, but, in the main, they have remained heedless. To speak encouragement to His people shows clearly how purposeful are His ways. The anger and wrath of which the prophet has spoken are not vengeful exhibitions, but operations calculated to effect His ways and His revelation to His people.

Prior to the deportation there lies a millennium and a half of observable directing of an obstinate people. It extends from the first call of an ancestor, and then the ordering of their way, amidst much varied experience, the character of which was intimated to one, Abraham, upon whom Ieue began to lay His hand. To this one was shown a "smoking stove" and a "torch of fire" (Gen. 15:17) passing between the severed parts of the

sacrifice. The stove and the torch were apt symbols of the trials through which the people who were to issue from Abraham would pass. And now, when regarding the deportation as in process, Ieue speaks words to encourage the nation, even as He did to encourage Abraham.

Ieue's anger and wrath against His people's failure did not push aside His purpose to bless all nations through Israel. They were not to regard the rigors and trials, through which they were passing in the deportation, as elements likely to exterminate them and so to end their expectation, for behind their expectation there lay Ieue's promises, as well as that climactic event, the coming of Messiah.

Thus, to Daniel in the deportation, it was revealed how many heptads of years were to elapse unto the coming of this One, Messiah. Did not Daniel and his companions resist, even unto the fiery furnace, Nebuchadnezzar's attempt to submerge the deported people to the worship of his own alueim? Daniel and his friends belonged to the true Alueim, Ieue. Nebuchadnezzar was seeking religious control alongside the political dominance which Ieue had accorded to him. He was exceeding that which had been revealed to him in his dream, concerning which Daniel had, under Ieue Alueim, been granted insight and understanding so as to reveal and elucidate it.

The complement to all this is the repentant spirit in Daniel in his prayer to Ieue (Daniel 9). Daniel has learned from Jeremiah's prophecy, and he has come to realize that Ieue's restraint of His people was nearing its end. In Daniel is seen the value available to Israel to whom Ieue's encouragement has come.

ISRAEL, CREATED AND FORMED

43:1 And now, thus says Ieue Alueim, your Creator, Jacob,
And your Former, Israel:

The expressions of these lines concern the people who, in the then future, were to be in the deportation. The address is made from the basic position of *creation* and then of a later *forming* out of that creation. We need to realize why these terms are so appropriate. The one looks at the lack of spiritual value inherent to the name Jacob, whereas the other enshrines what Ieue is able to make him to be.

The name Jacob refers to the fact that Ieue is the Creator, not only of the material universe, but now of a people, and He begins with them in their native character which sought not Alueim except from the standpoint of its own benefit and glory. This is the one which Ieue will create into a nation, even though it may still accord with the name Jacob, the circumventor.

Yet Ieue Alueim also came to be Jacob's Former, bringing him to be worthy of the name Israel, that is, Upright-with-Al. In that name is enshrined what Ieue formed Jacob to become, and likewise to the nation are these two names attached. The one indicates the fleshly propensities which would circumvent and withhold glory from Al; yet the glory of Al will, in its subjecting power, truly bring this same nation to the spiritual glory of the name Israel.

SAFETY - PRESERVATION

"You must not fear, for I redeemed you,
I call you by your name. You are mine.
2 In case you are passing through the waters, I am with you.
And through the streams, they shall not overflow you.
In case you are going through fire, you shall not be scorched,
And the blaze shall not consume among you.

The glory which lies within the first lines of verse 1- is a strong implication which requires the glory now stated in verses -1-2. Though the deportation be the context, yet that does not indicate that there is no safety and preservation for Israel. Though Jacob has

failed, yet the deportation will not reach to the extent whereby Israel will be no more. Because this is so, Ieue by His prophet anticipates the position in the words, "You must not fear." They are not to fear the circumstances in which they have come to be, for these are not to overwhelm but rather to correct. The circumstances are a factor which show the Creator to be a Former as well.

These facts are reinforced as Ieue tells of the other things He did and undertook when He assumed to be their Former. He redeemed them, and by this term *redeem,* Ieue expresses the fact that He loosened them from that which held them from Him, and He did so in view of and because of His claim to possess them. Hence He calls them by name, one which really signifies that "You are Mine."

The reality of Ieue's relationship to His people is evidenced in verse 2 where He refers to their past dangers as matters through which they came in safety because He was with them. The value of the reference to the past lies in the fact that they were preserved through those threatening and ominous dangers. So is it now, Ieue is with them amidst the captivity, for in that term (captivity) lie all the rigors to which their enemy and captor may subject them. They will not be consumed thereby.

IEUE - REDEEMER

3 For I, Ieue, am your Alueim, The Holy One of Israel, your Redeemer.
And I give Egypt for your shelter; Ethiopia and Seba in your stead.

Ieue is claiming to be their Alueim, and, in truth, to be their Holy One. Only when we give full regard to the significance of the word *holy,* in its usage in the Scriptures, do we understand the vast assurance which inheres the title. By the words, the Holy One of Israel, Ieue is pointing to His exclusive relation to that nation.

No one else, in the heavens or on the earth, can claim Israel. And it means that such a position will continue in the eons. Israel, on its part, should look to Ieue with equal exclusiveness, and away from others. This One is their Redeemer. He is the only One Who can with any truth, make such claims. And here this is supported by reminders of how He has treated and moved other nations in His preservation of Israel and His actual redeeming. At Ieue's hands (and not otherwise) Egypt will be given in order to shelter them, as Ethiopia and Seba will be given in the stead of Israel, all becoming diversions to attract attention from Israel, after granting Israel the privilege to return to their patrimony. This is affirmed again at 45:14, and also enlarged in the dirge of Ezekiel 32.

IEUE, THE LOVER

4 You are more precious than riches, in My eyes.
Glorified are you, and I, I love you.
And I will give humanity in your stead,
And folkstems in your soul's stead.

The passage moves forward in its statements to reveal what lies within and beneath Ieue's activities on behalf of Israel. Ieue is Israel's Lover, and this it is which prompts all that ensues, and it will also achieve a full glory in the result concerning Israel. The One Who loves must be and will be satisfied. Moreover, He has the resources to reach that end.

Frequent are the references in the prophets to Ieue's love for Israel. Varied and forceful are the terms used to declare His love. For example, Jeremiah 31:3 speaks of Ieue's love as an eonian love. Earlier in that prophet (2:3), Ieue speaks of the commencement of His love, and Ezekiel also joins in the refrain, showing that Ieue's love for Israel began when they were in the depths of need, and that it has been persistent for them, in spite of their spurning and ignoring of Him. Isaiah expresses the vast measures of Ieue's love for Israel, and this is

done by the comparison with the preciousness of riches. His love is altogether beyond that, for Israel has been glorified by Him. Ieue has taken them from the nakedness of His first contact, and He glorified them to be His people, the one nation among whom He had placed His name. And together with this He announced a future prospect of the fullest glory. To reach this, Ieue has preferred Israel, even unto parting with humanity and all its folkstems, in order that Israel shall be His glory. As God, He so terms them, speaking of matters that be not, as though they were.

SAFETY - THE RESTORATION

5 You must not fear, for I am with you!
From the rising of the sun will I bring your seed,
And from the west will I convene you.
6 I will say to the north, 'Give.'
And to the south, 'You must not detain.'
Bring My sons from a land afar,
And My daughters from the ends of the earth;
7 Everyone being called by My name.

The preservation spoken of in the prior verses, upon which was based the encouragement crystalized in the words, "You must not fear," is now augmented by details which describe how carefully and fully Ieue will proceed to effect Israel's restoration to their patrimony. These words give the fullest warrant to repeat "You must not fear," and to affirm that Ieue is with His people, even though they be scattered over the earth's surface. Ieue is to convene Israel to their land, and their own desire to return is but a correspondence, generated due to their past history, by which Ieue has implanted in their recollections His dealings with the fathers.

The gathering will be full and extensive, culling Israel's seed from all points of the compass, for not only are they related to the patriarch, Israel, but they are spoken of as "My sons" and "My daughters." It is

this relationship which calls for and will bring about the gathering of all who are called by Ieue's name.

ISRAEL - FORMED AND MADE

And for My glory I created him,
I formed him. Indeed, I made him.

These lines revert to the thoughts with which the chapter commenced. The thoughts were true even in the contemplation of the prospect of deportation. The rehearsal in the intervening verses of matters which would overtake Ieue's people have not changed the facts concerning them. The people are created, formed and made. It must be thus of them, since they are His eonian nation, and around them Ieue centered all His dealings with the earth. Yet within those ways for the earth, and out of the same fathers pertaining to Israel, was to come Messiah, as to the flesh, He Who is for God's glory throughout the universe.

Behind the words of the prophet, absolutely unexpressed by him, there lay secrets, hid in God, and these when later revealed by the hand of Paul explain why Ieue speaks of Israel as "My Glory." In those secrets we see a great enhancing of the signification in which Israel were His glory; for, though according to the flesh Christ was out of the fathers, Israel did not nor ever could produce this One.

We pass forward to verses at 44:1-5 which, in the skeleton index of Isaiah, balance and correspond with 43:1-7. By doing this we bring together the verses which have reference to the same subject, or a related aspect of it, constituting an elaboration or an extension of details. This is fully warranted by the principle of the parallels which inhere the lines of the individual verse.

YOU MUST NOT FEAR

44:1"And now hear, Jacob, My servant,
And Israel, whom I choose in him."

The name, Israel, came to be the new designation for Jacob, given to him at Peniel. It figured the spiritual change which came to him in the blessing then afforded to Jacob. The dominance of the flesh receded, and he began to display the uprightness of the new name. We often find his descendants characterized by the name, Jacob, when the fleshly features loom large in their conduct and ways. These details are made prominent in verse 1 by the use of the two names. Jacob is used as a contrast to Israel; but the words "My servant," though occurring in the first line alongside the name Jacob, are made to indicate that it is Israel who is the real servant; for Israel was chosen "in him," Jacob. By this statement, the contrast in the two names is removed and they are made to be parallel, in the sense that the nation has become Israel, he who is "My servant," and so we have the propriety of the designation of the nation by the term Israel.

2 Thus says Ieue Alueim, your Maker,
And your Former from the belly, and your Helper:

The nation, addressed amidst the details of the intertwining of the names, is to hear what Ieue is saying. The terms used are such as to stress again to the nation that they stand in the same category as did the one from whom they were descended. This we see when Ieue says that He is the Former of Jacob from the belly. This was literal of the one to whom the name was given, yet this value is applied to the whole nation, for the nation has come to be "My servant." And thus is Ieue also the Maker and Helper of the nation.

"You must not fear, My servant Jacob,
And you Upright one whom I choose in him.

With these details set out, there comes the actual statement: "You must not fear." That is what Ieue Alueim is saying, and its value rests on the fact that this nation, whose origin is thus defined, is regarded as in the de-

portation. Again are they referred to as "My servant Jacob," yet this is also contrasted by the designation "Upright" which says that which is enshrined in the name Israel. It is equal to a name, and this the Concordant Version shows by using the capital for it. Despite the fleshly propensities which lay within Jacob, Ieue planned to make him the Upright One. Ieue chose such a one, and He achieved in him the name Israel. So also will the nation yet be "Upright" for Ieue.

3 For I will pour water on the thirsty,
And floods on the dry land.
I will pour My spirit on your seed,
And My blessing on your offspring.
4 And they will sprout as grass between water,
As oleanders by runnels of water.

From Ieue's words of encouragement, not to fear, this verse begins to rehearse conditions and circumstances which belong to a future time, beyond the deportation, and apparently also corresponding to the time when Israel are convened from the four quarters of the earth. They will be gathered to blessings of great salubrity. Their reaction will indicate a strong desire for Ieue and delight with His service.

The excellences to which they are encouraged are those which will exist in the coming eon, especially in Israel's land. The dry land will no longer be thirsty for there will be an abundance of water. Ieue's Spirit will be poured on Israel's seed, which means blessings on their offsprings. The people will flourish as does the grass when well supplied with water, or the oleander beside a water channel.

5 This one will say, 'I am for Ieue,'
And this one will call in the name of Jacob,
And this one will write with his hand, 'For Ieue.'
And in the name 'Israel' is he entitled."

The response of the people to Ieue will be immense: in fact, it will be a response from the whole convened

nation, the day of the salvation to which the nation is called. Due to the Spirit poured on them, they eagerly seek Ieue and all that the meaning of their relationship to Jacob can contain, especially as that name is heightened to the signification of the glory contained in the name *Israel.* By the spoken word, and by writing, will they seek the patrimony to which they are entitled. All the details of this verse combine to require the attainment of Ieue's words to the fathers, and so to set up the Kingdom lost by the kings issuing from the royal line of the past. But the King will not be human in origin, but divine. And this One has been the subject of Isaiah's earlier chapters which crystallize into the Twig from the set slip of Jesse. E.H.C.

THE DIVINE NAME AND PRINCIPAL TITLE

The shortest form of the Divine title *Al* (El) is singular. It occurs over 200 times in the Old Testament and may be rendered: God, Deity, Disposer, Subjector.

Alu*e* (Elo*ah*) is also singular, and 41 of its 58 occurrences are found in the book of Job. It may be rendered God*wards, toward*-the-Deity, *toward*-Al, *toward*-the-Subjector. According to John 1:1, this title reflects the direction of *Christ's* activity (the Word was *toward* God).

The most common form of the principal Divine title is Alu*eim* (Elohim) which is plural, usually rendered God. The forms used by us (Al, Alue, Alueim) are transliterated from the Hebrew. The usual spelling, El, Eloah, Elohim, is due to vowel pointing.

The Name of the Deity, Ieue (pronounced *Yehweh*) is usually spelled Yahweh, or Jehovah. The combination *Ieue Alueim* stands for Jehovah Elohim, or Lord God.

H.H.R.

THE POWER OF GOD

PART I: PHARAOH

PEOPLE OFTEN TALK in a casual way about the power of God. They call Him, "Almighty," but do they really understand what this implies, and do they always give Him the glory that is due to Him in respect of His power?

Do they, for instance, acknowledge Him as David acknowledged Him before the congregation of Israel, when he said, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; this is the kingdom, O Lord, and Thou art exalted as Head over all" (1 Chron. 29:11).

It is our sole desire in this series of studies to exalt Him in our minds and in our hearts.

Now the power of God is made apparent in many ways. Near to where this is being written, there is a long double avenue of trees. During the winter, all the boughs are empty, but within a couple of months of the commencement of spring, they are invariably filled with thousands upon thousands of leaves. How do the leaves come there if not by the power of God? And Who instructs all the animals in the ways of life, and directs bees in the building of their combs, and tells birds how to construct their nests? We may call this *instinct,* but Who puts the instinct in their tiny brains?

We could write at great length on God's power in creation, and there are many passages in the Scriptures

which direct our thoughts to this theme. For example, David again, in Psalm 147:4, 5, says, "He telleth the number of the stars; He calleth them all by their names. Great is our Lord, and of great power: His understanding is infinite." Isaiah, in chapter 40, verse 26, gives a similar witness.

Or we could consider the greatness of God's power in sustaining His creation; in supplying it with food day in and day out. The most outstanding example of this was in His providing the Israelites with manna from heaven over a period of forty years while they wandered in the wilderness. If the manna had fallen every day, it would have been miraculous enough, though some might have attempted to explain it away as being a peculiar phenomenon of nature; but for it to fall for six days, and miss every seventh day, and for a double portion to be made available every sixth day to make up for the lack on the seventh day, is something that cannot possibly be accounted for except as a demonstration of the mighty power of God (Ex. 16:11-36).

Or we might consider God's directive power in the universe—how He guides the sun, the moon, the planets and the stars on their various paths, so that day regularly follows day, and the seasons succeed each other in consistent sequence, and eclipses of heavenly bodies can be foretold many, many years in advance with extreme accuracy.

These are all what we may perhaps term *general* indications or evidences of God's power; but in the Scriptures we have more *specific* demonstrations, and it is to these that we would now direct our hearts. They are brought to our attention by Paul, and the first of these, in point of time, is God's dealings with Pharaoh, referred to in Romans 9:17, "For the scripture is saying to Pharaoh that 'For this selfsame thing I rouse you up, so that I should be displaying in you My power, and so My name should be published in the entire earth.'"

Paul is, of course, quoting from Exodus 9:16. You remember the circumstances of the time. The Israelites, whose forbears had entered Egypt with Jacob because of a famine in Canaan, had lived there in comparative comfort until there had been a change in the dynasty of the ruling Pharaohs. As the Scripture puts it, a new king had arisen who knew not Joseph, and he began to oppress the Israelites most severely indeed. This oppression continued for quite a while until Moses was appointed by God to deliver His people from Pharaoh's successor. Moses and his brother, Aaron, presented themselves several times before the new monarch and demanded in the name of the Lord the release of the captive people. But again and again Pharaoh refused to let them go.

"Who is the Lord?" he asked in his arrogance, "that I should obey *His* voice to let Israel go? I know not the Lord, neither will I let Israel go" (Exodus 5:2).

It was this haughty question of Pharaoh that was answered by the succession of plagues which God sent upon Egypt. In the deliverance that followed the plagues, the host of Pharaoh was engulfed in the waters of the sea, while the Israelites passed through onto dry land, the waters being held back on either side like walls to allow them to pass through.

Thus the power of God was demonstrated in a way that was to be remembered by Israel for all generations to come. On numerous occasions, we find this deliverance from Egypt mentioned in the Old Testament. It is the supreme example in ancient times of God's power.

But what did this deliverance really signify? Was it a case of God pitting His strength against that of a man? Surely not, for Isaiah tells us that *whole nations* are as mere specks of dust in the scales as far as God is concerned. No, it was not God versus man, but *God versus* Pharaoh and *everything that Pharaoh stood for.* Pharaoh, as head of a nation that desired the subjugation of

God's own people, was Satan's tool in the Adversary's attempt to thwart the purpose of God.

Throughout the Scriptures we find that, whenever God makes a move that would seem to reveal His intentions, the Adversary is at hand with attempts to upset it. When God created Adam and placed him the garden of Eden, Satan was quickly on the scene in the guise of a serpent. When God indicated His choice of David as Israel's king, the Adversary confronted him with a giant, Goliath, in an obvious attempt to destroy the monarchy. When the Messiah was actually born in Bethlehem, Satan through Herod attempted to massacre Him, but was thwarted through Joseph and Mary being warned by God in a dream and fleeing into Egypt. We could find other instances of the Adversary's intervention; it is not in his nature to be idle or to stand by and let God's purposes proceed unopposed. He was created an Adversary.

And here, in Egypt, he was undoubtedly the force behind Pharaoh in his many attempts to suppress the Israelites. Who but Satan would inspire one Pharaoh to issue an edict that all the male children should be killed as soon as they were born? Who but Satan would inspire his successor to increase the burdens of the enslaved nation, to expect them to make bricks without straw, and to appoint taskmasters to see that their task did not diminish, and all this because Moses had approached Pharaoh in the name of the Lord?

Yes, this was a deliverance of God's people, not just from Pharaoh, but from all the forces of evil that were ranged behind Pharaoh at that time, and which undoubtedly sought the destruction of Israel as God's people. As a rescue operation, it became the standard of God's power to save His own, and as such it is mentioned over and over again in the sacred records concerning Israel. For that nation, it contains an assurance for the future. Though Israel might be perse-

cuted to the limit, she could not be exterminated; the bush might burn with a fierce flame, but it would not be consumed.

But surely there is still more behind the matter than this. If all that was at stake was the deliverance of God's people, why the succession of plagues? It was because the Egyptians worshipped a multitude of false gods and regarded all kinds of things as sacred. Each of the plagues attacked one or more of their gods and proved that the God of Moses was superior to them all!

The things that the Egyptians worshipped became an abomination to them. The idol river, the Nile, was turned into blood in the first plague and became abhorrent. The goddess Hekt, with the head of a frog, could not prevent swarms of these creatures invading the homes; the sacred scarab could not stop the invasion of beetles or flies; Ra, the sun-god, could not dispel the darkness that could be felt. Apis, the sacred bull, could not protect his species from the murrain. Not one of the gods of Egypt—not all the gods combined—could save the country's firstborns. When God pronounced the destruction of Egypt's firstborns, He said, "Against *all* the gods of Egypt will I execute judgment. I am the Lord." Yet He could save all the firstborns of Israel, and also deliver His own firstborn, the nation itself, for He spoke of Israel as "My son, even My firstborn" (Ex. 4:22).

Yes, Pharaoh at this time was the earthly representative of all false worship; the supporter of every type of alien god; the willing tool of Satan in his antagonism to the worship of the one true God. He was the exemplar of that type of which Paul speaks in Romans 1, who would change the glory of the incorruptible God into the likeness of an image of a corruptible human being and flying creatures (such as scarabs) and quadrupeds (sacred bulls) and reptiles (frogs and serpents).

It does not matter what gods people may set up in

place of the One true God, whether they be actual idols, or abstract images like wealth, ambition, social prominence and the like; they, in His own due time, will be rendered as impotent, and will be seen to be as impotent, as were the multitudinous gods of Egypt.

The true position is as stated by Paul in 1 Corinthians 8:4-6, "We are aware that an idol is nothing in the world, and that there is no other God except One. For even if so be that there are those being termed gods, whether in heaven or on earth, even as there are many gods and many lords, nevertheless for us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom all is, and we through Him."

Thus there are only two Beings in the universe before Whom we should bow the knee—God, the Father, and the Lord Jesus Christ, and we only worship the latter because God Himself has ordained it so, by creating Him as His true Image. Worship of any other only detracts from the homage that is due to God Himself and to His Son, Whom He has glorified. J.H.E.

(To be continued)

BALDWIN FELLOWSHIP

This summer the Baldwin Fellowship is scheduled for August 8-17. It will begin with an evening meal and meeting on the 8th with daily sessions during the following days. These sessions will include songs, devotions, reading from Romans 1, and studies on the theme of "The Evangel of God." Meals and lodging will be provided, but it will be of great assistance if we can receive your reservations by July 15. Write GRACE AND TRUTH CHAPEL, Box 84, Baldwin, MI 49304.

D.H.

ABOUT YOUR ORDER

We always try to ship orders promptly, often the same day as we receive them. But please notice that the mails, with the exception of first class matter, are often quite slow these days. So please allow sufficient time before writing us about your order.

UNSEARCHABLE RICHES FOR MAY, 1969
BEING THE THIRD NUMBER OF VOLUME SIXTY

EDITORIAL

As I WRITE these lines on a Friday afternoon, my daughter's Bible Club is in session only a short distance from here. My wife and some of the mothers assist on the piano, and in other ways. The room is crowded with thirty-five to fifty of the neighborhood children, all eager to learn more about the Word of God. One of their favorite activities is "Sword drill," during which they vie with one another to see who can find a passage of Scripture the fastest. And you should hear them sing! What an inspiration, and how comforting it is to know that these children are receiving a knowledge of some of the fundamental truths in the Word of God. We trust and pray that this training will serve them in in good stead a few years hence, when many of them will be subjected to the pressures and temptations of high school and college life in these wicked days. Perhaps something like this could be started in your neighborhood. It's worth your prayerful consideration.

The book, "THE MYSTERY OF THE GOSPEL" is now ready. See the inside front cover for complete information. We can also now supply the reprint, in leaflet form, of the devotional article, "Walking Together in Love," which appeared on page 13 of the January issue of this magazine. This has been issued not only in response to requests, but as a result of our feeling that more material of a devotional nature is needed to fill a gap in our line of literature.

The correcting and revising of the KEYWORD CON-

CORDANCE is now nearly completed. This work has required much painstaking and time-consuming labor, not to mention eye-strain, on the part of those brethren who have been engaged in it—Dean Hough, Herman Rocke and Frank Neil Pohorlak. It will contain, in addition to the material in the current Keyword Concordance, detailed *Instructions for Use*, a treatise on *Figures of Speech* used in the New Testament, a section devoted to *Greek Word Families*, and a *Skeleton Index on Subjects*. We hope, D.V., that it may be possible to issue it sometime this summer, so that it can be ready to be shown at our booth at the Christian Booksellers Association Convention in Cincinnati, July 27-31.

Please be praying with us about our participation in this convention. It seems to be one of the least expensive as well as best ways of making the Concordant Version known. As we have said before, the ordinary avenues of advertising are largely out of our reach financially. But many of the Christian booksellers make a habit of purchasing much of their stock at the convention, because of the special discounts usually offered by the publishers, as well as the convenience. Getting the Version on the shelves of the booksellers is of course an important part of making it known.

Last but not least, be rejoicing in the Lord always (Phil. 4:4). How very much we have in Him to make us joyful. Let us thank and praise Him for His marvelous provision for us, remembering that He will not forsake His own, and that He is working all together for the good of those who are loving Him (Rom. 8:28).

E.O.K.

IF YOU WISH to order your copy of the new Keyword Concordance in advance, we will accept your order now, for shipment as soon as ready. The price will be $3.95. It is a companion volume to your CONCORDANT LITERAL NEW TESTAMENT, which you will not want to be without.

SPIRITUAL BLESSINGS
PART ONE

> "Grace to you and peace from God, our Father, and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ. (Eph. 1:2, 3)

"GRACE to you and peace from God, our Father, and the Lord Jesus Christ." Divine favor, and the weal it works, is the height of human blessedness. The usual Eastern salutation was *Peace!* It was a wish for welfare in all things. Paul always prefaces it with *grace.* This is the keynote of our relationship to God and Christ in all of Paul's epistles. And he does not only wish us to have it, but he proceeds to present it to us. This is especially true of the epistle before us. In it the grace of God is not only the first to greet us as we enter, but enriches us with its lavish redundance to the very end.

Nowhere is this invocation more fitting than here, for it introduces us immediately to the grandest and most glorious exhibition of divine favor which ever illumines God's love, either in the past, the present, or those wondrous future eons which are the special display of His power and perfections.

"Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ." With inimitable wisdom the whole message of this epistle is compressed into these two introductory phrases, *every spiritual blessing* and *among the celestials.* All the rest may be referred to these two themes. The secret itself begins with a repeti-

tion of the first, for everything said to be "joint" is *in spirit* (Eph. 3:6). And the three items of the Ephesian secret are entirely dependent on the fact that our blessings are not on earth, but *among the celestials.*

The strongest possible stress, however, is laid on the statement that our blessings are *spiritual.* It is difficult to see how greater emphasis could be given this foundation fact. Ephesians, the fullest exposition of God's present dealings with the nations, opens with this striking declaration, and it is confirmed at every step. The believers among the nations have become joint enjoyers because they were sealed with the spirit of promise (1:13). In flesh, they were apart from Christ (2:12). Access to the Father's presence is by spirit (2:18). We repeat, the mystery itself is limited to the realm of spirit. It is only *in spirit* that we are joint allottees, and a joint body and joint partakers.

The full force of this phrase will not dawn on us until we have fully considered its implications. When we say that our blessings are among the celestials, nothing is actually said of our place on earth, but the mere mention of the higher sphere is the most conclusive evidence that our blessings are *not* on earth. So with the character of our bliss. The word *spiritual* is contrastive. It insists that the physical and the soulish have no place in our blessedness.

In the Kingdom Israel will have spiritual blessings, but they will be mingled with all the delights which we can only sip, because of the frailty of our mortal frames. Disease and death, which crush our efforts to quaff the cup of pleasure to the full, will be defeated. The paradise, the "heaven" of which men dream, will be on earth.

Our blessings are above all this. It is not really right to say that we will have no physical or soulish blessings, because this would indicate a lack, a loss, a deficiency. The positive statement that we have every spiritual blessing, in Christ, gives us the gold that makes silver and

copper of no account. So superior is the spiritual bliss that all need, all desire, for the inferior felicity will vanish. At present we do not apprehend this. We long for the lower delights. But they are not ours in Christ. Just as we will be satisfied with being "confined" in a universe and leave the earth for Israel, so we will be supremely content with our transcendent spiritual felicity and leave the physical pleasures to the earthly people.

We must also read this phrase in the light of the previous position of those to whom it was written. They had already enjoyed some spiritual and physical blessings, in anticipation of the future Kingdom, in which they were supposed to have a part. There is a change in two directions. Their place in flesh vanishes and leaves them no title to physical felicity. Their place in spirit develops until it includes the very limits of spiritual bliss.

It is evident that these phrases, "spiritual blessings" and "among the celestials," are new revelations, and denote a change in God's dealings with the believers among the nations. The celestial destiny was not made known before, though much had been revealed in preparation for it, as we shall see when we consider the phrase more closely. So also, the exclusively spiritual character of our blessings had not been previously expressed, yet there had been a constant trend in their direction, from the very first indication that God was doing a distinct work among the nations. They were weaned from the physical gradually. Here we have the climax, for all physical precedence must be set aside in the administration of the mystery.

The general teaching of the Scriptures as to spirit is well worthy of our attention, and may be considered later when we inquire into the subject of spiritual endowments. At present let us consider the theme in connection with the blessing of the believers among the na-

tions through the ministry of Paul, first as it appears on the surface in the history of his acts, and then as seen in the doctrine of the spirit in his preparatory epistles.

Parabolically, we are given a graphic representation of the retirement of the flesh and the ascendency of the spirit in the apostle's personal career. From his call to his severance at Pisidian Antioch, his ministry was based entirely on his physical presence. He spoke by word of mouth only, he wrote no epistle. Later, when he went among the nations, he supplemented his personal presence by writing to the Thessalonians, and to the Corinthians, and to the Galatians, and to the Romans. But before he writes to the Ephesians he is put in prison. Physically, he is retired from service. Only by his epistles he held spiritual communion with the saints. It is a parable of the spirit's gradual ascendency over his fleshly presence in the ministry.

As we shall see, this is often enforced in his writings, and it is even emphasized in the account of his ministry in Acts. His very severance was by the direct decree of the holy Spirit, and he is sent forth in the same way (Acts 13:2, 3). This is in undoubted contrast to our Lord's method with the twelve apostles. These He separated and sent forth during His physical presence on the earth.

Those who can see beneath the surface will discover continual intimations of the tendency toward spirit throughout Paul's acts. Consider the marked contrast between his long personal sojourn in Ephesus and his last visit. He did not even go to the site of the city, but called the elders to meet him at Miletus (Acts 20:17). He told them that they would see his face no more. Physically, he faded from their view, never to return. Spiritually, he came to them again in this epistle (for it undoubtedly was sent to Ephesus, too). They were pained to part with him, but who can tell what joy he brought to them in his spiritual return?

The prophecy of Agabus (Acts 21:11) points in the same direction. Its very wording is significant. "This the *holy Spirit* is saying, 'The man whose girdle this is, shall the Jews in Jerusalem be binding thus, and they shall be giving him over into the hands of the nations'." The holy Spirit is the speaker. The girdle speaks of service. It was the action of the Jews in Jerusalem which was forcing the flesh to retire. They were compelling Paul to enter a ministry to the nations in which his flesh would have no place. All this is graphically represented, not only by the action of Agabus, but by the actual occurrence.

Have we ever fully realized the meaning of Paul's imprisonment at the close of Acts? Have we comprehended the significance of the fact that the perfection epistles come to us from a *prisoner*—a man who cannot claim or dispense physical benefits, or serve by means of his personal presence? There is a close accord between the circumstance and the substance of all revelation. While Paul's flesh is being confined, his spirit is set free.

THE SPIRIT IN THIS ECONOMY

The great change in the operation of the Spirit can be understood only when we carefully consider the force of the terms used. We read of the Spirit *coming on* for power, of *filling* for utterance, of *baptism* for cleansing, of *sealing* for safety, of the *earnest* as a pledge, and of *homing* for communion. The first of these, *coming on* for power, Paul never applies to the nations. The last, *homing* for communion, which takes its place, is used only by Paul, in view of the impending climax of Ephesians. Instead of receiving an occasional visitation, the believers among the nations become the permanent home of the holy Spirit. This is not for the operation of miraculous displays, but for the maintenance of constant fellowship. Almost all of these are continually confused with the baptism of the Spirit, which we will consider first.

THE BAPTISM OF THE SPIRIT

What is the baptism in holy Spirit? Aside from the promise given by John the baptist (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33) that they would be baptized in holy Spirit at the coming of Christ, and our Lord's declaration that they should be baptized with holy Spirit at Pentecost (Acts 1:5), we have only one other mention of Spirit baptism in the Scriptures. This is Paul's declaration that, "in one Spirit we all are baptized into one body, whether Jews or Greeks, whether slave or free" (1 Cor. 12:13).

If we allow an interpretation of this phrase which is often heard, that the baptism of the Spirit is known only when evidenced by miraculous manifestations, we are confronted with a serious difficulty at the outset. We know that many are members of the body of Christ who have never experienced some of these supernatural signs, yet we are assured by the apostle that *all* who are members of Christ's body have become such by the baptism of the Spirit. We must either deny that all who are members of Christ have this baptism or modify our conception of its meaning to accord with the experience of all who are His.

Baptism in water was the type or symbol of the spiritual reality. It spoke of *cleansing* and *union*. It was ceremonial washing, and associated its subjects by a common bond. Saul of Tarsus washed away his sins (Acts 22:16). The sons of Israel were baptized into Moses (1 Cor. 10:2). These two thoughts—cleansing and unity—are only typified by water, but realized in spirit. The disciples were cleansed on the day of Pentecost and the believers in Corinth were united into one body by the baptism of Spirit.

There is not the least suggestion of power in the term baptism—either in water or in Spirit. John the baptist wrought no miracles, neither did his baptized disciples. Those who were baptized by our Lord's followers re-

ceived no enduement. His apostles and disciples needed a special commission to enable them to cast out demons, cure the sick, or strengthen the infirm. Their baptism conferred no power. The same is true of the antitype. The baptism of the Spirit does not endue the believers with might. It only *cleanses* and *unifies.*

At first sight, this seems to be contradicted by the record in Acts. Did not the Lord say that they would be baptized in holy Spirit at Pentecost (Acts 1:5)? And did not the holy Spirit come with power, accompanied with tongues of fire and the gift of languages? This is true. At Pentecost they were not only *baptized in* holy Spirit, but the holy Spirit *came on* them (Acts 1:8) and they were *filled* with holy Spirit (Acts 2:4). The power was not due to baptism but to the other manifestations of the Spirit's presence.

Consider carefully the two distinct promises given by our Lord concerning Pentecost. First He said, "*You* shall be baptized in holy Spirit after not many of these days." Then, when the testimony to the Kingdom is before Him, He says, "But you shall be obtaining *power* at the *coming* of the holy Spirit *on* you, and you shall be My witnesses both in Jerusalem and in entire Judea and Samaria, and as far as the limits of the earth" (Acts 1:8). Power is not associated with baptism, but with the *on-coming* of the Spirit. The figures are opposites. Baptism is a *dipping in.* Power springs from a *coming on.*

The same important distinction is manifest in the twelfth chapter of First Corinthians. The baptism of the Spirit is the ground of *unity,* not of *power.* The Spirit is the *channel* of the graces, which it gives and operates. What a vast difference between this thought and the *dipping* of all *in* the Spirit! O that we could clear away the cloudy conceptions which are confusing so many believers today! The baptism of the Spirit has become connected with so much which is unwarranted

by the Word that it has become the cause of division, rather than unity. We beg of all to search and see that *baptism never brings power.* It never is the source of Spirit manifestations. It is used only of cleansing and consequent unity.

The perversion of the doctrine of Spirit baptism should be a helpful warning to those whose hearts yearn to know and obey the will of God, for it points out how easily we may deflect from the truth unless we use the utmost care and accuracy in considering the inspired records. It shows how easily we may reason from false and insufficient premises, and found a great movement on a figment of human imagination. Power came down at Pentecost. The disciples were baptized in holy Spirit at that time. But this does *not* prove that one was the consequence of the other. The fact that power was promised in connection with the coming on of the Spirit, and is never associated with baptism, disproves it. Yet what a marvelous movement is based upon this blunder! An untold amount of teaching concerning the operation of God's holy Spirit is centered around this serious error. Good men and godly find it a challenge to their faith, and they seek to make it their own. The lesson we should learn is the stupendous importance of trifling departures from the Word. The enemy may use them to deceive and to seduce the very elect.

The great lesson for service in this economy of God's grace is almost the reverse of that which obtains at Pentecost. That power did not continue. Let anyone trace the exhibition of power through the book of Acts and he will be convinced that, as the Kingdom hope vanishes, power also departs. At the beginning the twelve are mightily endued and are able to brave the opposition of their rulers. At the end they have been forced from the holy city and their cause is lost. Only a lone apostle, a prisoner in Rome, remains as God's ambassador. All the power he has, lies in his weakness.

That is the great lesson which is needed today. God's strength is now being perfected in infirmity. God is working with weak instruments so that the glory may be His. Great power would disqualify us. It is one of the special excellencies of grace that it operates more freely in infirmity than in strength. God can, and has, wrought great things through those whom He has empowered. He is doing far greater marvels through the feeble, the faint, those who cannot claim a share in the glory of His achievements. Let us, like Paul at the close of his career, boast in our lack of physical power, for then we are more acceptable servitors of His grace.

A.E.K.

(To be continued)

"UNTO CAESAR SHALT THOU GO"

(Acts 25:12)

"Unto Caesar shalt thou go,
Since to him thou hast appealed."
Festus spoke, but who could know
God's designs therein concealed?
Though that distant Appian Way
Led to prison and a chain,
Who could sense that time would say,
Freedom's loss was Glory's gain?
Who in Caesar's court could tell
What great wealth of truth would come
From the confines of that cell
In the heart of Caesar's Rome?

"Unto Caesar shalt thou go—".
Festus spoke, and left the hall.
Paul could feel his heart aglow:
God was overruling all.

O, what depth of wisdom lay
In the fiat just expressed!
Though the might of Rome held sway,
God was working all for best.
His the method, His the choice,
His the planning of the way,
His the judgment, His the Voice
That to Paul alone could say:

"Unto Ceasar shalt thou go,
'Tis My sovereign will for thee.
Storms and tempests wilt thou know,
Perils both on land and sea.
Sufferings, dangers for My sake,
These thy faith shall overcome.
Every step that thou shalt take
Will but bring thee nearer Rome."
Thus the great Apostle heard,
Zealously his path pursued,
Trusting in God's proven word,
Till his long sought goal he viewed.

"Unto Caesar shalt thou go!"
There's a message, too, for me.
Is my pilgrim path below
Aimless in its destiny?
Or, through devious ways and strange,
Is my daily progress planned?
All my steps, does God arrange,
Ever leading by the hand?
Can I doubt my heavenly Guide?
From His path may I not swerve!
I will trust. Let Him decide
Where His cause I best may serve.

J.H.E.

EONS AND WORLDS
THEIR INTERDEPENDENCE

> **"Whosoever shall entertain high and vaporous imaginations instead of a laborious and sober inquiry of truth, shall beget hopes and beliefs of strange and impossible shapes."**
>
> ***Francis Bacon***

HIGH UP IN THE NORTH, in the land called Svithjod, there stands a rock. It is 100 miles high and 100 miles wide. Once every 1000 years a little bird comes to this rock to sharpen its beak. When the rock has thus been worn away, then a single day of eternity will have gone by.

This apocryphal story, with variations, has been making the rounds for years in philosophical and theological circles to illustrate how long eternity is. John Stuart Mill's observation is appropriate. "There is no subject on which men's practical belief is more incorrectly indicated by the words they use to express it, than religion." Even Darwin cautioned that a false hypothesis was not as dangerous as a false observation. A false hypothesis may at least enable us to advance the organization of material; but everything that is based on a false observation has to be completely undone before we can start again.

SUPPRESS THE TRUTH, SUGGEST THE FALSE

In jurisprudence *suppressio veri* is deemed an offense equal to *suggestio falsi.* Yet some theologians commit this very offense when they suppress the truth by sug-

gesting the false regarding the doctrine of the eons: they convert an unpleasant fact into a pleasant nonfact. They suppress the truth about the eons (which they deem an unpleasant fact) by the suggestion of the false (the pleasant nonfact of eternity). Aristotle's aphorism is appropriate: The larger the island of knowledge, the greater the coastline of ignorance.

The story with which this article began does not uncover our subject, but rather covers it. The dense darkness which shrouds this subject can be banished only by "God Who says... out of darkness light shall be shining... He Who shines in our hearts, with a view to the illumination of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6).

RELIGION'S INFUSIONS OF THE FALSE AND GOD'S REVELATION OF THE TRUTH

The doctrine concerning the eons is crucial to an understanding of God's purpose and His dealings with Christ and the cosmos and His creatures. In the Scriptures God does not make sin *endless,* nor death *eternal,* nor estrangement *everlasting,* nor punishment *forever,* as these *italicized* words are commonly used in spoken and written dialogue, and thus falsely invested with *duration* by religion's theology.

Whether the *ages* (or *eons*) are eternal cannot be determined by the word itself. It must be decided by an appeal to that which alone can determine the meaning of a word—its usage. How is the word *age* (or *eon*) used in the Scriptures? In His Word, are age-times "eternal"? In His Word, is punishment "everlasting"? In His Word, is torment "endless"? There are other terms by which endlessness can be described, but God used none of them in connection with these subjects. We repeat: there are terms for endlessness in the Greek, but He used none of them in connection with sin, death, estrangement or punishment.

DISCORDANT ENGLISH WORDS

A key to a more thorough and happier understanding of the Scriptures is a comprehension of the truth concerning the *ages* or *eons.* Eon is simply the Greek word *aiōn* brought over into English without translation. No one should object to the word *eon* (instead of *age*), the more so as the Greek Original also uses the adjective *aiōnios* which should be rendered *eonian,* instead of age-abiding, age-during, age-lasting, or even everlasting. *Eon* occurs 128 times in the New Testament, *eonian* 71 times (KEYWORD CONCORDANCE, pages 90, 91). Thus, instead of having these two Greek words (*aiōn, aiōnios*) translated by various discordant English words, we can be sure we are not importing into the two our own ideas if we transliterate them uniformly, *eon* for the noun, *eonian* for the adjective.

"THE OLAM" DOES NOT MEAN "THE UNIVERSE"

The traditional Jewish morning blessing is: Adonai our God, King of the Universe, I call you blessed for giving strength to the weary. Here "Universe" is made to represent *olam,* which really means *eon.* Thus we see the pernicious practice of confusing the universe with the *olam.* Similarly, we find in Matthew 24:3 (AV): "What shall be the sign of thy coming, and the end of the world?" Here the "world" is confused with the *aiōn.* (Concordantly rendered: "What is the sign of Thy presence and of the conclusion of the eon?")

AN ANALOGY OF WORLD-EON

We promised we would approach the study of the usage and meaning of world-eon in their tandem relationship.

A rough analogy sufficient to show that when God created the world He also made the eons may be seen by having the student make a Möbius band. Cut a long strip of paper. First stick the two ends together so as

to form a kind of crown. Now we have a cylindrical surface with two distinct sides. Suppose you color the inside red and the outside blue. It is easy to see that there is no connection between the blue and the red sides.

Now re-cut the strip of paper and re-stick the two ends, but with the red face against the blue face: by so doing we have made the Möbius band or strip. Now we have a surface state different from its normal state, for our Möbius band has only one side.

Let the red side be *cosmos* and the blue side be *aiōn*. Thus, in the cylindrical surface, we had *two* distinct ideas, world *and* age. If we replace this with the Möbius* strip we have only *one* idea left, *cosmos-aiōn*, or world-eon. This linking has removed the gap between the two ideas. Thus world and eon are no longer separate, but present a view of reality as if it were *one* aspect. Here we have no longer space and time *in*dependence, but rather world-eon *inter*dependence. We have no longer world *and* eon, but rather world-eon.

EONS: TIME ASPECT, WORLD: CONSTITUTIONAL ASPECT

Lest there be an inadvertent misunderstanding, let us be clear that *cosmos* or world and *aiōn* are not interchangeable terms. When God thus loves the *world* (John 3:16), we should not substitute *eon*. When the disciples ask Jesus about the conclusion of the *eon* (Matthew 24:3), we should not substitute *world*. What we must do is to relate these two words so that we see God's system in relation to some eon, or, as suggested, hold a mental picture of *world-eon* in a tandem relationship. The eons synchronize with the worlds: the eons

---

* Möbius band: a one-sided surface formed by holding one end of a rectangle fixed, rotating the opposite end through 180 degrees, and then applying it to the first end (Webster's Third New International Dictionary, page 1450).

dealing with the time aspect, and the worlds with the cosmic or constitutional aspect.

REFERENCE BOOK REFLECTS LACK OF UNDERSTANDING

In researching this subject a book was found hitherto unknown to this writer. It is *A Dictionary of Selected Synonyms in the Principal Indo-European Languages*, A Contribution to the History of Ideas, by Carl Darling Buck, Professor Emeritus of Comparative Philology at the University of Chicago (Chicago; Illinois: The University of Chicago Press, 1949). Chapter 14 deals with "TIME" on sixty-three pages, in many languages and about many terms. Yet in all this material there is little help in really understanding the theme of time.

Another volume recently in hand is *The Theology of the Resurrection*, by Walter Künneth, an Erlangen scientific theologian. Chapter VIII deals with "The Aeon of Christ's Lordship." In dealing with the fundamental significance of the biblical doctrine of the aeons, we find the following expressions: the whole course of the ages; the succession of aeons; through a succession of world periods, of "ages," or "aeons"; the advancing universal divine plan of worlds and ages; the time-eternity metaphysic, and others.

The statement is made that "All 'ages' are exactly defined by God and fulfil their part in a strict sequence, one following after the other... There is thus an 'eternal' progression of aeons according to God's 'eternal' plan. Biblical eschatology, therefore, thinks essentially in terms of the course of the aeons, their emergence and their consummation."

FOOTNOTE FETTERS OLAM/EON TRUTH

On the same page 269 is a footnote stating that "The concept 'world-epoch' to render *aiōn* is an inappropriate term in so far as our present idea of time and chronology is valid only for a tiny sector within the vast periods of the aeons. The different meaning of the words used in the biblical concepts *olam* and *aiōn* as distinct from *chronos*, the word for earthly time, therefore must not be overlooked. 'Aeon' can accordingly be understood to mean eras and periods of time whose endless succession is used to describe the concept 'eternity.' Aeon can also mean infinite time, in the sense of the eternity of God—which, however, means that the concept is then identical with something beyond time, since God always was and always will be. Again, aeon can mean a long, yet limited period of time, a world epoch, a world age, in con-

trast and distinction from the 'eternity' of God. Finally, it must not be overlooked that there is not one single world-epoch, but a countless series of successive world-periods, as it is typically expressed in the antithesis of 'this age' and 'the age to come'."*

SERIES OF STATEMENTS TO BE STUDIED

These two volumes may be evaluated by the student after he has studied "The Three Heavens and Earths" (UNSEARCHABLE RICHES, Vol. LIX, No. 3 [May, 1968], pages 133-141) and "Eons and Worlds, A Preliminary Overview" (UNSEARCHABLE RICHES, Vol. LIX, No. 5 [September, 1968], pages 217-227). In the latter article a series of statements were set out to pursue in a future study, which we begin in this article:

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.

EONS: WHAT WAS SAID TO BE BEFORE THEY BEGAN

We are told to take this time of decision in this life seriously since it is the time when we are on trial for eternity since when the time of decision is over, the all-seeing Judge will pass the final judgment; or words to that effect. This kind of option, however, presents us with a false decision about choices. We are told that we must decide between Heaven and Hell, when we ought to be asked to choose between Life and Death.

The true option is seen where the word *before* is used with *times eonian* at 2 Timothy 1:9 and Titus 1:2, and with *the eons* at 1 Corinthians 2:7. We will take up

* Walter Künneth, *The Theology of the Resurrection* (St Louis, Missouri: Concordia Publishing House, 1965).

these three sound words later, after having prepared a contrasting background by quoting four unsound sayings.

SOUND WORDS VS. UNSOUND SAYINGS

The glory of God demands, not simply discussion, but demonstration. In order to realize His purpose He needs heavens and earths, worlds and eons, humanity to whom and the Human through Whom He can demonstrate His wisdom, His grace and purpose, and His gift of life to counter the doom of death. This is of vast importance when seeking to grasp God's goal and goodness and glory. For this we need to have a pattern of wholesome or sound words (2 Timothy 1:13).

FIRST UNSOUND SAYING

Now this is an unsound saying: "*Aiōn* may be defined as a period of existence, or continuous being, whether a lifetime or an age. It is sometimes limited and sometimes denotes boundless periods and endless eternity."

If *aiōn* may be defined as "endless eternity," then there can be no end to an *aiōn;* but there is! And if *aiōn* can be defined as "endless eternity," then there can be no plural form of *aiōn*; but there is!

SECOND UNSOUND SAYING

Here is another unsound saying: "*Aiōn* and *aiōnios*, when used in connection with *life* (*zōē*) for the righteous, mean constant, abiding, eternal, measureless. It involves unbounded existence and duration in the world to come. But when used of continuance (or more accurately of the *consuming*) of the wicked, who are to be *destroyed*, it is transitory, and comes to an end. Everything consequently and consistently depends upon the nature and destiny of the substantive that it modifies. This is the golden rule of interpretation of these terms. It is perpetuity *within limits*—the duration being determined by the person, or thing, or condition to which it is attached."

Now while these sayings may be written in all good faith and with laudable motive they are, nevertheless, most monstrous in their distortion of the Scriptures. Is

an *ever*green tree an *ever*lasting tree? No, is the answer, because the substantive is not eternal! Is the *ever*lasting God eternal? Yes, is the answer, because the substantive is eternal, or from everlasting to everlasting!

THIRD UNSOUND SAYING

We will quote again without identifying the source for we do not desire the embarrassment of the person but the consideration of the statement. "The fact that the adjective *aiōnios* is applied to some things that are 'endless' does not for a moment prove that it always means endless, for such a rendering would, in many passages, be manifestly impossible and absurd. Further, the adjective 'eternal' (*aiōnios*) and the adverbial phrases that express eternity (such as 'forever' and 'forever and ever'), indicate an *indeterminate duration*, whereof the maximum depends upon the nature of the person or thing that it modifies.

"It is clearly infinite when predicated of God and eternal things, which are above and beyond time, or of beings who live by faith in communion and connection with Him. On the contrary, it is only relative for other beings, such as mortal man. Thus the sufferings of perishable creatures logically cannot be prolonged longer than is compatible with their perishable nature."

FOURTH UNSOUND SAYING

Another unsound saying from the same source is as follows: "When *aiōn* and *aiōnios* are applied to Divine Beings, or to the eternal home of the saints, or to the redeemed, immortalized saints, they then obviously denote *eternal duration, or eternity of being.* But as noted, when *aiōn* and *aiōnios* are applied to things that will have an end, they are correspondingly limited in meaning. Thus, when they are applied to the existence of the wicked—who will finally cease to be as a result of the 'second death'—they must be limited, according to their signification.

"We must consequently conclude that the modifiers *aiōn* and *aiōnios*, with reference to the two classes—'saints' and 'sinners'—mean, respectively, *bliss throughout all eternity*, on the one hand, for the eternally *righteous*, and on the other hand *coming to an end forever*, after a due and just period of suffering for the unrepentant and doomed sinner. The wicked are ultimately and utterly extinguished because they refused the eternal life so freely offered to them, which is nevertheless to continue throughout the ages without end for the righteous, who accepted its provisions."

INTERPRETATION'S GOLDEN RULE VIOLATED

The golden rule of interpretation for these terms is not in line with etymology or, what is more important, usage in the Scriptures. "The timeless eternities of past and future" is meaningless nonsense. How can eternities (plural!) be divided into past and future? When we are told that *aiōn* and *aiōnios* are either limited or infinite, depending on the context and the substantive with which they are associated, does this mean that some things are eternal in and of themselves? Then why the need of the adjective to tell us what the thing is in itself? Before God made the forevers, could He be called the eternal God? When the ages end, will He still be God, but not the eternal God?

God *made* the ages, hence His duration does not depend on an adjective, everlasting. He was God *before* He made the eons, and He will be God *after* they end. But we have moved ahead of our order of statements referred to on page 114.

FIRST SOUND WORD: GRACE GIVEN

2 Timothy 1:9 is a sound word: 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* (*pro chronōn aiōniōn*). The Revised Version translates: before times eternal, and the Authorized Version renders it: before the world began. The word translated "eternal" is not an adjective, but a noun in the plural form, and rendered "ages" at Ephesians 2:7 in the AV.

God has a purpose, not purposes. God purposed (*protithêmi*), means He placed the ultimate result before His mind, as in Romans 3:25. The purpose (*prothesis*) is literally applied to the cakes of bread in the holy place, and figuratively, it is "a goal kept before the mind" (KEYWORD CONCORDANCE, p. 236).

In Ephesians 3:11 (AV) we read: According to the

eternal purpose which he purposed in Christ Jesus our Lord. The first *purpose* is *prothesin,* the second *purpose* is *epoiêsen, makes.* An eternal purpose has no beginning and no end, whereas "in accord with the purpose of the eons" shows God as the Disposer making the heavens and the earths, the worlds and the eons, in order to effect His purpose and affect all who are included in this purpose.

What does Paul write to Timothy? That he is to suffer evil with the evangel in accord with the power of God, Who saves us and calls us with a holy calling ...in accord with His own purpose and the grace which is given to us in Christ Jesus. *When* does Paul say God's grace was given to us? *Before times eonian* (2 Timothy 1:9). How could His grace be given to a humanity which was not in existence? How could His grace be given if there were no heavens and earths, worlds and eons, and administrations in which to dispense His bounty and blessing? How could His grace be given if there were no purpose and no eonian times during which to dispense His manifold and multifarious largesse? To give us *grace* He made the heavens and earths, the worlds and eons, and man.

SECOND SOUND WORD: LIFE PROMISED

Titus 1:2 is a sound word: In expectation of life eonian, which God, Who does not lie, promises *before times eonian* (*pro chronōn aiōniōn*). The Revised Version translates: before times eternal, and the Authorized Version renders it: before the world began.

What does Paul write to Titus? That the un-false One, He Who does not lie or prove to be false to His promises, has promised us life. *When* does Paul say He promised life? *Before times eonian* (Titus 1:2). How could life be given to a humanity not yet in existence? How could this gift of life be bestowed if there were no heavens and earths, worlds and eons, and administra-

tions in which to dispense this life? How could this life eonian be given if there were no eonian times during which to lavish this life on those under the sentence of death (Romans 5:12)? Thus to give us *life* He made the heavens and earths, the worlds and eons, and man.

Note well: the life was there *before* eonian times began. They were made so that the eonian life promised before times eonian could be given as He had promised. Now we have GRACE given and LIFE promised before times eonian.

THIRD SOUND WORD: WISDOM CONCEALED

1 Corinthians 2:7 is a sound word: But we are speaking God's *wisdom* in a secret, which has been concealed, which God designates beforehand, *before the eons* (*pro tōn aiōnōn*). *What* does Paul write to the Corinthians? That in a secret the wisdom of God was concealed, which not one of the chief men of this eon knows, for if they had known, they would not have crucified the Lord of glory. *When* did Paul say that this wisdom kept secret was not known? *Before the eons* (1 Corinthians 2:7). How could wisdom be seen by a humanity not yet in existence? How could this wisdom in a secret be made known since the secret things belong unto the Lord our God, but the things which are revealed belong to us and to our children (Deuteronomy 29:29)? How could this wisdom be made manifest if there were no heavens and earths, worlds and eons, or administrations in which to reveal His secret and unveil His person and display His wisdom? Thus to unveil His wisdom He made the heavens and earth, the worlds and eons, and man. Now we have GRACE given and LIFE promised *before times eonian,* and WISDOM concealed *before the eons.*

Grace, life and wisdom are given and promised and concealed before the eons. If there are to be no eons, then there can be no proffered gift of grace, no kept promise of life, and no revealed secret of wisdom that can be

appreciated and appropriated by His own. But since wisdom is "the faculty which makes the highest and best application of knowledge" (KEYWORD CONCORDANCE, page 329), God is not forestalled before He begins or frustrated after He starts.

EONS HAVE A BEGINNING

The writer of Hebrews gives us our start: In many portions and many modes, of old, God, speaking to the fathers in the prophets, in the last of these days speaks to us in a Son, Whom He appoints enjoyer of the allotment of all, through Whom He also *makes the eons* (1:2).

The eons are *plural* which God makes through His Son. But the *number* of them is not stated. When reading 2 Timothy 1:9, Titus 1:2 and 1 Corinthians 2:7 we saw that these Scriptures pointed to a time when the ages or eons were *not yet in existence.* Now we are told that they have a *beginning,* for they were *made.*

EONS HAVE AN END

The same writer to the Hebrews states explicitly that there is an *end* to the ages or eons (9:26). As it stands in most of the current versions, this verse is puzzling and perplexing. To extricate ourselves from the quicksand into which some translators have floundered, we have only to take the same words and arrange them in the order in which they appear in the Original.

nuni	*de*	*hapax*	*epi*	*sunteleia*	*tōn*
yet	now	once	at	conclusion	of the

aiōnōn	*eis*	*athetēsin*	*tēs*	*hamartias*
eons	for	repudiation	of	sin

dia	*tēs*	*thusias*	*autou*	*pephanerōtai*	
through	the	sacrifice	of Him	is He manifest	

This verse is designed to amplify the grand object of His one appearing, that is, Christ appeared once to

offer Himself as a sacrifice in order to put away sin at the end of the ages or eons. The fact that the verb manifest or APPEAR has been removed from the qualifying adverb ONCE is a striking way to impress upon the mind the fact that the portion of the sentence that intervenes between ONCE and APPEAR is a complement.

Repudiation [of sin] is defined as to *have no place for* [sin] (KEYWORD CONCORDANCE, p. 246). When the last enemy, death, is put out of business, abolished, discarded, made unproductive (1 Corinthians 15:26), then sin will find no place anywhere in His world since sin reigns only in death (Romans 5:20). In other words, when God abolishes death, He also leaves *no place for sin.* This He will do at the end of the ages or eons. It is for this purpose that Christ has been manifested in His earthly career; and it is His sacrifice at Calvary's cross, His sacrifice for sin that makes *sin's repudiation* certain, since He is the Lamb of God Which is taking away the sin of the world (John 1:29).

DISCORDANT VERSIONS PROLIFERATE CONTRADICTIONS

The actual teaching of the passage can be verified as follows: Some current versions of this verse teach that Christ appeared at the *end of the ages.* Yet according to these same versions Paul, writing years after this appearing, speaks of *ages to come* (Ephesians 2:7). Thus two "authorized" versions make the apostle Paul flatly contradict what the writer of Hebrews said.

Again, the devotees of versions which are not concordant and consistent find themselves involved in another conflict that cannot be reconciled, since their versions teach that Christ "appeared at the *end of the ages*" while, at the same time, their theology teaches that the *ages never end.*

And again, some versions say that once in "the *end of the world*" hath He appeared, while Paul is made to write about *world without end* (Ephesians 3:21, AV).

The Scriptures distinctly and emphatically teach that the eons had a beginning and will also have a conclusion. The Scriptures point to a time when the eons were not yet in existence, and they point to a time when the eons shall pass away.

In our next study we will find out where the Scriptures give us clues as to the minimum number of eons we must accept in order to find a place for all the references to them in the singular and the plural.

FOR THE LAUD OF THE GLORY OF HIS GRACE

This subject (Eons and Worlds) is not an exercise in meaningless theological frivolity, an academic treatise of dubious value. Rather a grasp of its truth and an understanding of its importance will serve to extricate us from the quicksand of theology, so that we can revel in God's purpose and rejoice in His grace and wisdom, thus rejuvenating our minds and widening our hearts by means of submission to His sound words, so as to better appreciate His glory and His honor, His peace and His love. F.N.P.

(To be continued)

THE HAPPY MAN

He asked for strength that he might achieve;
He was made weak that he might obey.

He asked for health that he might do greater things.
He was given infirmity that he might do better things.

He asked for riches that he might be happy;
He was given poverty that he might be wise.

He asked for power that he might have the praise of men;
He was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life;
He was given life that he might enjoy all things.

He received nothing that he asked for, all that he hoped for.
His prayer is answered. He is blessed.

—AUTHOR UNKNOWN

THANKFULNESS IN EVERYTHING

> "In everything be giving thanks, for this is the will of Christ Jesus for you" (1 Thess. 5:18)

WE ARE NOT TOLD here to be giving thanks *for* everything but rather to be giving thanks *in* everything. As in all of its occurrences the scope of the word "everything" must be defined by its context, and in this epistle the sorrows and sufferings of the Thessalonians are in view (2:14; 4:13). In Paul's life as well, there was severe opposition to the message (2:15, 16) and great afflictions (3:4), yet he would have us be thankful, not *for,* but *in* all such experiences. How perfectly the apostle is guided here even in using the right preposition. While speaking of our spiritual blessings in Ephesians, Paul entreats the believer to give thanks *for* them all (Eph. 5:20), yet here while speaking of the opposition to the evangel, and of separation and even death among the saints, he entreats us to give thanks *in* them all. God's grace has brought to us such a rich supply of blessings that *in* every trial, *in* every bereavement, *in* every attack upon our service in the Lord, we may be thankful.

Expectation (the special grace described in 1 Thessalonians) builds up thankfulness in such a measure that we need never cease thanking God. There is a limit to the thankfulness we may feel for the kindness of a friend, but there is no limit to that which we can give for the grace of God. In our darkest hours we can thank Him, not so much for the darkness, but for our Rescuer out of the coming indignation (1 Thess. 1:10). In sufferings we can give thanks, not so much for the present pain, but for the joy ahead (2:14, 19). In

afflictions and necessities we can give thanks, not so much for these difficulties, but for His promised presence with all His saints (3:7, 13). In our deepest sorrow we are comforted, not by the tears, but by the consoling assurance of His descent for us (4:13, 16), so that our thanksgiving soars above the present momentary pain with a victorious view of the glory ahead (2 Cor. 4:17).

None but the believer may enjoy this grace. All others will become discouraged and disheartened by the wearying events of this wicked eon. But God has willed that we might have thankfulness, and what He has willed for us He has given to us in Christ Jesus.

Do we doubt it is there? Do we question that we have been given so much to be thankful for? If we do, we are questioning God and the effectiveness of His will, and we are uncertain of the reality of the accomplished work in Christ Jesus.

Or is it that we merely fail to use what is there? We may believe we have enough to be thankful for, but we aren't thankful *in everything.* This is what happens whenever our lives are separated from God's grace. Again, when we make expectation a doctrine for discussion only, or a kind of decoration merely for the pleasure of possession and not at all something to enjoy now, we shut off the supply of thankfulness God has provided.

We need not plead with God to make us thankful; rather we must feast upon His grace. The more we *live* in our expectation, the more we will be thankful. Expectation produces an unending supply of thankfulness. How richly it meets our needs, how powerfully it heals our misery, how delightfully it transforms our nights into days, when we are *feasting on the grace of God!*

God has willed that we be thankful, and rightly so. He has given us the most powerful incentive for thanksgiving in Christ Jesus! Therefore, while drawing upon the riches of His grace, let us give thanks *in everything.* D.H.

THE POWER OF GOD
PART TWO: THE WORD OF THE CROSS

IN THE COURSE of time, there came a moment when it appeared that Satan was in full command of the situation. The Son of God was hanging, apparently helpless, on a cross—on a rude execution stake reserved for slaves and criminals of the lowest classes. The God Who had worked wonders in Egypt and delivered an entire nation from the oppressors, could not save His own Son from an ignominious death at the hands of mere humans. At least, that is how it seemed!

Yet Paul could afterwards speak of this event in this way, "Christ does not commission me to be baptizing, but to be bringing the evangel, not in wisdom of word, lest the cross of Christ may be made void. For the word of the cross is stupidity, indeed, to those who are perishing, yet to us who are being saved it is the power of God" (1 Cor. 1:17, 18).

The word of the cross! How can the cross ever be a demonstration of God's power? The cross was simply a stake in the ground, on which hung the body of a dying man.

This is how it is seen by the vast majority of those who take any notice of it at all, and this includes many believers. Some time ago, when speaking about the cross to a gathering of Christian believers, we were told by one person that he could appreciate how one could benefit from the example of the life of Jesus on earth, but he could not see how one could possibly benefit from

a dying man hanging on a cross. He regarded the death of the Lord as something encompassed solely by humans, as a culmination of their reaction to His ministry, but having no basic part in God's purpose. Yet even Peter, on the day of Pentecost, realized and proclaimed the fact that Jesus, though murdered by men, was in fact "given up in the specific counsel and foreknowledge of God" (Acts 2:23).

Perhaps the best way to see how the cross becomes a medium for the display of God's power is to examine the end product of its effect. We find this in Colossians 1:20, where we read of Christ, picking up from verse 18, "*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."

Making peace through the blood of His cross! The cross is a peacemaking factor, resulting in reconciliation between God and His creation. And if the reconciliation is to be permanent, complete and all-embracing, the peace must be absolute, genuine and unassailable.

The way of the cross is the only way by which God could secure lasting and genuine peace between Himself and His creatures. If there had been any other way than the ignominious crucifixion of His own Son, we may be sure God would have chosen it.

Notice how the two terms "blood" and "cross" are brought together in this passage. The "blood" speaks of a sacrifice; the "cross" proclaims the nature of that sacrifice. There were other ways by which Jesus might have died, and still have been a Sacrifice; but none of these would have achieved the desired result; for incorporated in the cross was a curse, and Christ, when He (as the One not knowing sin) became a sin offering for

our sakes, took upon Himself all the ignominy, the shame, the opprobrium which comes upon the malefactor who faces execution. He became "obedient unto death, even the death of the cross" (Phil. 2:8). What a world of significance there is in that word *even*!

Reconciliation between God and His creatures can never be effected so long as they continue to offend Him. During the period covered by the Hebrew Scriptures, He made provision for His special people, Israel, to placate Him by offering sacrifices, but these had to be renewed year by year continually, and were, at best, only a covering for sin. It was impossible for men, of themselves, to eradicate sin from their beings, and it was equally impossible for the yearly sacrifices of bulls and goats to take it away. But God provided a way by which sin could be eradicated. He placed the whole burden of sin once and for all upon the shoulders of His own Son, the Son of His infinite love, and had it crucified with Him on that cross at Calvary. All that was offensive in creation was thus disposed of once and for all time. In this way, He was able to meet the demands of His own righteousness, and embark upon a New Creation, in which sin would have no place at all. And as all the differences and enmities and estrangements between God and His creatures are the consequence of sin, this effective method of dealing with sin paves the way for complete reconciliation.

The power of the cross lies in this. The cross was the most dishonorable death that man could devise to expose the High and Holy Son of God to shame and contempt. In crucifying the Lord of Glory, men committed an act which should have angered God exceedingly, and brought down upon the whole creation the righteous indignation of an offended Deity. Instead, in the wisdom of God, it became the act which *conciliated* Him to the world, and caused Him to invite the world in turn to become conciliated to Him. When *both sides* are conciliated to

each other, peace is established between them, and complete *reconciliation* is the result.

With the Son of God hanging dead upon the cross, the purpose of God seemed to have come to an end in failure. God must indeed be weak if He could not save His own Son from such an ignominious fate. This is how it would appear to the world. This is how it still appears to many today. This is how it certainly appeared to the throngs of Jews, Greeks and Romans milling around that cross at that time.

Let us have a closer look at the scene, which occurred over 1900 years ago. We are standing just outside the old city of Jerusalem. At that time, the Romans were firmly established as the ruling power, having overcome Greece two or three centuries before. Nevertheless, neither the Greek language nor Grecian customs were obliterated by the Roman conquest, nor for that matter were the Jewish religious observances. Hence there were in Jerusalem at this time three cultures existing side by side simultaneously. There was the culture that was Israel, based on the law given to Moses, but added to by various human interpretations and further regulations, so that it became a hybrid Judaism; there was the culture that was Greece, based upon the theories of its philosophers, and appealing mainly to the intellect; and there was the culture that was Rome, based upon physical power and conquest.

Israel, Greece, Rome. These were the three cultures which, at that point of time, represented the whole of humanity, and in which, on that most momentous day, *the whole of humanity was being judged.* And how did humanity react to the sight of its potential Saviour on the cross? To the Jews, obsessed with their religion, the cross was a snare—they could find no place for it in their teachings; to the Greeks, seeking wisdom from their own philosophers, it was stupidity—complete foolishness; and to the Romans, drunk with the power of conquest, it was

sheer weakness—impotence. Why, even their own soldiers had mocked the One Who was hanging there aloft, saying, "If *you* are the king of the Jews, save yourself" (Luke 23:37).

Let us here note again that *all humanity,* past, present and future, was represented at that particular point of time by the three cultures of Israel, Greece and Rome; and that, just as each of these cultures was found wanting as its samples paraded before the cross, so, too, humanity as a whole is found wanting when brought figuratively to the same position. Those living today are, by and large, no different from those living at that time.

Israel, Greece, Rome! There was no question of anybody being in doubt as to the identity of the One Who was being crucified, for an inscription in three languages was nailed to the cross, and we are specifically told that these languages were Hebrew, Greek and Latin (John 19:20). The language of Israel, the language of Greece, and the language of Rome. "Jesus the Nazarene... King of the Jews"—so the placard announced. Here was the true King of that nation which God had chosen to be the channel of blessing to all families of the earth. Yet He was Jesus, the Nazarene—a term of reproach—and He was to be despised and rejected by all three sections of humanity. In the eyes of the world He is still despised today.

Dr. F. W. Boreham, in one of his essays*, points out that each of these three sections of humanity, each of these types of civilization, had its own distinctive ideal.

The ideal of the Jews was *light.* See how the word is frequently repeated in one of their greatest prophets. We quote from the Concordant rendering of Isaiah: "The people walking in darkness will see a great *light*; dwellers in a death-shadowed land, *light* is bright over

* F. W. Boreham, D.D., Essay *A Portrait of God,* published in SHIPS OF PEARL (London: Epworth Press, 1935)

them" (Isa. 9:2). "I will give you...for a *light* of the nations" (42:6). "Radiant will be your *light* in the darkness" (58:10). "*Light* up, *light* up, Jerusalem! For come has your *light,* and the glory of Ieue over you is radiant...and the nations will go to your *light,* and kings to the brightness of your radiance" (60:1, 3). "No further shall your sun set, nor your moon be gathered in, for Ieue shall be yours for *light eonian*" (60:20).

These are all prophecies from Israel's inspired writings, yet, when He came Who declared Himself to be the Light of the world, Israel turned away from Him.

The ideal of the Greeks was *knowledge.* Their source of inspiration was the school, the academy, the porch of the philosopher. They revelled in the theories of Pythagoras, Socrates, Plato and Aristotle; in the discoveries of their mathematicians and scientists, like Euclid and Archimedes; and in the writings of their historians and poets. But the highest knowledge is to be found in Christ, "in Whom all the treasures of wisdom and knowledge are concealed" (Col. 2:3). The Greeks could learn nothing from that lone Figure hanging on a cross. To them, the whole affair was sheer stupidity. It did not fit into their philosophies at all.

The ideal of the Romans was *glory*—the glory of military conquest, of the physical strength envisaged in mighty armies, in legions of soldiers spreading out to all corners of the world. The glory of Rome was the dream of the Caesars. It was a glory often built upon cruelty; in the words of Byron, people were "butchered to make a Roman holiday." To be of Roman citizenship gave great advantage over those less fortunate. We remember how Paul on one occasion claimed his Roman citizenship, and so was saved from a flogging.

But the Romans could see nothing of glory in the apparent weakness of a Man hanging on one of their posts that they reserved for the execution of disobedient

slaves and criminals of the lower classes. How could this add to the glory of their Empire?

But should they all have known? They could not have known the *secret* of Christ, which was hidden in God before the eons, or they would not have crucified the Lord of glory (1 Cor. 2:8). But sufficient evidence that He was Israel's Messiah had been given to them. He had been preaching among them for several years, and His reputation had spread. Moreover, though He had been sent primarily to minister to the "lost sheep of the house of Israel" (Matt. 15:24), *all* sections of the community had neverthless experienced a sample of His healing powers as a witness of His mission and a preview of the Kingdom which He had proclaimed. Among His own people, He had performed many miracles, including the raising of the dead; but we are specifically told of one instance where the recipient of His healing powers was a *Greek*—the Syrophoenician woman of Mark 7:26, whose daughter had a demon. This was the woman who refused to go away when told that it was not ideal for the children's scraps to be given to puppies, but pressed her claim with the remark, "Yes, Lord. For the puppies also, underneath the table, are eating the scraps from the little children."

And then there was the case of the *Roman* centurian, whose servant was on the point of death, yet was healed because of his master's faith, the like of which Jesus had not seen anywhere in Israel (Matt. 8:5-13). The Greek woman and the Roman centurian both believed in Jesus and acknowledged His authority, and by so doing showed forth the darkness of their compatriots, *for it only needs one ray of light to show up the surrounding darkness.*

And humanity, as it surged around the cross on that eventful day nearly 2,000 years ago, was engulfed in darkness—an unnatural darkness, which in itself revealed the power of God over the elements, for it

descended abruptly at noonday, and was lifted at three o'clock in the afternoon. During this period of darkness, Christ was a sin offering, bearing upon Himself the sins of all humanity—but the world did not know this. The actual physical darkness that surrounded the cross symbolized the intense spiritual darkness that lay on men's hearts. And humanity today is, by and large, still engulfed in this same spiritual darkness.

But there are exceptions, for Paul, in 2 Corinthians 4:6, tells us that "God Who says that, out of darkness light shall be shining, is He Who shines in our hearts, with a view to the illumination of the knowledge of the glory of God in the face of Jesus Christ."

The apostle sees the drama enacted at Calvary in quite a different way from his contemporaries. What was a snare to Israel, and stupidity to the Greeks, and sheer weakness to the Romans, Paul sees as the *power of God* and the *wisdom of God,* and the starting point of an evangel which not only brings salvation to humanity and reconciliation to the universe, but, in so doing, enhances beyond measure the *glory of Christ,* as the true Image of the invisible God, and therefore equally surely enhances to a superlative degree the *glory of God* Himself. And thus Paul can, in effect, declare that God, Who is saying, "Out of darkness light shall be shining," is He Who is shining in our hearts, *not* with the *light* (or *illumination*) that Israel claimed to possess, *nor* with any of the so-called *knowledge* of which Greece was proud, *nor* with any of that fleeting *glory* that Rome had acquired—not with any of these, nor indeed with anything that could be ascribed to the credit of humanity—not with any of this does God shine in our hearts, but solely with a view to the *illumination of the knowledge of the glory of Himself* in the face of Him Who was crucified.

Notice how the three terms are combined in this wonderful passage. It is not a loose association of three

ideas coupled together by the word "and," but a superimposing of one term upon another and yet upon a third (through the repeated usage of the word "of") to give a glorious composite phrase worthy of Him to Whom our thoughts are being directed. "The illumination of the knowledge of the glory of God in the face of Jesus Christ."

A little boy was once looking in a shopwindow when he saw a beautiful portrait. He was fascinated by it. It was a painting of the face of Jesus by Harold Copping. Now we are not pretending that this was a true likeness—it was just a man's impression of the face of Jesus, but Dr. Boreham, in that essay referred to earlier, vouches for it being a true story. The boy's mother came up and tried to drag him away, but he held her back and asked, "Who's that?" The woman answered, as she moved away, "It's a portrait of God, that's all."

"A portrait of God." Now if that had been a true likeness of the face of Jesus, it would, indeed, have been a portrait of God, for the only way that we can see the face of God is in the face of His Son. "God no one has ever seen," wrote John; "the only-begotten God, Who is in the bosom of the Father, *He* unfolds Him" (John 1:18). And Jesus told Philip, "he who has seen Me has seen the Father" (John 14:9).

If we wish to recognize one another, we do it in the face. It would be most difficult for us to recognize each other by the hands alone or by our feet—though they are all different, as the study of fingerprints indicates—but when we see the face of a person we know, recognition is generally instantaneous. But the face is also a fairly reliable indication of the character behind it. According as to whether it is habitually smiling or frowning, gentle or forbidding, carefree or worried, so we judge the nature of its owner. And so, in this passage in 2 Corinthians 4, the word "face" is used figuratively. It is not the literal face of Jesus Christ, as He hung on

that cross, racked with pain and enshrouded in darkness, but rather the character, the personality of Him Whose face it was. And where can we find a truer insight into the knowledge of the glory of God than in the contemplation of Him, Whose delight it was, and is, and ever will be, to glorify the God Whose true Image He is?

Moses, you remember, expressed a desire to see the glory of God (Ex. 33:18), but was told that he could not see His Face. Nevertheless, while Moses was hidden in a cleft in the rock, the Lord passed by, and he was permitted to see the back of the Lord *as He was moving away*. And this is what the Lord proclaimed as He passed by, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation" (Ex. 24:6, 7). This was the picture of God that Moses saw, a God Who had previously said that He would not justify the wicked (Ex. 23:7). It was the picture of a *receding* God—a God going farther and farther away so long as humanity's sins, ever increasing, stood between them and Him. It indicated the inevitable outcome of a dispensation which was based upon law, however righteous that law in itself might be. Paul says, "By works of law no flesh at all shall be justified in His sight, for through law is the recognition of sin," yet he also says, "The law, indeed, is holy, and the precept holy and just and good" (Rom. 3:20; 7:12). The fault lay not in the law, but in humanity.

Yet now Paul points us to an *approaching* God, for His Face we can now see in the face of His beloved Son, Who, at Calvary, swept away, once and for all, that barrier of sin which stood in the way of face-to-face

recognition. And so we now find a God Who can, and does, justify the irreverent (Rom. 4:5), and Who *comes forward,* holding out a welcoming hand, and says, "Be conciliated to Me!" (*cf* 2 Cor. 5:18-21). The *approaching* God shows the power of an evangel which has *grace* for its sole determining factor; where works are not allowed to impinge upon its outcome; where every provision is made by God, and man's aid is not required.

There is an old saying that "God helps those who help themselves." If there ever was any truth in such a statement, it is certainly not part of the truth for today. The truth for today is, "God helps those who *cannot* help themselves." Let no one think he goes to heaven because he has been good. This is common teaching, but it is wrong. The only reason why any of us are promised a celestial allotment is because we were once sinners, so that God can use us to display to the rest of the universe the *grace* which He has exercised in bringing us to glory. "For in grace, through faith, are you saved," says Paul, in Ephesians 2, where he speaks of this display among the celestials—"For 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...."

If any of us could boast of what we had contributed towards our own salvation, it would spoil the whole picture. It would no longer be entirely of grace, but of works. It would no longer be God's achievement, but partly ours. But it is just because the evangel of the cross is *God's* power for salvation that Paul is able to say, in Romans 8:38, 39, "I am persuaded that neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers, nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord."

And what greater power in the universe is there than the love of God, which not only can forge a bond so strong that nothing in heaven nor on earth can ever break it, but will ultimately succeed in reconciling even the most intractable elements to Himself, that He may be *All in all.* J.H.E.

(*To be continued*)

NEWS FROM THE MISSION FIELD

Brother Carino writes of a trip which he and two others made, visiting five different places in the nothern part of Luzon, in the Philippines, giving out the good news. He says in part, "we thank and praise God that some accepted, though some rejected. Many of the people here are suffering for lack of food because of no rain since last November, and the farmers raised very little crops.... Pray for me as I pray for you."

Farther south in the Philippines, Bro. Oblenda is not only preaching himself, but sharing the relatively small amounts we are able to send him from the Concordant Mission Fund, with several others. About them, he states, "According to these workers, they will just maintain the work however meager the help is because they love the souls and they are happy to have these brothers and sisters united in the truth.

From India, Bro. Iype writes, "God opened a wide door for me to pray and preach in some other churches and houses. Thank God. Yesterday I went to a village sixteen miles from here and we visited so many houses and distributed tracts. In a new built house we were invited for prayer."

Also from India, Bro. Raju writes, "Now we are planning, since many months, to purchase a suitable permanent site for our headquarters, near a city...." Bro. Raju, as you will remember, maintains a group of orphans as well as a Christian Training Institute. Since there was an urgency, with a deadline of May 20th if the site was to be obtained, we sent an emergency remittance from the Mission Fund and were able to add a contribution which my wife had earned in her real estate work. However, about $1300 more will still be needed to complete the purchase, in addition to what we have sent, and what has already been donated by friends in Europe. Bro. Raju asks also that we pray with them about this matter. He feels that their present site has many drawbacks. E.O.K.

IEUE'S ADMONITION TO ISRAEL
WITNESSES OF THE ONLY ALUEIM

43:8-13 44:6-20

THE ADMONITION moves to the particular proclamation that Ieue's people, Israel, are His only witnesses, and that He is the Only Alueim. The objective of the admonishing is to stress the uniqueness of the features afforded to them, and it will again affirm that they are His channel to reach all other nations.

Wherein should it be needful to admonish Israel? Their special standing arose from the fact that they are Ieue's witnesses on the earth. Yet they are themselves blind to His acts and deaf to His words. Thus any further warning must be most unusual, for how else can the blind and deaf be alerted except by means even more effective than those He had used hitherto?

Ieue has already challenged the alueim of the nations to tell in front of Israel what will happen, but they could not reply with a word, for they were dumb alueim (41:22-29). Now, before His people, Ieue will convene the folkstems and confront them in similar terms, so as to demonstrate that Israel are Ieue's only witnesses in the earth.

Can the nations give their own witness? Can they tell the former things? Will they announce that Ieue called Abraham and that from him has issued Israel? This would be necessary, if the nations were to give their testimony to Ieue and to His witnesses whom He included in the term "Us." Any informing of the

"former things" would include the explanation of Israel's existence and that they were witnesses for Ieue.

As to reality, this is out of the question. Thus does Ieue make His confrontation extraordinary to each party, and especially so to Israel.

BLIND AND DEAF

43:8, 9 (=43:-10-12-)

8 Bring forth the blind people with eyes, forsooth,
And the deaf, that have their ears.
9 All the nations are convened together,
And gathered shall be the folkstems.
Who among them will tell this,
And former things will announce to Us?
They will give their testimonies and be just.
And they will hear and say, 'Truth.'"

The reference is to Ieue's people. They have His law, His divine service and the ministry of His prophets. Yet they fail subjectively, for they have attached the idolatrous rites of the nations to their own divine service, and engaged in them on the fane heights, as though the two were one! In this light, can the nations affirm that they have the same standing before Ieue?

In this light, can the nations also affirm that they have the same knowledge as Ieue's people? It would have to be so, if it were to be termed "truth." This cannot be, for the nations do not have contact with Al, and those who should witness to them have not conveyed the truth which Ieue gave to them.

Since the nations cannot answer, then the session of the nations and folkstems becomes a still further witness, not only of Israel's blindness but also that the light has been nigh Israel, for the former things are recorded in their inspired records and scrolls. Moreover, it is Ieue Who still continued to affirm Israel's appointment, and what He will yet achieve by them.

WITNESSES: A CHANNEL

43:10- (=43:-12-13)

10 "You are My witnesses," averring is Ieue Alueim,
"And My servant whom I have chosen,

Ieue Alueim is able to affirm, "You are My witnesses," and also to add that they are His chosen servants, even as, later in Isaiah, it is said that they should look to Abraham (51:2). He belonged to the "former things." Such knowledge ought to dispel entirely their disabilities, showing them that they were Ieue's channel of service and blessing to the nations. This is the reason for which Israel were chosen. That is, to carry to the nations the glory of Ieue and to enlist their reception and acknowledgment of the glory of Israel's Alueim, Ieue.

KNOW, UNDERSTAND

43:-10-12- (=43:8-9)

That you may know and will believe Me,
And understand that I am He:
Before Me was formed no Al. And after Me none shall come.
11 I, I, Ieue am Al! And there is no Saviour apart from Me.
12 I tell and save and announce.
And an alien is not among you.

The purpose of Ieue's choice of those who are His servants is for them to know, believe and understand, that just as they were the only witnesses, so He was the only Al or Subjector, Ieue, the name by which He was to be known by Israel. He is Al, the Subjector, and there is no Saviour for them other than He. It is He Who, in the past, tells of events and saves them therefrom, and announces the future, so constituting them to be His witnesses. At that time there was no alien alueim among them to do such things, or to enlist their witness. Thus, on the lowest basis of priority, Ieue's claiming His people is sustained.

WITNESSES: A CHANNEL

43:-12-13 (=43:10-)

And you are My witnesses," averring is Ieue,
"And I am Al.
13 Moreover, from the eon I am He,
And there is no rescuing from My hand.
I will contrive, and who will reverse it?"

On the grounds of the details interposed in prior verses (-10-12-) it is repeated that Israel are the witnesses. To further emphasize their witness, it is added, "I am Al," and thus we have the full glory of His directing placed behind it.

Following a hint by the text of the Septuagint, we would suggest the reading of "eon" rather than "day." Though a conjecture, yet consideration of the case favors it, for the sense of eon is more appropriate. It makes the affirming of His exclusiveness cover every possibility. His claim is taken to a finality, and in thus asserting it, it again becomes clear that Israel are the channel along which the glory of Ieue is coming to all other nations. This is the significance of Israel being the witnesses of Ieue, and they will fulfil it to the full in that future time when they have received their Messiah, for He Himself will then be a Witness to the folkstems (see 55:4).

How very notable it is that Ieue's people have been so hesitant to enter into the glory afforded them by Ieue's promises and precepts, given over many many centuries since He began their history by the call of Abraham. Equally notable is it that their failures have been used to uncover yet greater glory in Him. His forbearance since the fathers and His longsuffering care of them cannot be mistaken. Meanwhile, ere our God resumes His ways openly with His ancient people, we are rejoicing in the greater glory of Our God, and are thanking Him that His grace is teaching us that nothing will separate us from His love in Christ Jesus. God has used the defection of Israel to show greater grace than hitherto; in fact, from the resources of His glory, our God has constituted grace to be an administration. During this administration, He is showing us that He has a glorious consummation planned for His universe. This, indeed, gives us a wider view of the glories of our God and Father, and of His Son. E.H.C.

FROM USELESS TO USEFUL BY GOD'S GRACE

ONESIMUS, which in time past was to thee *unprofitable,* but now *profitable* to thee and to me (Philemon 11, AV).

Onesimus, who once was *useless* to you, yet now is *useful* to you as well as to me (Philemon 11, CV).

It is not always possible to foresee how people will turn out. It is better to suspend judgment until all the evidence is in. Best of all, let the judging be done by Him Who alone knows the heart (John 21:17). Peter is a case in point.

Would you have seen a follower in a fisherman? A saint in a sinner? Courage in a craven? Would you have seen a flashing sword in the hand of a sleeping apostle? Would you have heard Pentecost proclamation in a cursing, blustering, frightened, Christ-renouncing disciple? The grace of God turned Peter *from* USELESS *to* USEFUL.

Would you have seen a forsaker in a follower? Demas was respected and valued as a worker with Paul and a helper to Paul (Philemon 24). In Colossians 4:14 Demas is associated with Luke in service. But the end is not always to be seen in the beginnings. Demas became configured to this present evil eon; its wisdom, its wealth, its wooing caused him to forsake Paul; he loved this present age better (2 Timothy 4:10). Demas went *from* USEFUL *to* USELESS.

Would you have seen a follower in a forsaker? Mark, a cousin of Barnabas, was a companion of Barnabas and Saul when they left Jerusalem (Acts 12:25). At

Pamphylia Mark left the party and returned to Jerusalem (13:13). At Syrian Antioch Paul and Barnabas decided to revisit their converts. Barnabas wanted to take Mark along. Paul refused to take along a forsaker. Two former fellow workers violently recoiled from each other in the ensuing quarrel. A parting of the ways resulted: Barnabas took Mark with him to Cyprus, Paul took Silas with him to Syria and Cilicia (15:36-41). But do not judge too soon. Later Paul may have remembered his own unprofitable or useless career before God's grace made him profitable or useful (1 Timothy 1:12-16; Philippians 3:4-11). In his last epistle Paul writes, "Taking Mark, lead him back with you, for he is useful to me for service" (2 Timothy 4:11). John Mark went *from* USEFUL *to* USELESS *to* USEFUL.

Perhaps you are saying, My name is not Peter, Demas, or Mark. No, but your name is there just the same. Paul writes of us all: Not one is understanding. Not one is seeking out God. All avoid Him: at the same time they were *useless* (Romans 3:11, 12).

Apart from Christ we were unprofitable, useless. Then the grace of God was made known to us. We who obtained the conciliation were justified. If God is now "profiting" (see Philemon 20) from us or finding us useful, it is not out of us; rather it is God Who wills as well as works in us for the sake of His delight (Philippians 2:13).

After we have done all we can and should, we are still unprofitable slaves. "Has that slave no thanks, seeing that he does what is prescribed? I presume not! Thus, you also, whenever you should be doing all these things that are prescribed you, be saying that '*Useless* slaves are we. What we ought to do we have done'" (Luke 17:9, 10).

When comparing what we should do with what we do do, we are all unprofitable or useless slaves. Only the grace of God can convert a *useless sinner* into a *useful*

saint. Only the grace of God can continue to be profiting from those who once were unprofitable in themselves, but now are useful to God in Christ.

The letter of Paul to Philemon teaches many lessons to the believer eager to learn. It begins in grace (vs 3) and ends in grace (vs 25). The use of fellow with -worker (vs 1), -soldier (vs 2), and -captive (vs 23) shows the tie that binds us to others who are in Christ Jesus our Lord.

Paul's prayer for others is characteristic of himself, too frequently distinguishing him from us (vs 4). Paul is hearing of faith and love, not the probably harsh treatment of a slave which may have led him to run away.

To what are our ears attuned? To the faith and love of others, or to their disbelief and lovelessness? If we hear of faith and love, do we rejoice? If we hear of lack of faith and love, do we likewise rejoice and publish abroad the defection from deportment? If we do, love did not commit that act; for love is not taking account of evil, is not rejoicing in injustice (1 Corinthians 13: 5, 6).

When the grace of God is heard and realized it brings forth fruit (Colossians 1:6-10). To Philemon Paul writes of the fellowship of faith which becomes operative in the realization of every good thing which is in Christ Jesus (vs 6). Boldness to enjoin what is proper gives way to a higher law—love that entreats (vss 8, 9). The grace of God in salvation turns a useless slave into a useful saint (vs 11). Good is to be voluntary, not compulsory (vs 14). Note the delicate tact of Paul. He does not say "he ran away," but "he is separated for an hour" (vs 15). There is no use harrowing the soul and riling the feelings when it can be avoided. Grace turns a run-away slave into a beloved brother (vs 16).

A characteristic of the disposition of a Christian is

to share the burden of others. Hence Paul, by his own hand, writes, "Now if in anything he injures you, or is owing aught, this be charging to my account. I, Paul (I write with my own hand), I will refund it" (vss 18, 19). How like the Samaritan of whom Jesus spoke in Luke 10:35! Paul wants to be "profiting" from Philemon by having him receive an *unprofitable* slave whom the grace of God has made to be *profitable* (vs 20). God's grace made it possible for Onesimus (PROFITable) to live up to his name.

Paul expected much from people, he received much from people; they delighted to rise to the demands he made of them and which he encouraged them to believe that they could do, if they but would (vs 21).

Onesimus must have had faith in God's grace to return to a master from whom he had fled and possibly stolen. He must have had faith in Philemon's regard for Paul, to return with a letter Paul had written on behalf of a slave for whom society in that day had little regard.

These thoughts are but suggestive of the wealth this brief letter affords the diligent student who makes God's Word his chiefest possession. F.N.P.

GLADYS TAYLOR

Our sister in the Lord, Gladys Taylor, passed away November 29th, 1968. She was ever active in spreading the truths we love, and it was in her home at 381 Lord Street, Perth, West Australia, that the first meetings in that area were held. All her life, she had been interested in the Word of God.

Her death was a sudden and peaceful one. She leaves two sisters and a brother, to whom we extend sympathy, for death is still an enemy, even though we mourn not as those who have no expectation. Good night, dear sister, until we meet in the morning. E.O.K.

ALWAYS put your full name and address, plainly written or printed, on all orders, not just on the envelope or accompanying letter. When sending a remittance, please specify what it is for. A payment for an outstanding invoice can easily be confused with a donation, when we have no information to guide us. E.O.K.

UNSEARCHABLE RICHES FOR JULY, 1969
BEING THE FOURTH NUMBER OF VOLUME SIXTY

EDITORIAL

SCRIPTURAL CHRONOLOGY AS VIEWED IN THE CONCORDANT VERSION is the title of a 28 page booklet just issued. It is the result of a careful and quite exhaustive study of this subject by Bro. Edward H. Clayton. In the introductory portion, we find this statement concerning the purpose of the treatise: "There is need for a brief explanation of the chronology indicated in the margin of the Concordant Version of the Hebrew Scriptures, for it differs considerably from that shown in our Authorized Version, which chronology was compiled by Ussher." Bro. Clayton is eminently qualified to write on this subject, having worked for many years with my father, A. E. Knoch, on the compilation of the Hebrew text for the Concordant Version. There is no charge for this pamphlet, and we can highly recommend it to all who are interested in this subject.

Let us remember that our witness should always be a balanced one. While it is true that, if we do not study the Scriptures in order to ascertain what our witness should contain, it will be ineffective, it is equally true that, if we fail to walk according to the Scriptures—if we have no love, then our witness will also be of no value, and all our high-sounding talk will be about as effective as a clanging cymbal, as Paul so aptly puts it in 1 Corinthians 13:1. Why not read this "love chapter" over once more right now? Love is such an important factor in our life as a believer, that these admonitions which Paul so earnestly sets forth, should

always be kept in mind, until they become a part and parcel of our very being.

Be pursuing love. E.O.K.

MISSIONARY REPORT

From the northern Philippines, Bro. Carino writes that they are having the longest dry season that he has experienced in his lifetime, and that many of the coffee trees as well as the bananas and other fruit trees are dying. This will of course mean a scarcity of food in that area as a result of this drouth. He asks that we pray for the Lord's work there. In a later letter, he mentions having had another heart attack, though not as severe as the one he suffered some time ago.

From farther south in the Philippines, Bro. Cadiz reports that they are experiencing a famine there in Oriental Negros, where he is located. He says he is enjoying the spiritual food found in the pages of Unsearchable Riches.

From Bukidnon, also in the Philippines, Bro. Postrero writes, "In Samar province there are many interests calling me in barrios and towns I had visited, waiting for my return to have more study, but I suppose to write them to wait until time and means are available."

Bro. Oblenda sends an interesting report of his work, as well as reports from the other workers who have gone out as a result of his labors there. He is sharing the relatively small amount of support we have been able to send, with these others, and has sent their receipts, as well as pictures of some of the groups. Space does not permit a full report, so we will quote a portion of the report of Bro. (Ben) Regino Bartolaba, as a sample. "March 6-7, 1969, I conducted a meeting where many accepted the Lord. The meeting lasted until the evening and a believer invited me and my helper to his house and there questions were asked how come all will get saved? Praise the Lord, according to this brother questions were answered citing Scripture texts and many were happy for the new message.... on the first of April we went to Alegria... and conducted another rally where the audience would not permit us to go home, eager to hear more of the new good news of love which they have not heard before."

SPIRITUAL BLESSINGS
PART TWO

> "Grace to you and peace from God, our Father, and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ." (Eph. 1:2, 3)

THE "COMING ON" OF THE SPIRIT

In ancient times the Spirit of the Lord *came upon* those who were His instruments. Balaam prophesied under its power (Num. 24:2). Othniel delivered Israel (Judges 3:10), and Gideon acted in its strength (Judges 6:34). When Samuel anointed David the Spirit of Jehovah came upon him from that day forward (1 Sam. 16:13). His captain, Amasai, had the Spirit come upon him (1 Chron. 12:18). The Spirit of God came upon Azariah the prophet, and he encouraged Asa to put away the idols out of the land (2 Chron. 15:1, 8), as well as on Zechariah the priest, who was stoned in the court of the temple (2 Chron. 24:20, 21). The Spirit of Jehovah fell on Ezekiel (Ezek. 11:5); He worked, not by an army, nor by power, but by His Spirit (Zech. 4:6).

This same *coming on* is continued as the *power* of God's operations when Christ and His apostles were proclaiming the Kingdom. He Himself was generated in this way (Luke 1:35). Such was the power of Pentecost (Acts 1:8). But never, in all of Paul's career, does the Spirit operate in this way. It is not now an occasional outpouring. The Spirit is not outside of us. It dwells in us. It is there, not to work miracles, but to vivify every act of these mortals bodies (Rom. 8:11).

At Pentecost the Spirit *came on* them for power, *filled* them for utterance, and they were *baptized in* it for cleansing. The baptism and the filling continue, but the coming on is replaced by another nearer and closer relationship which was not known at Pentecost. Only in Paul's epistles do we read that the Spirit is *making its home* in the believers (Rom. 8:9, 11; 1 Cor. 3:16; 2 Tim. 1:14). Instead of an occasional visitation it has a settled habitation.

As this operation of the Spirit is most important in its contrast with the present method, we give a list of the passages in which it is referred to, so that the student may study them for himself. There is some variety in the imposition of the Spirit. It *falls* on the proselytes (Acts 10:44; 11:15). It will be *poured* on Israel and all flesh in the coming Kingdom (Acts 2:17, 18) as it was in the past on the believing proselytes (Acts 10:45). It is *placed* on Christ (Matt. 12:18). It *remains* on Him (Mark 1:10; John 1:32, 33).

THE HOMING OF THE HOLY SPIRIT

Up to the end of Acts the Spirit is found ON the saints: from Romans, through Paul's epistles, the holy Spirit makes its home IN the members of His body. This change is fraught with far-reaching significance. There is all the difference which we find in Israel's early history, where Jehovah manifested Himself in two distinct methods. He occasionally came upon men, such as Othniel and Gideon, David and Amasai, Zechariah and Ezekiel, energizing them for some superhuman effort. But He also made His home in the holy of holies. One was intermittent and temporary. The other was His permanent abode.

Since sin has invaded the universe God makes His home in inaccessible light (1 Tim. 6:16), and in houses specially prepared and sanctified for His presence, such as the tabernacle of the wilderness, the temple of Solo-

mon, the more glorious sanctuary of Ezekiel (Ezek. 43), in the person of His Son (John 2:19-21) and, in this economy of transcendent grace, which anticipates the glories of the ultimate consummation, in the bodies of His believing people. In the time to come He will dwell in a temple made of living stones. They will be a part of His abode. We, each one, *are* His temple.

We need not doubt the reality of His homing in Israel's sanctuaries. Our version is inaccurate in saying that the Most High *dwelleth* not in temples made with hands. He is not now *dwelling,* or making His home in them. It is very true that He does not make His home in Ezra's building (Ezra 6:3), or Herod's house, or the temple of the end time (2 Thess. 2:4). But we may be sure that the tabernacle and the temples of Solomon and Ezekiel are hallowed by the Shekinah. In the past He dwelt in houses made by men's hands, and He will deign to do so once again. But now He is not making His home in such structures, but in bodies made by Himself as the Creator and hallowed by the sacrifice of Christ.

The figure of the temple is transferred to our bodies by the apostle. "Are you not aware that you are the temple of God and the Spirit of God is making its home in you?"(1 Cor. 3:16). As the presence of Jehovah sanctified the temple, so we also are holy because we are His home. This is the true basis and power of holiness. It is not in ourselves, but in Him Who homes in us.

The homing of the Spirit is set forth most fully in the eighth of Romans (verses 9-11). There we read, "Yet *you* are not in flesh, but in spirit, if so be that God's Spirit is making its home in you.... Now if the Spirit of Him Who rouses Jesus from among the dead is making its home in you, He Who rouses Christ Jesus from among the dead will also vivify your mortal bodies because of His Spirit making its home in you." This is the marvelous and continual miracle of the Spirit in this economy. It gives life to the dead. We should be in

constant enjoyment of resurrection power, which makes the body of sin, though dead, the instrument of righteousness.

The Spirit homing within us, not only hallows our mortal frame and gives it life, but also guards that which He has committed to us. Paul charged Timothy, "Guard that ideal thing committed to you, through the holy Spirit making its home in us" (2 Tim. 1:14). These three passages fully set forth the present place of the holy Spirit in contrast with its place in the past. Then its presence was occasional and extraordinary. Now it is the normal experience of all believers. Then God dwelt in temples, now He homes in those whom He has hallowed.

THE SEALING AND EARNEST OF THE SPIRIT

The sealing and earnest of the Spirit are also exclusively ours. In fact, as both are permanent and the earnest is a foretaste of the very blessings we are considering, these tokens could not be given to other believers. As these phases of the Spirit's operation will come before us at length a little later on (Eph. 1:13), we will not unfold them at this point.

The full import of the phrase "spiritual blessings" cannot be obtained by reasoning. We are not able to formulate premises from which any safe deductions can be made. This may be illustrated by what may be termed the Kingdom argument, which is as follows: There are spiritual blessings in the Kingdom. We are in the "kingdom" (Col. 1:13). Hence all of the spiritual blessings of the Kingdom are ours. This is beautifully simple and convincingly logical, if only the premises were true.

The "kingdom" in which we find ourselves today is, in some ways, a contrast to the Kingdom of the heavens. That will destroy and displace the kingdoms now on earth. That will rescue mankind from human rule and deliver them into the Kingdom of Christ, as the Son of

Mankind. "The kingdom of the Son of His love" delivers us out of the jurisdiction of darkness into a realm which in no way interferes with our subjection to the powers that be. It is a strictly spiritual kingdom, in opposition to Satan's present sovereignty.

That it is not even the spiritual counterpart of the millennial Kingdom is evident from the title used. The "kingdom" of the *Son* (Heb. 1:8) is not to be referred to the thousand years, but to the "eon of the eon"—the succeeding eon, in the new creation. The reason doubtless lies in the fact that, in that future "kingdom" of the *Son*, unlike the millennium, there will be conciliation. God will be on terms of amity with all mankind. It is not the rule of the iron club, but of the scepter of the *Son*—a title of relationship and affection. Such is the future type of the present "kingdom" of the Son of His love (Col. 1:13).

Without repeating all that we have written on the subject of the heavenly kingdoms, we wish to press the two great phases of the future sovereignty of the earth and their spiritual counterparts, so that we may not be misled by mistaken analogies.

As to *time,* let us note that the *Priest*-Kingdom of Christ and His saints is for the thousand years. This is commonly called the millennium. Let it be clearly noted that this has two distinct aspects toward the nations. It is a Melchisedec reign. Christ and Israel are intermediaries between God and the nations. They are *Priests* as well as Kings.

The spiritual counterpart of this period is found in Paul's earlier ministries, when he as a *priest* ministered the evangel of God to the nations, and as an ambassador conveyed the decrees of the elders to his converts. During this interval we find the powers of the coming Kingdom exercised by Paul himself and by those who received his message. There was blessing in body and soul as well as in spirit, but all in subordination to Israel.

But the reign of the saints is not limited to the millennium. That is only the first phase of the coming Kingdom. They are to reign for the eon of the eons, *but not as priests.* Priesthood vanishes in the new creation. The power of God's Christ is replaced by the loving sway of His *Son.* The present "kingdom" is the spiritual anticipation of this sovereignty. Hence it is called "the kingdom of the Son of His love" (Col. 1: 13). The figure is continued in Colossians, for we are said to have deliverance and the pardon of sins, *in this "kingdom."*

Christendom has confused the spiritual counterparts with the future fulfillments, so that the coming Kingdom has been spiritualized away. Others have reversed this process, and have tried to make the Kingdom a present reality. Let it be ours to separate the coming phases, the Kingdom of Christ for a thousand years, the sovereignty of the Son, for the final eon, and the kingdom of the Father, after the eons are past. And let us also distinguish the anticipatory spiritual fulfillments. The Kingdom of Christ, and the powers of the millennial era do not illustrate *our* blessing. *The succeeding "kingdom" of the Son speaks of the present grace.* We are in a new creation.

Beyond this, let us note that the present "kingdom" is a figure of speech. There are certain points of likeness between that which we enjoy and that which will be the position of the nations in the new creation. We are not at liberty to define these similarities. This is done for us by the Spirit. The nations at that time will not be rescued from their human governors. Neither are we. They will be liberated from the thralldom of Satan and his hosts. So are we. We are rescued out of the jurisdiction of darkness (Col. 1:13).

Godward, they will have deliverance and the pardon of sins. *Considering ourselves under the figure of this "kingdom" of the Son,* we also have these blessings, for

they are the only means of conciliation known to government.

These two aspects are the only ones which we have any right to press without doing violence to the laws of language and the Word of God. There are aspects of that "kingdom" of the Son which have no counterpart in the present. Indeed, they are contrary to this administration. For instance, Israel will still rule over the nations. That must not be imported into the present grace. Likewise, there will be physical felicities at that time to which we are strangers. These are not elaborated in the figure, hence we may lawfully deduce that they are *not* a part of the picture.

Even now, therefore, we have spiritual blessings among the celestials, though we have no physical blessings among terrestrials. Unknown, despised on earth, yet we are the first of its inhabitants to be freed from the fearful influence of the powers of darkness, who are hurrying humanity to its doom. They already recognize us as the supreme sovereigns of the universe, to whom, as members of the body of Christ, is pledged the pinnacle of creature bliss.

The negative implications of this great declaration are of tremendous practical importance. The mere statement that our blessings are among the celestials, rules out the terrestrial felicities of the favored nation. And the fact that they are spiritual, sets aside the soulish, sentient, sensual, as well as the fleshly and material, which have so large a place in Israel's promised Kingdom. And the great exemplars given us in Philippians fully confirm this truth. None of them were noted for either health or wealth. On the contrary, Paul dilates on his distresses, Timothy has frequent infirmities, and Epaphroditus lingered near the doors of death. These men gave a living expression to the great motto which appears above the portal to present truth: SPIRITUAL BLESSINGS AMONG THE CELESTIALS. A.E.K.

GOD'S GREAT POWER

God's great pow'r will never lessen,
All His promises are true;
Howe'er fiercely ill may threaten,
Satan's work He will undo:
Trust, and fear not; trust, and fear not—
He will bring you safely through.

Never doubt His true compassion—
Never doubt His mighty power:
Though attacked in every fashion,
This may be your darkest hour:
Resting on Him, waiting for Him,
Let Him be your hiding tower.

For His creatures He has promised
Such a satisfying goal;
Although many minds are calloused,
They're within His wise control:
Nothing by mere chance can happen—
He is working out the whole!

L.C.

GOD'S PROVISION FOR MAN'S PREDICAMENT

Notwithstanding the "practical" trend of modern science, and the increasing knowledge of the physical universe, men do not *comprehend* anything. They are not aware of the source or object of things, being interested only in the present profit or pleasure which can be derived from them. Their inventions and investigations have not affected the happiness of the race: they are vain. Their ignorance of God leads them to seek satisfaction and pleasure in temporary expedients which lead to misery.

Eloquent appeals, logical arguments, or profound philosophy, have no place in the proclamation of the evangel. We are to proclaim the Word, testify to the truth. The subject matter is all provided by God. Nothing would have appealed to the Corinthians better than some new philosophy, or some astute line of reasoning. But faith does not rest on reason but on a message backed by the power of the Spirit of God. What is needed today is a return to the simple, unadorned proclamation of the evangel, the death of Christ on the cross for our sins and the resurrection of Christ because of our justification. The power of this good news is as great today as it proved to be in Corinth.

A. E. Knoch in Concordant Commentary

THE PREDICAMENT OF MAN is not debatable; however the *remedy* for his predicament is debatable. The answer varies in accord with the perspective of the particular expert suggesting the cure. Education's remedy does not satisfy the scientist, the scientist's cure does not satisfy the philosopher, the philosopher's recommendations do not satisfy the theologian.

Theology was once considered the queen of the sciences, but she has fallen on evil days. Vladimir Gelesnoff, cofounder of this magazine, once wrote: "A theology that strangles reason on the gallows of dogma and sacrifices facts on the altar of tradition, a theology that rejects evidence and worships custom, cannot command the respect and attention of the thoughtful. Having alienated from itself the intelligent, it busies itself with noisy campaigns of emotional fireworks to 'catch' the superficial. It puts on an air of artificial solemnity and seeks to make up in grandiloquence what it lacks in rationality and moral principle."

Indeed, our generation has produced a race of religious illiterates and outright enemies of the cross of Christ. Men in places of leadership are heard to say such things as George Bernard Shaw once slanderously asserted: "The central superstition of Christianity is the salvation of the world by the gibbet." In relation to this and similar statements, do you know that God has said that the word of the cross is stupidity to such unbelievers (I Corinthians 1:18-25)? Carlyle's despairing complaint against the Almighty was that "He [the Almighty] does nothing." Can we rehearse what God has done which will turn this despairing complaint into confidence in the Deity? Goethe asserted that "If I were God, the sin of the world would break my heart." Can we show what sin did do to God's heart and what God did about sin and its consequences? Do we know how to answer these leaders and their followers?

Let us address ourselves to the task of investigating the evidence which God's Word gives us as a solution to man's dilemma. It may not be satisfactory to religionists, but it will prove to be the only remedy for man's predicament. We need to remember that religion reflects *man's* reasonings about God, while the Scriptures give us *God's* thoughts about man and his decadent reasonings.

GOD'S UNDEBATABLE ANSWER

In Romans 11:36 we have a comprehensive statement which views the universe in its relation to God: All is *out of* Him and *through* Him and *for* Him; *to* Him be glory for the eons! Hence the universe is neither the outcome of blind chance nor the sport of blind fate. The universe is rather the outcome of God's purposeful activity: He called it into being; He controls its course, He guides its consummation, He guarantees its destiny. God's declaration (Romans 11:36) is designed to satisfy the intellect and the emotions, to stimulate the spirit and the will of man.

God's declaration brings satisfaction to the *mind* because the universe is shown to be based on reason and has an intelligible explanation. God's declaration satisfies the *heart* because we see that His love will be all-conquering and conquer all, for it will bring the universe into harmony with Himself. Our *spirit* is satisfied because we know that our longing for the passing of the fashion of this world and the inauguration of better things will become reality, for our yearning has its origin in God Who made us. Here are four divine facts to serve as a foundation for the faith of the believer.

FIRST FACT FOR FAITH

God's Word reveals the *justifying of all mankind* in Romans 5:18, 19. Here we have the declaration of a just award for all mankind and of its effect which will constitute all just. As surely as men were made sinners by one man, Adam, so will mankind be made righteous in God's due time by One Man, Christ Jesus. The supreme crises of history are centered in the disobedience of the first man and the obedience of the Second Man. These two acts are compared and contrasted in Romans 5:12-17, and verses 18 and 19 draw the conclusion of the whole argument.

"Consequently, then, as it was through one offense

for all mankind for condemnation, thus also it is through one just award for all mankind for life's justifying. For even as, through the disobedience of the one man, the many [descendants] were constituted sinners, thus, also, through the obedience of the One the [same] many shall be constituted just."

There is no ambiguity in this statement of Scripture, nothing is indefinite; here is the core of God's complete and forceful plan for the eons. One act in each case was sufficient to produce the result. The extent of the effect is shown to be the same in both cases; all who are affected by Adam's act will be affected by Christ's act. The quality of the effect will be reversed. The first man brought condemnation; he constituted all *sinners*. The Second Man brought life's justifying; He constitutes them *righteous*.

SECOND FACT FOR FAITH

God's Word reveals the *vivification of all mankind* in First Corinthians 15:22-28. These verses bring before us the idea which complements that in Romans 5:18, 19. In Romans we are told of the moral status to which mankind will be raised; in Corinthians we are told of the quality of life which will be given them to enable them to live at this level.

"For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified. Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence; thereafter the consummation, whenever He may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power. For He must be reigning until He should be placing all His enemies under His feet. The last enemy being abolished is death. For He subjects all under His feet. Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him. Now, whenever the

universe may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects the universe to Him, that God may be All in all."

The steps by which God reaches the goal of the vivification of all is clear. All shall be vivified, yet each in his own class. Three classes comprise the "all" of verse 22. These classes are not vivified all at the same time; there are three distinct times as indicated by the words, "Firstfruit," "thereupon," and "thereafter." In verses 24-28 we have an extended explanation of the last class, for which the keyword is *consummation.* In this manner, in God's appointed time and way, all will be vivified or made alive and death will be abolished. Thus God becomes All in all, or Everything to everyone.

THIRD FACT FOR FAITH

It reveals the *salvation of all mankind* in First Timothy 4:9-11. Here we are told that God is the Saviour of all mankind, especially of believers. With this First Timothy 2:3-7 concurs.

Shall God's will for all mankind be fulfilled by God, or will it be frustrated by man? God says that His will to save all mankind is a faithful saying, worthy of all welcome and should be taught as He commanded. Will we accept it? Some seek to water down God's declaration of His will to save all by limiting it to believers. We counsel those who would do this to consider the significance of the double statement. There is a special salvation for believers, but this does not limit the other part of the statement. The salvation of believers is a special work; they are a special class of "all mankind," chosen with a view to the reaching of others. A selection is made out of the whole with a view to the rest. God's will for mankind is salvation, not as a phase in the process, nor as an experimental salvation toying with the will and choice of men, but as their Deity, their Subjector, their Disposer, their God. God's glory de-

mands the salvation of all. God's will will achieve this glory.

Let us draw together the three Scripture facts we have discussed so far. Romans five tells us all mankind will be constituted *righteous.* First Corinthians 15 tells us all mankind will be *vivified.* First Timothy 4 tells us all mankind will be *saved.*

FOURTH FACT FOR FAITH

Our fourth fact is in Colossians 1 where we are told that God intends "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 embrace that which is universal, the heavens and the earth.

If our vision is restricted regarding these truths let us ask God to enlighten the eyes of our heart (Eph. 1:18). If our intellect is too cramped to receive these revelations regarding God's ultimate for all, let us ask God to open our minds that we might understand the Scriptures (Luke 24:45). We should never try to remove from His Word what we do not relish, nor should we ever seek to adulterate what we do not want to accept. Let us believe *God,* not man. Let us fear *God,* not man. Socrates supplies us with a closing thought: "Fear most of all to be in error."

Now the facts are all before you. They are submitted to all Bereans (Acts 17:11). Some will embrace, others may be hesitant. To the latter we advise further careful and prayerful study. To the former we counsel remembrance of the practical results which should abound from these truths: the glory of God, the exaltation of Christ, the God-pleasing behavior, and the winning of others to a saving knowledge of Christ Jesus, our Lord.

F.N.P.

WHEN GOD IS ALL IN ALL

1 Corinthians 15:20-28

"THAT GOD MAY BE ALL IN ALL." Could clearer or better words be found to set forth the climax of God's purpose for His vast creation? It is an all-embracing phrase, closing paragraphs of Scripture completely satisfying to the intelligent mind. And it surely expresses, especially to the believer, all that the heart and mind could desire, bringing to perfection the divine ultimate.

How anyone could voice dissent is difficult to imagine. What other speech or writing could replace it, with a consummation of greater wisdom, love and grace? May we not truly think and say that for beings to be entirely subject to their Creator is at last proven to be their highest blessing? For such subjection is surely the end of introspection, and, maybe, proud self-life on the part of multitudes. It would also be the end of fear and strife, and the heart-searing dissatisfaction with life which is the bane of so many.

We do well to remember, however, that towards so desirable a consummation there are many stages, innumerable processes, all of which serve to carry our Father's purpose forward to the rare climax He has in view. But time and space fail us to minutely detail all these steps and stages in so vast a purpose. Let it suffice, then, to believe that such a noble end crowns all. And that the marvelous conclusion so wonderfully depicted by the apostle Paul is alone worthy of God, and alone sufficiently rewarding for the sacrifice of the Son of His love.

Now, it may be of interest here to quote the rare inscription which moved the writer to an unforgettable acceptance of such a lofty truth. A friend had pointed out the significance of Paul's wonderful statement in the first chapter of Colossians (verses 15-20). Wonderful it is, for it shows us, not only the preeminence of the Christ of God, but the might and power vested in Him by the Father of glory. All creation created *in Him* and *for Him.* Stupendous thought! And with what involvement! A wondrous, unassailable peace, every part of which is *through Him, through the blood of His cross.* And for the reconciliation of all to God, even the Father.

That it is *for Him* should indeed evoke our praise. He is so eminently worthy of so complete a reward. How seemly, that to Him all creation should be drawn, and for so supreme an end—that God may be All in all. For this lofty climax were the eons framed, that stage upon stage God's purpose in Christ might attain fruition. They are the ground whereon God effects His rare design of love, even in Christ, the appointed Heir of the universe.

We see then, how unspeakably precious to God was the sacrifice of Christ, and how excellent its efficacy, when the end to which it points is of such an exalted character. Its effect is seen not only in the immediate of the life which now is, but also in that perfect ultimate when God is everything to everyone. For creation, at first so beautiful and perfect, is at last even more beautiful and perfect, and all because Christ makes it so.

It is well to bear in mind that so lofty a goal is not the fruition of an afterthought. Rather is it the joyous outcome of God's wise and wondrous forethought. Even so, God will do all His pleasure. And what other conclusion could set forth so well the supremacy of God, and the fullhearted satisfaction of the creatures of His hand?

Was it not for this Christ suffered and bled and died? And as the corn of wheat which falls into the earth, and, dying, brings forth much fruit, so the Victor of Golgotha, in the plentitude of regal grace, will present much fruit to God the Father. But so rich a harvest is cumulative. There is first the exultant gathering of those whose citizenship belongs to the heavens. These, transfigured in conformity to the exalted Christ, are the exponents of God's grace in the celestial realms. Below, in terrestrial habitations, are those on the new earth. But all, above and below, rejoice in God. Enjoyers of His grace, they live, move, and have their being in Him. For, at long last, all are reconciled to God.

God's rare design is now in perfect completion, for there has come to all, a gladsome peace and satisfaction. Buoyant life and immortality have become the experience of all. The glory will be wholeheartedly ascribed to God, and as truly attained in the Son of His love.

In view of this august consummation so clearly taught in God's Word, why then the doubt and reticence, even on the part of believers, with regard to so sublime a truth? Why are they not able to believe that God's purpose is of so ideal a character? Is not God the Father of glory well able through the Son of His love, to become All in all?

Disbelief that God's purpose is of such a lofty character can but lead to an unworthy conception of the Father of glory. How can we think that the dogma of endless torment is honoring to God? How could it be the climax of divine purpose? It denies that Christ will draw *all* to Himself, thus ignoring the fullness and grandeur of His sacrificial life and death. Moreover, it ascribes victory to man's will in conflict with God's, in spite of the fact that many wills have been changed by the experience of salvation, not by man's initiative, but by influences brought to bear upon him, as in the case of Paul.

God, Who is love, may be thought of in many ways, and by varying phrases, but His great, far-reaching love cannot be better expressed than by the term "reconciliation." Surely here is a word charged with precious ideas. Reconciliation clearly describes the atmosphere of accord where previous estrangement has existed. Christ has truly made peace "through the blood of His cross." But the clear potency of it is yet to be seen when the ministry of reconciliation has accomplished its beneficent purpose. Then will Paul's great words be perceived in their highest light. "We are beseeching, 'For Christ's sake be conciliated to God!' For 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" (2 Cor. 5:20, 21).

Because love will be the all-pervasive element in the great day of God, all discord will vanish. And nearer, ever nearer, draws the glorious consummation of God's purpose.

The salvation of all is at last a wondrous reality. The tendency we see in God's great stream of the eons has widened and enlarged until all are richly blessed by its satisfying power. Its noble volume, now freed of all obstacles, attains a majestic flow. And so, by seemingly strange and inexplicable ways, the God of all grace accomplishes His purpose. For "Grace not in rills, but cataracts rolls." How glorious the stream, and how salutary its miraculous power! Sin has affected all, all but one glorious, sinless Being, and He in marvelous grace triumphs completely over it.

There will be not a single creature, then, above or below, who is not "lost in wonder, love and praise." A scene truly to inspire, and continuously impel to grateful thanks. Transcendent grace indeed, in fullest flow!

WILLIAM MEALAND

IEUE'S ADMONITION TO ISRAEL

THE ONLY ALUEIM: HIS OWN WITNESS

43:8-13 44:6-20

The prior item (43:8-13) of this skeleton division is balanced by 44:6-20, and this should be studied alongside it. The subject of the first portion was the Only Alueim, and His chosen witnesses, who fail to fulfil their service. The second section returns to the same subject, the Only Alueim, yet now, due to the failure of the chosen witnesses, Ieue becomes His own witness, for His revelation must continue; there can be no lapse in it due to the creature. This is just what we must expect of the Deity. His ways, His plans, must go forward, unfolding toward His eventual purpose. Because of these matters, we link this division to the former one, so that we may have the full view of the situation.

This witness by the Only Alueim must, of necessity, be largely a witness against the creature, not only those of the nations, but especially of His own people, since they have failed to witness of Him in spite of all the prerogatives and privileges afforded to them. Ignorance and impotence cover the whole cause of failure whether in His own people or the nations.

44:6 (=44:8)

6 Thus says Ieue, King of Israel,
And his Redeemer, Ieue of hosts is His name.
"I am the First and I am the Last,
And apart from Me there is no Alueim.

In a few words, there is here given the whole of Ieue's witness as to Himself: Subjector, King, Redeemer, First,

Last. The range is sufficient to cover the whole of the potencies in the universe, and yet He is beyond that! And this is what the concluding line says: no one apart from Me. Why should it be so very difficult for the creature to witness for such a One? Surely it is because soulish humanity cannot brook that which would constrain its principle trait, that is, the sense-impulse or desire. Only His spirit, or that of His Son, can glorify God. Thus, our God is His own witness, not only in the present economy, but also in the past. What a difficult matter to apprehend!

IGNORANCE OF IDOLATORS

44:7 (=44:9-20)

7 And who is as I? Stand shall he and call and tell it!
And he shall arrange it for Me,
From My placing the eonian people!
And the things arriving shall he say,
And when they will come shall they tell to you.

The witness goes right to the core of the whole matter, reaching to the adherence of the nations to idolatry, and even the inclination of His own people to such a course. Who, as Ieue does, can stand and call and tell, arranging the pathway of an eonian people? That is what has been done for Israel by their Alueim! The ignorance of the creature to do this, is but transferred to the inability of their idols, which cannot tell of an event arriving, nor what will be after it.

44:8 (=44:6)

8 You must not be afraid! And you must not fear!
Have I not hitherto announced it to you, And told it?
And you are My witnesses.
Forsooth, is there an Alue apart from Me?
And no other Rock is there. I fail to know of any."

In His own capacity, in His foreknowledge of His own intentions, Ieue was able to say that there was no need whatsoever for fear in His people. He had announced and told to them His ways and His requirements. How

else could they be His witnesses? It was the utmost truth that there was no Alue apart from Him, and this signified that He was the Rock, and thus He wholly enshrined every characteristic needed to constitute Him as the Immovable foundation Who made the future assured for them.

THE IMPOTENCE OF THE IDOLATORS: STUPIDITY

44:9-11 (=44:18-20)

9 Formers of carvings, all of them are a chaos.
And makers of their coveted idols shall fail to benefit.
And their witnesses they will fail to see and fail to know,
That they may be ashamed,
10 Who form an al, And cast a carving which fails to benefit.
11 Behold! All his partners are ashamed.
And the artificers, they are blushing.
They are convening. All of them are standing together.
They shall be afraid. They are ashamed together.

Through His own witnessing, the Only Alueim is able to carry His attestation over to the idolators and their idols. He is fully aware of their impotence and their stupidity, and these are detailed to them. Coveted as the carvings may be, they fail to benefit those who form them! And those who witness for them also fail to see and know. Matters around them are wholly chaos and shame. What inhibition existed in Ieue's people to allow themselves to be led into such a fantasy, when they had at hand the law and testimony of the *living* Al! Mercy and grace, love and righteousness, and not caprice, are His motivating glories.

THE ARTIFICERS OF THE IDOL; THE SMITH

44:12- (=44:13-15)

12 Sharpening is the smith the adz,
And he contrives to do it in the coals.
And with picks is he forming it.
And contriving it with the vigor of his arm.

The crassness of idolatry is apparent in the making of the idol. The strength and ability to do the work is entirely supplied by the artificer who sharpens the tools

and obtains the coal to help in the work. The vigor he supplies also! Crudeness and witlessness mark the whole undertaking. Yet Ieue's people gave themselves to it!

INFIRMITY

44:-12 (44:16-17)

Moreover, he is famishing and there is no vigor,
And he drinks no water, and is faint.

How intensely reversed has become the workman's outlook, for in his eagerness to provide himself with an alueim he exhausts himself unto famishing. So oblivious is he of the folly which possesses him that he fails to see the futility of his activities. Is it not strange that the creature can sink to such limits of senselessness, and actually persist in it? Yet is not a self-running universe equally senseless?

THE CARPENTER

44:13-15 (=44:12-)

13 The carpenter choosing wood, stretches out a tape.
He is drawing the carving with red ochre.
He is making it with gouges,
And with a circle former is drawing it.
And he is making it as a model of a man,
As the beauty of a human, to dwell in a house.
14 He cuts down for himself cedars,
And is taking juniper and oak,
And the tough is his among the wildwood trees, planted by the Lord,
And the downpour is making is grow.
15 And it comes to be for a human to consume.
And he is taking of them for warmth.
Indeed, he is igniting it and bakes bread.
Indeed, he is contriving an al, and is worshiping it.
He makes it a carving and is falling on his knees and face to it.

What has been said of the smith is equally true of the carpenter, for he undertakes the aesthetic portion of the work, as well as the choosing of the particular tree for suitability. Yet he ignores the fact that the tree is of the Lord's planting, and that the growth was aided by

the rain which He provides. Nay, it is the very same material with which he warms himself and bakes his bread. Yet he worships the best part of the tree! This condemnation of the follies of humans in the expression of their religious conceptions is not at all unjust. Yet let us not forget that the immediate context of the chapter is that Ieue's people had sunk down to such delusions.

INFIRMITY

44:16-17 (=44:-12)

16 Half of it he burned up in the fire.
And on this half of it he is eating flesh.
He is roasting a roast and is satisfied.
And by its embers he sits. Indeed, he is warming himself,
And is saying, 'Aha! I am warm! I see light!'
17 And the remnant of it he makes into an al.
To a decaying tree, to it is he falling on his knees and face.
And he is worshipping, and praying to it,
And saying, 'Rescue me, for my al art thou!'"

The carpenter, like the smith, is famishing while fashioning his alueim, and he does so in spite of all the circumstances connected with his idol making. No benefit whatever comes to him, not even through the bestowal of his affection, for that which he has made cannot respond. Ought not the decaying tree have deterred him from his labor? In his ignorance he falls on his knees and worships and prays to be rescued. Yet ignorance is not the explanation in Israel's case. Ieue's people had knowledge from Him. They had the fathers, and they were succeeding them in Ieue's promises. By their own traditions idolatry was fully testified against, in every sense. The actual explanation rests in their blindness and deafness to the overtures of Ieue and His blessings.

STUPIDITY

44:18-20 (=44:9-11)

18 They do not know, Nor are they understanding,
For He plasters their eyes, from seeing,
And their hearts, from intelligence.

19 And he is not recalling to his heart,
And no knowledge is there, nor understanding to say,
"Half of it I burned up in the fire,
And, indeed, I baked on its embers bread,
Roasting flesh and eating.
And the rest of it I am making into an abhorrence.
To a decaying tree am I falling on my knees and face!"
20 Grazing on ashes, A trifling heart turns him aside.
And he is not rescuing his soul,
Nor is he saying, "Is not a falsehood in my right hand?"

The earlier verses in the chapter, which correspond in their comments on stupidity (9-11), are, in the main, concerned with what is done by the idolators: they make idols. But the above verses are concerned with the idolators' lack of knowledge and understanding. They learn nothing from their idols! In accord therewith, Ieue blinds their eyes and heart, and so confirms their stupidity to them. Hence they realize none of the incongruities which surround their idol making and its practice. The results are rehearsed in verses 19 and 20, in a way which exhibits the confusion which has overtaken the idolator, for, in turn, he enters into the expressions ("Aha! I am warm! I see light!... Rescue me, for my al art thou!") in an approving manner, while also exhibiting the foolishness he is effecting. The idol-maker's soliloquy or reflections (verse 19) are a terse method to instruct him, but he effects not to see the falsehood which he lives.

It is an amazing fact that humanity is prone to go to extremes. The many views which are entertained concerning God and His creation are ample evidence of these extremes. Idolatry, with its notions of astrology, and all its details of luck, is one extreme way to avoid God and His creation and His Son. So too, the denial that the Deity exists is yet another extreme, and one which the Word of the Living God says is a certain sign of decadence. Such unbelievers have fallen far below the glory which creation bestowed upon them.

The testimony of God's Word is that God created all

things, and that creation is the visible evidence of His invisible attributes. Scripture does not allow any middle course such as shielding under the term agnostic, for one must believe God's Word or deny it!

To believe God's Word brings the human into contact with God's Son and His faith-obedience to His God and Father. Israel will yet receive Ieue's Messiah. They will know Him in the future, for to this end they stabbed Him! E.H.C.

(To be continued)

THE CRAMPED GATE AND NARROW WAY

How earnestly did we once exhort sinners to leave the broad way which leads to destruction, for the narrow path that leads to life! (Matt. 7:13, 14). But, thank God, we learned the great truth that we are in Christ and share His life. How then could we be on a road that *leads to* life? I learned, moreover, that the entrance into life was *wide,* not *cramped.* It was entered by *grace,* not by *striving* (Luke 13:24). The narrow way was not the evangel but the *law.* That leads to life for those who keep it, but, alas, of the few who find it, none observe it. The precept given for life is for death (Rom. 7:10).

The word 'strait'' is no longer understood, hence it is translated *cramped* in the CONCORDANT LITERAL NEW TESTAMENT. In its other forms it means *groan, distress.* We westerners do not know what a narrow road is. I lived on a narrow street. It was just wide enough so three automobiles could drive abreast. In the East a street is not narrow if a single automobile can squeeze through. It is wide, extra wide. It is narrow if pedes-

trians must go in single file. The word *cramped* means still more. It is so narrow that it makes one groan to squeeze through. That is the normal experience of one under the law of Moses. But the freedom we have in Christ is like the flight of a bird in the air. Not cramped, but spacious. Full of life, not leading to life. Not groaning, but singing!

The figure of the two ways was used by our Lord in proclaiming the evangel of the Kingdom, before His rejection by Israel, with the cross out of sight, long before Paul was given his evangel for the nations, which is in force today. Yet even in that economy the gospel was not cramped. In the tabernacle the entrance was very wide indeed. Our Lord's words were immediately preceded by the basic law of the Kingdom. "All, then, whatever you should be wanting that men should be doing to you, thus *you,* also, be doing to them, for this is the law and the prophets." This law is the cramped gate and narrow way. Who can fulfill it? A.E.K.

WALKING TOGETHER IN LOVE

Although it does not yet appear in our catalog, do not forget that we do have this valuable leaflet stressing the unity of the spirit as taught by Paul in Ephesians, available at one cent each. For those who wish to give it to their friends, we will supply 100 copies for fifty cents. E.O.K.

REQUEST FOR PRAYER

In a letter just received from Sister Thelma Heidal, she states that her husband, Bro. Abraham Heidal, has been in a nursing home for the past two months. Of course the work in Formosa will continue under the direction of his adopted son, David Wang, as before. But we presume that the Chinese Boat Mission work in Tacoma will no longer be possible. Bro. Heidal has served his Lord long and well. For many years he was a missionary on the Chinese mainland, and his mastery of the Chinese language was exceptional. Let us remember him in our prayers. E.O.K.

THE POWER OF GOD

PART THREE: THE MIGHT OF HIS STRENGTH

THE DELIVERANCE of Israel from Egypt was the release of God's people from outside oppression; the deliverance accomplished at Calvary was the liberating of all humanity from the oppression of sin within themselves. The third great deliverance brought to our notice by Paul is that of the Lord Jesus from the dead. This stupendous act completely vindicates God in all His doings, demonstrates His absolute supremacy over every force in the universe, and ensures the successful culmination of His purpose.

In Ephesians 1:20, Paul, after having spoken of the transcendent greatness of God's power for us who are believing, tells us that it is "in accord with the might of His strength, which is operative in the Christ, rousing Him from among the dead...." We pause here for a moment.

Rousing Christ from among the dead! After the crucifixion, Christ did not remain in the tomb forever. On the third day, He was roused from among the dead. Was this a special demonstration of God's power? If so, in what way? Jesus Himself had done that several times in the restoring of life to a dead person.

There is something more in the rousing of Christ from among the dead than there was in, say, the awaking of Lazarus. Lazarus died again, but we are informed that Christ dies no longer; He died to Sin once for all time (Rom. 6:9, 10). Furthermore, the rousing of Christ from the dead means the awakening of everyone else who

has ever passed into death, and not only the awakening, but the ultimate vivification. All, like Christ, must be placed ultimately beyond the power of death. "For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified" (1 Cor. 15:22).

The rousing of Christ from the dead leads to all the consequences mentioned in 1 Corinthians 15:20-28, verses which are so familiar to us, and which end with death itself being abolished, and God being All in all. The rousing of Christ gives God's purpose an impetus which is not expended until the whole is brought to its final consummation. The rousing of Christ means the deliverance of the whole human race from the bondage of the tomb. This is implied in the term, "Firstborn from among the dead" (Col. 1:18). If the term, "Firstborn of every creature" (Col. 1:15), covers all who have ever come into being, then the term, "Firstborn from among the dead," includes all who have ever passed into death. And if the powers that have brought forth the universe were placed in Christ at the beginning, then all the powers necessary to bring forth the dead were placed in Him when He became Firstborn from among the dead.

This is, indeed, a tremendous manifestation of God's strength, but we think there is still more to add to this matter. We remember that a guard of Roman soldiers was placed around the tomb of the Lord in order to prevent the body from being removed. But the guard quaked at the appearance of the messenger of the Lord. The men were powerless in the presence of Divine power.

We would suggest that the human guard, which Pilate provided, would be puny in the extreme, in comparison with the guard which Satan would set over that tomb. Knowing, as he would know, that God's whole purpose demanded the resurrection of Christ—that it would utterly fail if Christ were not raised—knowing, too, that Jesus had foretold His own resurrection within three days—can we imagine for a moment that Satan would not

assemble every force he could muster to prevent God's power from being exercised? Would the Adversary cease to be an Adversary at this point, and, having apparently succeeded in destroying God's Son, stand aside and tamely watch while God roused Him from among the dead? Experience and history both show that Satan opposes God at every point, and the forces of opposition concentrated around that tomb must have been almost overwhelming.

But God not only roused Jesus from among the dead, but exalted Him above *every* power that might raise itself in opposition. Here is displayed the *real* might of God's strength, in that He rouses Christ from among the dead, and seats Him "at His right hand among the celestials, up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, but also in that which is impending: and subjects all under His feet, and gives Him, as *Head over all,* to the ecclesia which is His body, the complement of the One Who is completing the all in all" (Eph. 1:20-23).

Or, as it is written in Philippians, "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, celestial and terrestrial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God the Father" (Phil. 2:9-11).

Or, as it is written in Colossians, "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" (Col. 1:18-20).

In the light of the later revelation of the prison

letters of Paul, the passage in First Corinthians 15:20-28 takes on a new grandeur. For it shows us that the impetus given to God's purpose by the rousing of Christ from among the dead does not expend itself until all others are vivified in Him; until all sovereignty and authority and power are brought to naught; until all enemies are placed under Christ's feet; until the last enemy, death itself, is abolished; until all in the universe is made subject to God's Son; until the Son Himself has handed over all sovereign power to the Father, and God has become All in all. What an impetus! The rousing of Christ from among the dead sets in motion a chain of happenings which carry on and on and do not stop, until God's purpose is fully consummated.

What a demonstration of power! The might of God's strength, which operated in Christ, rousing Him from among the dead, was sufficient to exalt Him to the highest pinnacle in the universe, thus ensuring that all His enemies would be made subject to Him—that every opposing power would be made subordinate to Him—and that God's purpose would be fulfilled in Him in all its grandeur.

The evangel of the glory of Christ! May it irradiate our hearts that they may, indeed, be illuminated with the knowledge of the glory of God in the face of His Son.

We cannot leave this subject without noting that *the same might of God's strength,* which is operating in the Christ, rousing Him from among the dead, *may even now be exercised on our behalf,* for Paul prays (and so should we) that God might be giving us a spirit of wisdom and revelation in the realization of Him, the eyes of our hearts having been enlightened, for us to perceive "what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment among the saints, and what the *transcendent greatness of His power for us* who are *believing,* in accord with the might of His strength..." (Eph. 1:17-19).

Again, in Romans 8:11, the apostle writes, "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."

God's Spirit *operated in* Christ when it roused Him from among the dead, and raised Him to the highest pinnacle in the universe. So tremendous was the power! It was the MIGHT OF GOD'S STRENGTH. And what is the nature of the power that is now operating in us? It is *in accord* with that same MIGHT OF GOD'S STRENGTH. Let us conclude our study of THE POWER OF GOD with Paul's estimation of that power as it operates in the members of the ecclesia today (Eph. 3:20, 21), and let us never cease praying accordingly (Col. 1:9-11).

"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!" J.H.E.

USED POSTAGE STAMP PROGRAM DROPPED

Due to the relatively small amount which has been realized for the missionaries, and the time it requires for us to check over and prepare the stamps for our customers, we have decided with some reluctance, to discontinue collecting and selling used postage stamps. We do want, however, to take this opportunity to thank our many friends who have assisted in this endeavor in years gone by. It did enable us to dispose of an accumulation of stamps which we had on hand, but we feel that it has now served its purpose. E.O.K.

TARDY OF HEART TO BE BELIEVING ALL

This is a sixteen page, attractively covered pamphlet which should prove very helpful in introducing the truth of universal reconciliation to your friends. It begins by asking the question, "What is Truth?", and goes on to ask the reader whether or not he is believing the truth found in the Scriptures which teach that God will be All in all. E.O.K.

THERE IS A GOD, WHO SATISFIES

There is a God, Who satisfies:
On Him the trusting soul relies,
For of His bounty He supplies
Its daily needs.

Why should we ever feel depressed,
Despondent, overwhelmed, distressed,
When He, Who worketh all for best,
So surely leads?

In all the strain and stress of life,
In days of bitterness and strife,
When lies and calumny are rife,
Our God is near.

Will He accuse, Who justified?
Who will condemn? Will Christ, Who died?
If God is ever on our side,
Whom need we fear?

For what, indeed, can separate
God's children from His love so great?
Can death or life or human hate,
Or fire or sword?

Can fleshly ills or Satan's guile
Remove us from our Father's smile,
Or tear us from His love awhile
In Christ, our Lord?

Nay, this great truth we surely know—
Our God will never let us go,
Since once He gave His Son to show
His love for man.

Then let us praise Him and adore,
For conquerors are we, and more,
Through Him, Who loved us long before
The world began.

J.H.E.

GOD'S LOVE CHANGES LIVES

> "All of us alike are God's instruments. By no setting of our hearts on wickedness or doing evil with both our hands can we prevent God from using us. Our folly will serve Him, when our wisdom fails; our wrath praise Him, though our wills rebel. Yet, as God's instruments without intention and in our own despite, we generally serve God's ends only as we defeat our own. To be God's agent is quite another matter. This we are only as we learn God's will, respond to His call, work faithfully together with Him, and find our highest ends in fulfilling His."
>
> —JOHN OMAN

DID you know that God is willing to go both to heaven and to the so-called hell because He loves you? He is not willing to lose you, nor will He let you find a hiding place which *He* cannot find. You cannot escape from His Spirit, you cannot flee from His presence. You cannot ascend to a height where God is not, you cannot dig to a depth where God is not. Even if you take the wings of the morning and dwell in the uttermost parts of the sea, God is there. If you hide in your false darkness, He Who is light will drive away the darkness in which you seek to hide. If you seek to shelter yourself under your false light in the night, He for Whom no darkness is too dark, will make the night light up as the day. Are not light and darkness both alike before God's eyes? (Psalm 139:7-12*)

---

* Note: It is important that the Scripture references be read, in conjunction with your reading of this article.

Today God pursues to plead, not to punish. In Him you find wrath averted, offenses forgiven, sins forgotten, shelter provided, and Love personified. "God is Love" may sound trite, but it is true. He doesn't admire all you do, but He does love you. This fact carries power of prodigious proportions, as we shall see (1 John 4:8).

God stands willing and able to fashion you into the likeness of the Man Christ Jesus Who loves you. This is an offer with no strings attached. This is an offer with no prior commitments exacted. This is an offer with no cancellations mortgaging the future. This is an offer with no penalties for failures incurred while trying. Growth in grace is a slow process, and often a painful one. Creative conflict is part and parcel of this conformation to Christ Jesus our Lord (Romans 8:29).

Thus the future is secure. Oh, to be sure, it will be different. You can count on that, for this future will be a partnership with your Lord. You need never again feel estranged. You need never again feel alienated. You need never again walk alone in this world. God, Who is the un-lying God, the un-false One, guarantees it. He is never false, even though you should prove faithless. He never lets you down, even though you renounce Him (2 Timothy 2:12; Titus 1:2).

God promises to finish what He began in you, for He has the wisdom to plan and He has the power to perform. God's limitless resources are devoted to saving and using your personality with its dispositions, not splitting it.

The only way Christ could publicly portray God's love for you was to be delivered for your offenses and raised for your justification. Now these may be merely words to you, yet they are much more than just semantics and symbols. They are truth with a dynamic. To those enslaved to all from which they long to be emancipated, God's declaration delivers. This is God's emancipation proclamation to all who are slaves of self and sin and society (Romans 4:25; Galatians 3:1).

God speaks to the world in the language of facts. What has He done that makes His declaration good news to you? God's love is good news, God's grace is good news, and His grace and love are His power for salvation to all those who go on believing. The *evangel* is God's power for salvation (Romans 1:16, 17).

You see, you are two Adams: one actual and the other potential. In the first Adam you are a slave to sin: this is actual and a fact that is true altogether apart from your disbelieving. In the last Adam you are free to become righteous: this is potential and a fact that becomes true when you believe (Romans 5:12-21).

In the first Adam you are constituted a sinner and stand condemned: this is actual and is true altogether apart from your disbelieving. In the last Adam you are uncondemned: this is potential and becomes true when you believe (1 Corinthians 15:45).

In the first Adam you are dead; in the last Adam you are alive. In the first Adam you are decreated; in the last Adam you are recreated. In the first Adam you are a sinner; in the last Adam you are a saint. In the first Adam you are estranged; in the last Adam you are reconciled. In the first Adam you are an enemy; in the last Adam you are a friend. In the first Adam you are weak; in the last Adam you are strong. In the first Adam you are far off; in the last Adam you are made near (Ephesians 1:1; 4:17-19).

Does all this sound like double-talk to you? Does it sound like a paradox? Does this offend you, does this scandalize you, does this provoke you, does this seem to insult your intelligence and make wisdom stupidity? Does this seem to present power as weakness? Does this demolish your world of values and rearrange your list of priorities? If it does, this is understandable, but the fact remains that God has done something for you that can mean your freedom from sin, that can mean your load of sin is banished, that can set forces in motion

which are capable of making you over entirely—emotionally, mentally, psychologically, and spiritually. This cure is so radical that there is no New Testament Greek word which now can be properly translated "guilt." Guilt is gone by the grace of God.

Paul does not say that you cannot understand the things of God. But Paul does say that man does not approve of what he hears since it is foolishness and a stumbling block to him (1 Corinthians 1:18-25). Man loves darkness rather than light. Man rejects truth rather than lies. Man does not want to be wrong so he protects himself by refusing what is false. But there is another way to be wrong—by rejecting what is true (John 3:17-21).

Man does not want to see and hear and know because he can then be held accountable for acting in accord with what he sees and hears and knows. In this manner man attempts to make a bulwark of his ignorance and a virtue out of his refusal to know. Yet candor compels him to confess that he can be held responsible for refusing to see, for refusing to hear, for refusing to respond to God's overtures of peace (2 Corinthians 10:4, 5).

All we are asked to do, is to herald God's good news—to announce it as the Fact that it is. To this Fact *you* have an account-ability and a response-ability. No appeal to hereditary defects avails, no pleas that you are crippled by being deprived of a cultural milieu in which you would otherwise be good avails. No, it is man who is at fault, not heredity and environment, though these do play their parts. But they are not man's scapegoats, and this to man is a tragedy. Isn't it a fact on which to ponder that the word "tragedy" is to be traced to the Greek *tragos*, which means *goat*? Man feels that he is made to be the goat in a tragedy not of his own making. Everything else and everyone else is the fault, but not the man whose image is reflected in his mirror.

But bad news about you is not good news about God. Let us look at God's message: Christ died for all, consequently all died. And He died for all and was raised for the very same all so that He could use this Fact as a lever to move you into wanting to live for the sake of the One Who could love you this much (2 Corinthians 5:14).

God's love is the lever which motivates you to change the aim of your life from serving yourself to serving your Saviour. His love is the lever which will change your center from ec-centric to Christo-centric, from out-of-center to right-on-center. His love is a lever to completely change your pattern of behavior because the former authoritarian pressure from the outside is being displaced by the new expulsive power from the inside. His love is a lever to change the quality of your disposition from soulish to spiritual, from law to love, from flesh to spirit, from I-got-to to I-want-to.

If you have now believed God, do you *feel* different? If your answer is "No," the fact still remains that He has accepted you. If you have now believed God, do you feel afraid to face the future lest you fail again? If your answer is "Yes," the fact still remains that He empowers you. It is not *your* No and Yes that counts; but rather it is *God's* Yes, for all His promises have received their Divine Yes in Christ. His great and precious promises are for the purpose of making you a partaker of His Divine nature (2 Corinthians 1:20; 2 Peter 1:4).

You begin by believing God. You continue your faith by believing God, and you will get new life for yourself out of your faith in His faithfulness. Faithful is He Who is calling you, Who will be doing it also (1 Thessalonians 5:24).

He accepts you as *you* are—weak, irreverent, a rebel, a sinner, and an enemy (Romans 5:6-10).

Accept Him for what *He* is—your re-Creator, your

Peace, your Forgiver, your Deliverer, your Enabler, your Wisdom, your Righteousness, your All.

God is all these actually. He stands ready to be all these to you potentially. Unbelief alone keeps you from experiencing all these blessings. Believing Him makes them to be yours actually.

God will take *you at your word* when you take *Him at His word.* Accept the fact that you are acceptable to God and will be accepted by God.

God loves you. What more can He say to you than what He has already said? F.N.P.

Active Expectation

RETAINING THE IDEAL

> "Quench not the spirit. Scorn not prophecies. Yet be testing all, retaining the ideal"
> (1 Thess. 5:19-21).

THE SPIRIT in this context is God's Spirit of assurance, quietude and peace which must accompany His good news of expectation (1 Thess. 1:5; 4:11; 5:23). The prophecies are those words from God which operate in the believer (2:13), especially those concerned with expectation. And these are ideal.

We will find it helpful to consider these three admonitions together in order that each might be properly understood. For there are spirits which need to be quenched and prophecies which ought to be scorned because they will not meet the test. Yet God's Spirit within His declarations must never be quenched. Hence

the prophetic Scriptures (Rom. 16:26) which contain those declarations must be retained and utilized by the saints.

Soon after Paul wrote this letter, some person or persons came to the Thessalonians with a spirit of alarm, saying that the day of the Lord was present (2 Thess. 2:2, 3). This deceiving spirit could easily have been quenched by the joyous and consoling facts of 1 Thessalonians 4:13-18, but the Thessalonians were young in the faith and easily deluded. It seems also that, in order to support their claim, the deceiving teachers used a forged epistle as though it were from Paul (2 Thess. 2:2), but again the Thessalonians failed to test what they heard by the Word of God. They should have scorned the false prophecy and quenched the lying spirit by comparing it with the truth. Then they would not have become shaken in mind (2:2) nor disorderly (3:11) but would have stood firm in the traditions given them by Paul, the ideal teachings of expectation (2:15).

All teachings and all spirits must be tested by the Word of God. This is a warning which applies no less today than when Paul wrote these instructions. In our own day the truths of expectation are still under attack, and the spirit of expectation, the calm and sober waiting which Paul pleaded for, is despised. Men will tell us that we must prepare for the day of indignation. Yet we read that "God did not appoint us to indignation" (1 Thess. 5:8), and this true prophecy consoles and edifies us (5:11). Many times we allow ourselves to become disturbed by the agitating spirit of fear which, in these last days, surrounds us in the world; alarm over present conditions, revolutionary movements, riots and lawlessness, and we too are tempted to become engaged in efforts to oppose and retard these evils. Yet Paul told us clearly that we are "to be engaged in our own affairs" (4:11), and be "working with quietness" (2 Thess. 3:12). May we not find ourselves scorning such prophecies

as spineless and impractical. Let us remember that they are the words of God, hence they are filled with spiritual power. Yes, the spirit of joyful assurance and quiet respectability is, actually, a much needed spirit in days like these.

We are told to hold fast to the ideal teachings of Paul's epistles (1 Tim. 4:6). God has concentrated enormous supplies of spiritual energy in the evangel of our expectation. It will not only settle our minds, but will help us to walk respectably before "those outside" (1 Thess. 4:12) in such a powerful way that God cannot but be glorified. May we never quench this spirit, but rather let us ignite it and fuel it with the truths of our expectation. It is a spirit of happiness, of peace and patience, and of steadfast watchfulness. The gift of prophecy has ceased (1 Cor. 13:8), but the prophecies in the Thessalonian epistles remain. They are not to be scorned but rather to be treasured. Above all, let us use them day by day to meet the attacks of the Adversary. Shall we not follow Paul's admonition to put on the cuirass of faith and love and *the helmet of expectation* (1 Thess. 5:8)? If anything we hear or see does not accord with this ideal expectation which Paul presented—if it does not meet the test of God's Word, it must be discarded. Yet if it does accord with the truth, it may help us in "retaining the ideal."

What is this ideal which we must retain? It is what Paul taught "by the word of the Lord" (4:15) with a spirit of joy and peace not to be quenched and a prophecy of consolation and assurance not to be scorned. Therefore we ought to take these words into account and hold fast to them until "the presence of our Lord Jesus with all His saints" (3:13). D.H.

(To be continued)

A SONG OF PRAISE

(Compiled from the hymns of Sister K. L. Rose, of Blackheath, Birmingham, England, who passed away in February, 1967, leaving a legacy of song for the use of all who wish to offer praise to God and the Lord Jesus Christ.)

LET US UNITE our songs in praise, to Him Who hath the power to raise our hearts to heights above, to seat us with His own dear Son—in Him we count as being one, all through His gracious love.

Almighty God supreme, to Thee we bow the knee; to Thee, O Lord, Who wast and art, and evermore shall be. O, may our praise ascend, acceptable to Thee through Christ our Lord, Thy blessed Son, Who died on Calvary.

O Great Eternal God, Whose wisdom, might and love have raised and seated us with Him, our glorious Head above; with Thine own Spirit, Lord, our hearts with grace illume, that rich in knowledge we may grow of Him and Thee in love.

Father of mercies Thou, Who doeth all things well, make these our hearts a fit abode, wherein Thou mayest dwell. Increase our love and faith, Thy praises to forthtell, the mighty things which Thou hast wrought through Him Who doth excel.

Now unto Thee, our God, Who able art to give in rich abundance greater far that we can e'er conceive be glory, might and power, and majesty divine; from age to age, and evermore, all glory, Lord, be Thine.

Praise, laud and magnify the name of Him Who called us in His love; praise to His blessed Son Who came—came to redeem us from above.

Lord, Thou didst love us with a love, pure, unalloyed, divine; Thou cam'st from heaven, Thy throne above, to save and make us Thine. O, who can tell the height, the breadth of love so wide, so great? Its length how measure? depth how prove? It doth our hearts elate.

O, boundless love and mercy, rich grace so full and free, compassion so amazing, of Him Who died for me! It fills my heart with longing to serve and love Him more, to tell of all His goodness, to worship and adore.

There is a name, all other names excelling; it sounds like sweetest music in the ear—the name of Jesus, love and life indwelling; no other name in earth or heaven so dear.

Tell me of Jesus, the Lord and His love; tell how He left all the glory above; tell how He came poor lost sinners to save, tell how He's victor o'er death and the grave.

No other way would do than that which Jesus trod; no other One could bring us nigh unto our God. No other One could save a world of sinners lost; no other One could buy at such tremendous cost. But He, God's only Son, His Father's dear delight, has paid the price alone, and made us sons of light.

Precious Saviour! Thou didst suffer, suffer much for me: Rent with pain and bitter anguish on the tree. Blessed Saviour! Thou hast saved me, saved me for Thine own; Thou, Who now art in the glory on the throne. Glorious Saviour! Words can never, never tell the love of the Father, Who didst give Thee from above.

O Saviour, Who didst undergo so much to set us free, to Thee we yield our love, our hearts; Thy life Thou gav'st, to us imparts a life to live for Thee.

How could the mortal mind portray the beauty of the Christ divine? How could the human thought convey the mystic union—how define? 'Tis far and far beyond the scope of human knowledge, human will, the glorious climax of the hope which God has purposed to fulfil. Fulfil in Christ His rich bequest hid in Himself in ages past; now to the saints made manifest; fulfil in Him, the "First and Last."

Now blest in heavenly places in Christ at God's right hand, and filled with all His fulness, complete in Him to stand, sing to the praise and glory of Him, Who thus hath shown such gracious love and mercy to call us for His own.

Hidden with Christ in God, far, far above all strife, transformed and glorified are we in Christ, Who is our life. When our blest Lord's revealed, with Him we shall appear. Then to the world shall be made known those whom He held most dear.

My heavenly Father looks on me as being found in Him, His meek and lowly, ever precious Son. He sees not all my faults and my shortcomings, but sees me perfect in His perfect One. He looks not on my many fears and doubtings, but looks on Jesus' perfect trust and faith. He marks not all my many faults and failings, but counts that I have trod the perfect path. He sees me in His Son, His own Beloved, Who always was His Father's dear delight. Then looking on perfection and completeness, He tells me I am precious in His sight.

Love of my Saviour, love all divine, love all transcendent, this love is mine. No one can measure, no one define such wondrous treasure; this, this is mine.

Just for today, dear Lord; 'tis all I ask—Thy grace sufficient for the coming task, that all I do and say may ever bring praise to Thy glorious Name, my heavenly King. Just for today; I do not ask for more; 'tis all I need, life's way to guide me o'er.

Just for today, dear Lord; one step I take. It is enough for me in faith to make. So guide me, Saviour, all the way to Thee, in all befalling me Thy hand to see. Just for today, O give the strength I need to walk, dear Master, just where Thou shalt lead.

There is an eye that ever watches o'er us, an eye that never tires or seeks repose; there is an ear that to our faintest whisper responds in love, and peace and grace bestows.

Not mine, my blessed Lord, not mine to know the why and wherefore of each trial below; not mine to reason why the grief and pain, but mine to say, "Blest be Thy holy Name."

Not mine, dear Lord, not mine to make complaint, though oft I'm weary and my heart is faint. O be to me my joy, my peace, my all, and draw me closer to Thee, lest I fall.

'Tis mine, my blessed Lord, 'tis mine to know Thee, only Thee, and in Thy likeness grow; that in the glory, when Thou art revealed, I shall be with Thee, I whom God hath sealed.

Lord, be Thou near, the evening shadows fall around my path, be Thou my stay, my all. Amid life's maze, O guide my helpless feet till in the glory, Lord, Thyself I meet.

Keep for Thyself, O blessed Lord divine, my heart, my life, my love, my all, 'tis Thine; dwell Thou within; so shall I feel the power which saves and keeps me every day and hour.

Till I, at length, when the last hour has sped, awake with likeness to my living Head; in the bright glory evermore to be with Him I love, throughout eternity.

K.L.R.

BE STRONG AND OF GOOD COURAGE!

"And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee..."

(1 Chron. 28:20)

Our blessed Father comes to us, even as David, so long ago, came to his son Solomon, to encourage and strengthen us with these words, entreating us to "Be strong and of good courage." He reminds us that He is with us and will not fail us nor forsake us. And, as the real meaning of these words dawns upon our dull minds, as they find their place in our hearts, the fear does flee and our dismay does disappear.

Solomon had been assigned a "great" work. And, since he was yet "young and tender" (29:1), he might easily have become overwhelmed at the prospect which God had placed before him. He was to build the temple of God! So David, who had long since learned of God's faithfulness to those who wish to do His will, assures Solomon that God will not leave him to face the future alone, but that He will, indeed, be "with him."

Has God come to you with a task which seems too "great"? Have you pleaded that you are yet "young and tender," not equipped for the assignment, without talent or time to do it? If so, blessed are you, for you are in a perfect position to learn the truth of our text. Do you not hear God telling you: "Be strong and of good courage, and do it"? "But...", you begin, yet He goes right on; "Fear not, nor be dismayed—*for I will be with thee.*"

We need to learn this lesson well: Along with every task, God supplies the power, the wisdom and the love to carry it out. He does not assign and then forsake! But He does place us in a position where we will be absolutely overwhelmed, burdened by despair, if we do not rely wholly on Him throughout each day. In this way He teaches us to say, with Paul, "not that we are competent of ourselves, to reckon anything as of ourselves,

but our competency is of God." (2 Cor. 3:5). Can we trust God when our own resources do not measure up to what the task demands? Can we be calm and unruffled when, apart from God, we would fear and be dismayed? Yes, by God's grace, we can.

So, when the test comes, let us not shrink back like Moses did, saying, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" That may sound humble enough but it is really a display of downright unbelief. For what was God's answer? "Certainly *I* will be with thee..." (Exodus 3:11, 12). God was not sending Moses in the power of Moses! Neither does He send us to fend for ourselves. Often we may sound much like Moses as he pleads with God, "O my Lord, I am not eloquent...but am slow of speech, and of a slow tongue." Yes, that may be true, but—"Who hath made man's mouth? or Who maketh the dumb or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exodus 4:10-12).

May we never attempt to protect God from placing us in a predicament which is too much for Him, no matter how humble we sound in the process!

What is it you fear just now? Is it a task you feel you cannot do? Or is it present circumstances; a trial, some test, a time of trouble? Is it illness? Is it the burden of old age? Is it loneliness or loss? Whatever it is, you are not to fear; you are to be courageous, to take a "deep breath spiritually" and gird your shaking loins with God's truth—"I will be with thee; I will not fail thee, nor forsake thee." It is written: "If God is for us, who is against us" (Rom. 8:31). We need to stop and think. Do we not sorrow our heavenly Father when we fret and fume, murmur and reason? We must not look lightly on such unbelief, nor allow it to mar the perfect peace which is ours as God's favored ones. Let us remind ourselves that all our fears, every worry and doubt, constitutes conclusive evidence that we do not yet trust God. Such grumbling strikes at the very center of His throne; it questions His power, refuses His providence, and, worst of all, wounds His loving heart. What we need is a fresh look at the words of our text, with eyes tightly closed to all that seems against us: "Be strong and of good courage; fear not, nor be dismayed: for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee."

O Lord, help us to trust Thee more—For Thou art faithful!

UNSEARCHABLE RICHES FOR SEPTEMBER, 1969
BEING THE FIFTH NUMBER OF VOLUME SIXTY

EDITORIAL

OUR HEARTS WELL UP in praise and thanksgiving to our loving Lord, for His gracious care during our trip east. No trouble was encountered, the weather was favorable, and we found the trip beneficial in every way.

We were encouraged by the interest displayed on the part of the booksellers who stopped by our booth at the Christian Booksellers Association Convention in Cincinnati. The Concordant Greek Text, in particular, seemed to appeal strongly to many of them. Again this year, a spirit of unity, in spite of varying beliefs which were undoubtedly present, was very much in evidence. We are so glad that our Lord Jesus Christ and His work are stressed here, and this is surely the reason why there is so much harmony when these believers of various persuasions get together. A goodly number of copies of the CLNT and Greek Text were ordered by various booksellers during the convention.

After the convention, we enjoyed a short stay at the R. B. Killen home in Centerville, Ohio, where a group of friends from that locality met together for fellowship on Sunday. Then we went on to Baldwin, Michigan, with stops en route to visit with friends and relatives.

Of course the objective in Baldwin was to attend the Fellowship hosted by the group there, to whom we want to extend warm thanks for their loving hospitality. This was the first time Alberta and I have been able to get to the Baldwin Fellowship, and it was indeed a joy to become personally acquainted with so many friends who had been, up to that time, only names on paper. To note that these brethren are walking together in love, was surely refreshing.

After leaving Baldwin, we called on other friends and relatives, and made an overnight stop at Stonecroft, near Kansas City. This is the headquarters of the Christian Business and Professional Women's Clubs, a group in which my wife and daughter are local officers. They present Christ by means of a number of different avenues, among which are rural missions (opening churches which have been closed, etc.). We were accorded a red carpet welcome, as well as an opportunity to tell about the Concordant Version at morning devotions.

On our arrival home, we learned that our son David and his wife Nancy had presented us with a new grandson, Paul Daniel, on August 21st.

Work now in progress includes a complete revised index of all back issues of this magazine, which we hope to publish one day, and of course the revised Keyword Concordance. Every effort will be made to get this out as early as possible, yet it turned out to be a more demanding and time-consuming task than we had at first anticipated. Hence we request the indulgence of all those who have already placed their order for a copy.

Putting forth truth is never an easy task. Paul did not find it so. Opposition is sure to be much in evidence. Tradition dies hard. Any minister who takes a bold stand for the truth of universal reconciliation is almost sure to be ostracized. Hence there are those who, though convinced in their own hearts, are reluctant to make it known. I know of one who, after he had retired from the pulpit, stated that it was so good to be able to talk freely at last.

How thankful we should be that we have been privileged to see this God-glorifying truth. To know that such passages as 1 Corinthians 15:22 and Colossians 1:20 and 1 Timothy 4:9 mean just what they say. Let us praise Him every day, every hour, every moment, for His all-encompassing love for *all* mankind. E.O.K.

AMONG THE CELESTIALS

"Who blesses us with every spiritual blessing among the celestials, in Christ" (Eph. 1:3).

THE Word of God opens with a significant division of the universe into two distinct spheres—the heavens and the earth. Apart from a special purpose in this distinction and a desire to emphasize the celestial sphere, the natural introduction would have embraced all in one term and we would have read of the creation of the universe as a whole. As the account of creation proceeds, we soon see that it is practically confined to the earth. The sun, moon and stars are mentioned, but only as they are related to the main theme of the passage.

Throughout subsequent revelation, apart from occasional glimpses, such as the celestial session at the commencement of the book of Job, the Scriptures to the Circumcision are concerned with the earth. Only as celestial beings visit, or Satan and his hosts invade, the lower sphere, are we apprized of their existence. Prophets and apostles are all concerned with the restoration of the earth and anticipate a place in the millennial kingdom and the new creation. None of them hint at a celestial destiny; they know nothing of "going to heaven." David did not and will not ascend above, but will have his allotment in the land (Acts 2:34).

The blessings promised to the earth are, to a large degree, physical and soulish. The climate will be made comfortable and salubrious, the soil will be fertile, so

that the vine, the fig, and the olive will flourish and food will be plentiful. Disease will be banished and death almost unknown. The land will be allotted to the saints of the Circumcision and Israel will rule the nations for God and bring them to God. They will be a Kingdom of priests. No blessing will come to the nations direct. All will flow through redeemed Israel.

Inasmuch as the rendering "among the celestials" is different from that usually given, it behooves us to examine the evidence on which it is based. The Authorized Version has "heavenly *places,*" which Newberry changes to "heavenlies" in the margin. There is nothing to indicate that *places* are intended. The gender is usually given as neuter, but both the article and the adjective have this form in the masculine as well. It may refer to celestial people as readily as to celestial places, so far as the grammar of the Greek is concerned.

In Greek a single connective, *en,* does duty for *in* and *among.* As a rule it should be rendered *in* with the singular and *among* with the plural. The Authorized Version recognizes this by rendering it *among* quite frequently in such phrases "among the people" (Matt. 4:23, etc.), and "among the soldiers" (Acts 12:18), for the essential meaning of *in* and *among* is the same. The difference is entirely a matter of usage.

I suppose that all translators are agreed that *ouranios,* the adjective of *ouranos, heaven,* is correctly rendered *heavenly.* Four times it is applied to God as the heavenly Father (Matt. 6:14, 26, 32; 15:13), once to the heavenly host at the birth of our Lord (Luke 2:13), and once to the apparition on the road to Damascus (Acts 26:19). This evidence is sufficient to prove that "heavenly" or even "heavenly places" is inadequate in our text, for there the word has the prefix *ep-* (ON-) before it. What can be meant by the ON-heavenlies?

In three contexts ON-heavenly is set in contrast to ON-earthly (John 3:12; 1 Cor. 15:40; Phil. 2:10). It

is evident that, in every case, that which is ON-earthly is actually *on* the earth, so that the prefix may be taken literally, and means *terrestrial,* as it is rendered in the fifteenth of first Corinthians. So, likewise, ON-heavenly may be taken quite literally, as that which is *on* the heavenly bodies. There is no English word with this precise thought, so the best we can do is to use *celestial* in this sense. In the singular it is little more than an alternative for *heavenly,* but in its plural form it comes very close to the meaning and usage of the Greek.

Our blessings, then, are indeed in heavenly *places,* but far more than that, they are among celestial *beings,* that is, those who are *on* the heavenly bodies as we are on the earth. This is most suggestive, for the highest blessing does not consist in being in a *place,* however glorious it may be, but rather in a position of beneficence toward others. Our blessings among the celestials will correspond with the exalted opening strain of this epistle. We will be blessed because we will bless. We do not look for langorous luxury or magnificent "mansions," but to be the means of making others happy.

If, then, our blessings do not consist in a selfish enjoyment of our riches in Christ, but in dispensing our wealth to others among the celestials, we are confronted with a consideration of the problem which science still seeks to solve, that is, the habitability of the planets of the solar system, or, indeed, of any of the stellar systems which are scattered over the heavens. Science is limited to the sphere of human sensation. It seeks physical evidence of the existence of beings in the heavens.

Reverent students of the Scriptures are quick to question the teachings of science, especially when its tenets seem to conflict with the Bible. So many of the theories of science, such as evolution, chaos, the geological ages, uniformitarianism (which rejects the great cataclysmic crises of the disruption and the deluge, which have disturbed the earth's crust), clash with God's

Word, that it should lead us to be careful in accepting anything not in close accord with what is written in the Scriptures of truth.

But not all science is theory. Not all is false. Not all is contrary to God's revelation. The practical benefits derived from it during the past century give evidence that man is actually becoming acquainted with the physical universe. Indeed, more progress has been made in the realm of nature than in the investigation of Scripture. Let us not reject anything simply because it is called science. Above all, let us make sure what the Scriptures actually teach before proclaiming their conflict with the knowledge of nature.

Many different cosmological theories have been presented to me for confirmation from the Scriptures, and I have examined the evidence presented with much care. I can only state my present conviction that God "hangeth the earth upon nothing" (Job 26:7). This is the only explanation which needs no further elucidation. It is more scientific than anything science has to offer. It corresponds with every test which our senses can apply. It is the only cosmology which seems to harmonize with the celestial destiny set before us. Heaven is not a small enclosure, shut off from all else. It includes the whole universe, apart from the earth.

It is not in the least likely that mankind, *as at present constituted,* could live anywhere else in the universe. But God is not limited in His creation to the making of men. Even on earth we have a vast variety of forms of animal life very different from man, though they also are flesh. Birds can fly in the air and fishes can live in the depths of the sea. Why cannot God create for each sphere a creature suited to its environment? We have His definite statement that there are bodies celestial as well as terrestrial, and that these are *different* (1 Cor. 15:40, 41).

Judging from the few celestial beings who have come

to visit us, the difference between a celestial and a terrestrial body consists largely in the lack of the very limitations which confine us to the earth. How can a messenger or angel, such as Gabriel, fly across the void of interstellar space without being able to overcome the force of gravitation? The larger planets or still larger stars could easily be peopled by creatures not in the least hampered by weight which would glue us to their surface.

The same is true of temperature. Few human beings could long endure exposure to the chill of an Arctic or Antarctic winter. But we are told that there is nothing else so severe as the cold of interstellar space. How could these celestial visitors withstand this, to us, unendurable frigidity? They have celestial bodies, which are like the stars, to which they are often compared. They are independent reservoirs of light and heat and power. We are absolutely dependent on the sun for life and all its factors. They are diminutive suns themselves, and do not need its ministrations.

Again, how could a human being survive the absence of all those elements which sustain his bodily frame, such as air, water and food? At present we could not. But it is not at all impossible that celestial bodies could dispense with these essentials. They are only a form of that power or energy which comes to us from the sun. So the ultimate source of physical life and activity is not the earth, but the sun, whose rays pervade the whole solar system. Even if a celestial body is dependent on the sun as ours is, it is not difficult to imagine that power could be absorbed directly, instead of through the ingestion of physical substance as at present.

Among the interesting physical experiments of the cofounder of this magazine, V. Gelesnoff, was one by means of which he managed to extract electrical energy directly from sunlight. It was, in effect, an electric battery, consisting of certain chemicals, which could be charged by

merely exposing it to sunshine. Such solar cells are now in use on the Tel Aviv-Jerusalem highway. They are absorbing solar energy by day and powering a flashing amber traffic light by night. This illustrates the point before us. There exist, in all parts of the solar system, and probably in all the universe, sufficient stores of power for the use of any body equipped to utilize it.

But it is by no means proven that the power of celestial bodies is dependent on the sun or stars. If something similar to atomic energy could be made available it would supply all the power needed to transform us all into celestial beings capable of overcoming all the forces of gravitation and able to endure any extreme of temperature and sustain life without the air or the products of the soil. The power is already provided. All that is needed is a body so changed that it can utilize it.

The greatest and grandest exhibition of the powers of a celestial body is seen in the ascension of Christ. More than that, it shows how a human body, once weary with a few hours' walk (John 4:6), once hungry for a few figs (Matt. 21:18), once too weak to carry the cross to Golgotha (Luke 23:26), can be gloriously changed so as to rise without effort from the earth to vanish in the sky, and, to all appearances, leave behind it every opportunity of nourishment or repose. Cannot such a body be at home in any part of God's universe?

We may conclude then, that both nature and revelation demand the presence of celestial creatures and that these are to be found on the heavenly bodies which gleam above us in the vault of heaven. Furthermore, though now we are tied to earth, weak, inglorious vassals of the ground, wearing the image of the soilish, we shall wear the image of the celestial, and, with bodies changed, we shall rise to meet our Lord in the air, and henceforth be released from the thralldom of earth to wend our way at will among the starry hosts.

Once we realize that the universe is not a barren waste, created only to afford material for human speculation, but was formed to be inhabited by creatures made by God for His own glory, there is much we would like to know about them. Are there many or few? What are they like? Why are we not given a complete account of them in the Scriptures? These and many other questions press for answers.

It is evident that very little, indeed, is said concerning the celestials in the Scriptures. There are several good reasons which suggest themselves. First, there is our innate inability to understand what is not human. The language of mankind is not a fit vehicle for celestial things. Our Lord gave voice to this in His interview with Nicodemus. "If I told you of the terrestrial and you are not believing, how shall you be believing if I should be telling you of the celestial" (John 3:12)? This is often exemplified by those who seek to define the earth's relation to the heavens by earthborn phraseology. They do not realize its inadequacy.

It is not God's plan at present that we should know much of the affairs of the celestials, but rather that they should learn the lessons of His dealings with us. The earth is the stage on which the tragedy of the eons is enacted. No other place can claim a Golgotha. No other sphere has sunk so low in sin or has received such rich grants of grace. The apostle claims that he is a gazingstock, not only to men, but to messengers (1 Cor. 4:9). Peter tells us that they are yearning to peer into the salvation of the Circumcision (1 Pet. 1:12). Paul makes it evident that the sovereignties and authorities among the celestials are even now aware of the grace which is ours in Christ Jesus (Eph. 3:10).

The fact that most of the celestial beings who have visited the earth are called *messengers* has led to the idea that all of the celestial host are "angels." They are only the couriers between the earth and the heavens.

Those who were gazing at Paul certainly brought him no message, so we may rest assured that their message was about Paul, and was delivered to those who sent them. It seems as though the heavenly hosts took a livelier interest in Paul and his experiences than did his fellow men on earth.

The significance of human events is better known in the heavens than on the earth. Until the heavenly host apprized the shepherds, men paid no heed to the birth of the Saviour. Such prophecies as are found in Daniel were mostly communicated through the medium of messengers. The "messenger of Jehovah" was the regular channel through which He sent word to His people.

In the Hebrew Scriptures we may learn quite a little concerning messengers or "angels," and their superhuman powers. Often they appear in the form of men and do nothing out of the ordinary. At other times they are invisible, or manifest themselves in miraculous ways. A quaint and curious example comes before us at the time of Israel's wilderness journey. Balaam is confronted by the messenger of Jehovah in invisible form, but so real and substantial was his sword and the arm that wielded it, that he assured Balaam if his ass had not interfered, he would have slain him (Num. 22).

Matter is not necessarily visible to human eyes. Many hard substances not only transmit light, but are so nearly invisible to creatures such as we are that they deceive us. Many a bird has lost its life by flying full force against a pane of glass. Even living creatures, as some jellyfish, are practically invisible, especially in water. Celestial messengers are normally invisible to human eyes. Elisha was guarded by an invisible army which appeared as fire to the opened eyes of his servant (2 Kings 6:17). But transparent substances have not the power of becoming opaque at will. Another illustration will show this.

We may not be able to explain this invisibility, but

even our present restricted knowledge of nature supplies evidence as to its possibility and may even give a clue as to the manner in which it may be accomplished. We may learn a lesson from the propeller of an airplane. When at rest or turning slowly it is easily seen, but as it turns faster and faster the eye refuses to follow. When in flight the propellers can seldom be discerned; they move too swiftly for human sight.

It takes *power, speed,* to elude the human eye. This is probably the secret of angelic invisibility. They can apply the power they possess to their bodily frames in such a way as to become unseen at will. Our Lord's resurrection body possessed this power. To become seen He did not need to "materialize," as some have suggested, for He had the same body which had suffered death. He did not vanish by going away or dematerializing, but by simply becoming unapparent to them (Luke 24:31). He was there, but invisible to the human eye.

The messenger of Jehovah did another wonderful thing when he came to Manoah and his wife (Judges 13:19-20). He ascended in the flame of the altar, thus demonstrating his defiance of the force of gravitation and his ability to bear with extremes of temperature which would end the life of one such as we are now. The same is evident in the army that hovered about Elisha, for their chariots were of fire.

To be told that our blessings are among the celestials without any previous preparation would invite incredulity and skepticism, as the idea of the resurrection did in Corinth (1 Cor. 15:35). In answering the question, "With what body are they coming?" the apostle prepares us for the heavenly destiny now revealed. He does not content himself with making the resurrection body incorruptible, glorious, powerful and spiritual, but insists on a still greater change than these words suggest. It will no longer be soilish, but celestial. It is no longer

to be a terrestrial body. We are to wear the image of the celestial (1 Cor. 15:39-52). This much he made known to the Corinthians long before the secret of Ephesians was revealed.

Even earlier in his ministry he wrote to the Thessalonians in a similar strain. The Lord's descent from heaven for us will not bring Him down to earth. That will occur later when He comes to the Circumcision. He will call us up to meet Him in the air (1 Thess. 4:16-18). And, henceforth we are to be with Him thus. Such an ascent demands powers far superior to those which we now have. It practically involves the possession of a celestial frame such as the Circumcision will never enjoy.

With these two premises—that we shall receive a celestial body in the resurrection, and shall rise to meet the Lord and *always be with Him*—we might easily reason out the celestial destiny which accords with the revelation of the mystery. Of what use would celestial bodies be on the earth? And surely the Lord Himself, since He does not even come down to earth to receive us, is not coming to set us back on the earth after a brief sojourn in the air, for the earth is about to be the scene of awful judgments from which His presence rescues us.

Since we have such a destiny it is natural that we should wish to learn as much as possible of the celestial beings and even gain all the information we can concering the heavenly bodies. For this we are still largely dependent on the telescope. For the former we have recourse to a microscopic examination of the Scriptures.

As we are to rule in the celestial realms, they are introduced to us in terms which describe various forms of government. There are sovereignties, authorities, powers and lordships (Eph. 1:21). In this regard the celestial realms are like the earth. The same terms can be applied to both. Government so highly specialized as these words indicate, assures us of the presence of

rational, intelligent, yet insubordinate creatures, with a capacity for the enjoyment of God, but evidently not sufficiently acquainted with Him to be left without creature restraint.

Like those of earth, the celestial rule and influence is apportioned to various grades. The highest are called sovereignties. These are first-rate powers or empires. The term "principality," if taken in its literal sense of *principal,* would be a good English equivalent, but it is now used of small or subordinate princedoms. Thus, Wales is a principality, but Great Britain is a sovereign power. The sovereignty is the highest form of celestial government.

The celestial domains, like those of earth, are divided into lesser jurisdictions. The authorities at the head of these dependencies possess delegated power similar to the governor of a province. Pilate is an apt example of such power exercised in behalf of Caesar.

The companion terms, power and lordship, seem to be close synonyms of the first pair, sovereignty and authority. Power, or ability to enforce its will, is characteristic of sovereign states, so that they are frequently called "powers." The Greek word for lordship is similarly related to authority. It comes from a root meaning SANCTION. So that an authority is such, not because of its power, but because it has the sanction of its superior sovereignty.

These celestial beings must never be confused with the messengers or "angels." It is certainly a crude conception of heaven which peoples it with nothing but messengers. Earthly courts have their couriers, to keep them in contact with distant realms. But no one ever imagines that whole kingdoms are composed of couriers because one has come on a visit. The fact that a celestial visits the earth in itself constitutes him an "angel." No other would be sent.

No one would presume to tell us the number of the

stars. Only a very few, comparatively, are visible to the unaided eye. Even the observer at the most powerful telescope sees only a small fraction of those known to exist. The photographic lens reveals millions invisible to human gaze. But it is most wholesome to know that their number is so vast, for the great God Who made them all is greatly magnified by His handiwork.

Neither can anyone presume to take a census of the starry realm. But enough is told us to show that their number is beyond all human computation. We are given a hint as to the number of messengers. In the last book of the Bible (Rev. 5:11) we are told that ten thousands of ten thousands and thousands of thousands surround the throne. There are evidently more than a hundred million of them. Each one could readily represent the same number of celestials, so that there may easily be billions on billions in the celestial spheres. Let it suffice us to know that we are not to be the channel of blessing to a few angels, but to numbers of celestials so vast that, even if we knew the figures, they would be beyond our mental comprehension.

Let us revel in our privileges and prospect. The heavens are higher than the earth and we are highest in the heavens. The lowest in this celestial exaltation would not exchange with John should he be granted the seat at the right hand of Christ in the Kingdom. Messengers, whose majesty and might would make us quail and quake at present, will be beneath our sway in the celestial realms. The highest dignitaries in the universe will gladly bow before the members of Christ's body, which will have the place supreme, not only in rule, but in the dispensation of God's favor and in the reconciliation of the celestial hosts to Him. We who were last have become first. Such is the potency of grace!

A.E.K.

PLAYING YOUR PART IN GOD'S SYMPHONY

"He hears *music*" (Greek: *sumphōnia*) Luke 15:25
"What *agreement*" (Greek: *sumphōnēsis*) 2 Cor. 6:15

DID YOU KNOW that you are an orchestra member in God's symphony (TOGETHER-SOUNDing)? Do you know your part? How are you performing it? What makes a symphony?

There are many factors which enter into preparing a symphony orchestra to perform accurately, and play artistically pleasing music. While overseas during World War II in the European Theatre of Operations I heard the London Symphony Orchestra play in Salisbury Cathedral, with Yehudi Menuhin as violin soloist, and noted the following interesting points.

First, the members must all be in their places ahead of time. Not a single member may be absent or a single instrument missing, for all are necessary.

Second, each member must tune his instrument to agree with the A 440 played by the oboe. With all members present and all instruments tuned, do we have a symphony? Suppose each person decided which selection of music he was going to play. There would be frightful discord. No, each music stand has a copy of the piece selected to be played at a given time.

Now we have all members present, all instruments tuned, and all with the same piece of music on each stand. Do these alone make a symphony? No, for even a genius could not play the violin part on the double

bass or the French horn part on the harp. Each instrument was made to play with a certain tone and quality, hence each stand must have the music portion written for the instrument which was designed to play a certain way. Do all these make a symphony?

Suppose all are present, all instruments tuned, each stand with the proper piece of music, and then each member decided how he would interpret the music. Some would play loud and some soft, some would play fast and some slow.

No, each member subordinates his ideas to those of the composer and places himself under the direction of the conductor. Thus we see that a symphony orchestra is a group of persons, each by talent, training and practice an expert on his instrument, each with his correct score, each in tune, each playing under the leadership of a single head, the conductor of the orchestra.

What can we learn from this? God is the Composer. Christ Jesus is the Conductor. The Sacred Scriptures are the Score. The earth is the stage on which, in part, God's symphony is being played. His creatures are the instrumentalists. Our daily lives and how we respond to His trials and His testings are the performance.

In this symphony each has a part, from the simplest of saints to the most scholarly of savants. Would there be a symphony if we all played violins? Or French horns? Or oboes? Of course not! If all played harps where would the cellos be? If all played violas where would the bassoons be?

All the members make one orchestra and each member is important, no matter how small his part, no matter what his size, shape, color, age, education, style and quality of clothes. Talent does not lie in looks, in the latest hair-do, or the up-to-the-minute fashions of this world system. Your value lies in knowing your part and your instrument, and in playing your assigned score under the direction of the Conductor, so that the

combined efforts of all believers will make music to the glory of God and His Son, Jesus Christ, our Lord.

What a glorious day that will be when our Conductor, Christ, comes for us and gives us a new body like unto His own, glorious and perfectly tuned. Then we shall be able to read the Score plainly and to fully understand it. Then He shall always have the first place with us and then He shall be All in all, or everything to everyone.

Hence "let the Word of Christ be making its home in you richly, in all wisdom, teaching and admonishing yourselves; in psalms, in hymns, in spiritual songs, singing, with grace in your hearts to God. And everything, whatsoever you may be doing, in word or in act, do all in the name of the Lord Jesus Christ, giving thanks to God the Father, through Him" (Colossians 3:16, 17). F.N.P.

MRS. C. H. S. JACKSON

Our dear sister in the Lord, Eva J. Jackson of Jacksonville, Florida, died peacefully in her sleep on Sunday, August 24th, 1969. We know little of her earthly family, except that she is survived by her sister, Mrs. Minerva J. Ferris, also of Jacksonville, with whom she had been residing for some time, due to failing health.

My wife Alberta and I had the joy of visiting this sister some years ago, when passing through Jacksonville, and we were accorded real old fashioned hospitality, which we shall never forget.

Sister Jackson first subscribed to this magazine in 1926, and had been a faithful and joyful contributor to our publication fund as well as to the various missionaries, all down the years. She was a staunch advocate of the glorious truth of universal reconciliation.

Good night, dear sister, until we meet in the morning.

E.O.K.

HYMN

Voices in perfection blending,
Songs that earth has never known—
O, what praise will be ascending
When our Saviour calls His own!

He will come, in light resplendent,
From His seat at God's right hand,
To receive, with joy transcendent,
All who hear His loud command.

Through the earth, the trumpet sounding
Soon will bid His saints arise.
His the Voice, with power abounding,
That will call them to the skies.

Changed together, dead and living
Then will meet Him in the air,
Those who sleep and those surviving—
O, what rapture will be there!

Lost in boundless adoration,
They will see their Saviour's face,
And in endless exultation,
Ever feel His fond embrace.

Every moment, swift and fleeting,
Every hour that speeds away,
Hastens on that joyful meeting,
Nearer brings the welcome day.

Now we sing in expectation—
Feeble are the songs we raise;
Then, in glorious realization,
Loud will swell our notes of praise.

J.H.E.

IEUE'S ADMONITION TO ISRAEL
CONCERNING CITIES

43:14-17 44:24-45:15

BABYLON: DESTRUCTION

THE DEPORTATION has, by the figure prolepsis (anticipation) been in process from 42:18 forward. It was foretold to Hezekiah in the last four verses of chapter 39. Now, on the same high note of Ieue's deity and His dominance, it is to be ended. This ending involves the overthrow of the city, Babylon. It is one of the two cities which figure so largely in Ieue's ways and operatings. Babylon's ascendency requires Jerusalem's decline, just as Jerusalem's exaltation will require the conclusive extermination of Babylon and the setting up of God's Kingdom on the earth.

IEUE'S FOREKNOWLEDGE

"You must not fear" is a major factor in the counsel of this division. This prophecy not only enters into the deportation, but it goes to the conclusion and arranges the details for its ending. Because of this, there is behind the urging not to fear, all the glory of Ieue's foreknowledge. He is ordering the activities of the nations, for His counsel has formulated them in the interest of His ways with His own nation. And eventually, because He is doing this, Ieue will channel blessing through Israel to all other nations. Israel are Ieue's servants. Yet while in the deportation they are under discipline, for they have much to learn in the matter of obedience to their Alueim and His righteousness ere they are fitted to function for Him at the pinnacle of His ways on the earth.

IMMEDIATE DETAILS

Babylon's capture and destruction has been arranged, and Cyrus is mentioned as the one by whom it would be carried out (45:1). Other references to him are found in 41:25, 44:28 and 45:13, and they add relevant details, some of which indicate the restoration of the competing city, Jerusalem. A look forward to chapter 47 will show us the view of abject Babylon when it has fallen, and at 48:20 the prophecy orders Ieue's people to fare forth from Babylon, away from the Chaldeans. No peace lies there, and there is no saviour for Babylon.

AN EXTENDED VIEW

More needs to be said on this question, for in the Scriptures the fall of Babylon is an extended matter, requiring attention first to gather the details, and then to assess their significance. We will need to consider not only what is said in Isaiah and Jeremiah, but to note also matters arising in Daniel, and then look forward into the Unveiling. The details of the prophets embrace both the past and future of this city.

We find Isaiah and Jeremiah speaking of military opposition against Babylon, and of a destruction which is comparable to that of Sodom and Gomorrah, where God intervenes to end the career of the city forthwith. This is the case at Isaiah 13:19 and Jeremiah 50:39-40. Yet both prophets also speak of the military operation of the Medes and the Persians. At 13:17 Isaiah is saying the Medes are roused against Babylon. The agents of Media are seen coming at 21:2, and Cyrus the Persian is named at 45:1 as the one who enters through the gates of Babylon. (References for Jeremiah are 50:1, 9, 35; 51:11, 28).

SECOND WORLD-KINGDOM

It becomes evident that the operation of Cyrus is with a view to releasing the deportation from Babylon, and its return to Judah and Jerusalem. Daniel also contains

matter which needs to be grouped with both Isaiah and Jeremiah. The dream-image of Daniel 2 indicates the passing of the first world-kingdom (the head of gold) over to the second world-kingdom (silver) and it was by reason of this change that the release of the deportation ensued.

THIRD WORLD-KINGDOM

Remarkable as was the fall of Babylon to Cyrus, it did not reach the extent noted by Isaiah and Jeremiah. In fact, Daniel in his details of the dream-image requires the coming of the third world-kingdom (copper). This is the passing on to the Grecians, and like the preceding world-kingdom, the copper one must hold Babylon.

Here we need to take note of the details which the prophet Zechariah contributes to the subject. Together with the prophet Haggai, he did much to encourage the rebuilding of Ieue's House in his day. He also had much to say of the future and spoke of the coming forth of Ieue's Servant, the Sprout. More immediately, Zechariah, in his visions, shows by means of horses, and then horses and chariots, those spiritual currents which were to direct and maintain matters toward Alexander's kingdom (the third of Daniel 2), and then its dividing to the four winds following his sudden death at Babylon.

These visions of Zechariah also show the resolute spirit which carried the people through the stirring times of the Maccabees. Those days were a great contrast to the peace of the earlier centuries about which good and comforting words have been spoken. That peaceful time was figured by the horses walking, and without chariot. Jerusalem gave a most peaceful reception to the one who was en route to bring the third world-kingdom to Babylon. To achieve that takeover, we find the horses hitched to the chariots, bound for the north.

Yet Nebuchadnezzar's dream-image carries through to the fourth world-kingdom, the one which will be taken

over by antichrist and reach its zenith in Babylon's opposition to Deity. Here is the point at which that city will be overthrown, as were Sodom and Gomorrah. This brief survey will assist us when we reach chapters 46 and 47. They begin to speak of Bel and Nebo, as well as of Babylon, the daughter of the Chaldeans. There is a preview of matters set forth in the Unveiling.

IEUE SENDS TO BABYLON

14 Thus says Ieue, your Redeemer, The Holy One of Israel:
"On your account I send to Babylon
And I bring down the fugitives, all of them,
And the Chaldeans, in ships of their jubilation.

Here Ieue speaks in all His Supremacy as well as the exaltation of His relation to Israel as the Holy One. It is in such a glory that, speaking also of Himself as Israel's Redeemer, He says, "I send to Babylon," and it is on Israel's account, for the sake of His people. The initiative is from Ieue, though Cyrus was the executor on behalf of Ieue.

The success and the achievement of the operation against Babylon is here foretold in a few words as by an Eyewitness. The city was turned into fugitives seeking to escape in their ships which hitherto were noted as vessels of jubilation. They became the very opposite as the city fled toward the sea. And the Chaldeans, so notable for wisdom and ability, are in the forefront, seeking escape.

ISRAEL'S HOLY ONE

15 I am Ieue Alueim, your Holy One,
Creator of Israel, your King."
16 Thus says Ieue, the One making a way in the sea,
And in the strong waters a track,

While still stressing the reality of His relation to Israel as the One Who is speaking, Ieue reminds them of the exercise of His vast power on earlier occasions in the nation's history, even the way which opened in the

sea to deliver them out of the hands of their former detainers in Egypt. This goes back to their national beginning, a beginning such as no other people are able to claim. Had that beginning, under the shield of Ieue's power, only an end in view such as Israel's present prospect threatened? Nay, that beginning was but one stage leading toward the coming of Abraham's Seed. Isaiah's prophecy will yet speak of the times of Messiah and the sufferings which He undertakes at the hand of Ieue on behalf of Israel.

THE CHARIOT AND THE HORSE

17 The One bringing forth the chariot and the horse,
And the army and the strong together:
"They shall lie down. They shall fail to rise.
They shall be extinguished. They shall be quenched as flax."

In keeping with those great actions in the past for the sake of His people, Ieue here affirms that He leads the chariot and the horse, and the army, not only in the case of Egypt, but of every nation including Babylon with all its power. In fact, it was Ieue Who said to Babylon's king: "You are the head of gold." By His servant Daniel, Ieue was able to do this, for it was He Who afforded to Nebuchadnezzar his position and authority over all the nations. The truth of this Nebuchadnezzar recognized when it was shown to him, but he failed to retain the truth!

Perhaps we may regard the foregoing as the simpler aspect of matters concerning Babylon. Apart from the prophecy of God's Word, Israel's position would seem to have been simply the fact of their succumbing to the martial might of a great power. But with the details in God's Word in our hands, we are able to discern its real character and intent. Ieue was behind and in it all, in order to redress His people and wean them from their predilection for the alueim of the nations.

There is yet another aspect regarding Babylon, to

which we have made reference in this paper. This aspect still remains for the future. As in the past, Israel will be involved in Babylon's affairs, but this will result from Israel's involvement in the economics and politics of the nations of the world. Slowly the circumstances move forward for it. The sequel will be the final catastrophe of Babylon, that great city. One single hour will suffice for its judging. E.H.C.

(To be continued)

MISSIONARY REPORT

Illness has plagued several of our missionaries of recent months. Bro. Carino reports a severe sickness as a result of exposure to a prolonged heavy rain while riding in an open jeep. Bro. Oblenda reports several severe asthma attacks. Bro. Iype also reports illness as a result of exposure to heavy rain while returning from a visit with a sick man. The rains also damaged his house, which has to be repaired. However, in spite of all this, and continued harassment which is prevalent in his area, he says, "At the sight of these things, we are glad that Jesus is near. Pray for us. God has made us bright lamps to lead so many from darkness to light."

Bro. Raju in India continues to trust that the Lord will make it possible for him to acquire a larger and more suitable place for his Christian Training Institute.

The work among the school children in Michigan still is allowed there, and we were privileged to sit in at one of Sister Dorothy Johnson's sessions while in Baldwin. Bro. Fred Johnson continues to minister to his fellow Indians in Hopiland.

We gladly act as a clearing house for your gifts to these and the other missionaries, through the Concordant Mission Fund. Gifts are tax deductible. Please do continue to keep the missionaries in your prayers. E.O.K.

BIBLE FELLOWSHIP CHURCH of South Holland, Illinois, wish to announce their second annual Bible Conference to be held September 26-28 at 15400 South State. The theme will be "The Untraceable Riches of Christ." Speakers will be Russell Schaefer, W. Hallman, K. McDonald and Frank Sterbin. Contact Mrs. Egbert Bolhuis, Sec., Conference Committee, Bible Fellowship Church, P. O. Box 43, South Holland IL 60473.

THANKSGIVING IN THE SCRIPTURES

"In everything be giving thanks, for this is the will of God in Christ Jesus for you" (1 Thess. 5:18).

THANKSGIVING should not be confined to feasting on a particular day set aside by presidential proclamation. In the Scriptures the giving of thanks is not exclusively reserved for one special day or limited to one specific thing. Rather, every time we give thanks we are holding a thanksgiving or a eucharist.

EUCHARIST: ITS ELEMENTS AND MEANING

Eucharist is a Greek word transliterated, rather than translated, into English. Its two elements are the prefix *eu, well,* and the root *charis, joy,* benefit, favor (KEYWORD CONCORDANCE, page 301).

Each one of us when he is giving thanks is having a eucharist or thanksgiving service. When doing so, he will be blessed if he conforms to the Scriptures in the things for which he is giving thanks. God has plainly told us in His Word some of the things about which we may hold thanksgiving services at any hour of any day of any week of any year.

A PHARISEE'S EUCHARIST

Two men went up into the sanctuary to pray, the one a Pharisee, and the other a tribute collector. Now the Pharisee, standing, prayed this to himself: O God, I am thanking you that I am not even as the rest of men ... or even as this man, the tribute collector.

Here is a thanksgiving service in the sanctuary, a Pharisaical eucharist. He prayed to himself, not to God. He gave thanks that he was not as other men, especially this publican. This may have been true. But he was not as *the* Man, and so was short of God's standard, deficient of His glory (Romans 3:23). He should have taken his place beside the tribute collector who would not lift his eyes to heaven, but beat his breast, saying, O God, be propitiated to me, the sinner! The Lord tells us which of these two descended to his house, justified.

SOME OF PAUL'S EUCHARISTS: FOR THE BELIEVERS AT ROME

The apostle Paul held many thanksgiving services. When writing to the Romans (1:8), he holds a eucharist of his own when he informs them that he, first, is thanking his God through Jesus Christ concerning them, that their faith is being announced in the whole world.

FOR THE BELIEVERS AT CORINTH

When writing to the believers at Corinth he conducts two eucharists in the first chapter of his first letter to them. He tells them he is thanking God concerning them for the grace which is given them in Christ Jesus, seeing that they were enriched in everything in Him, so that they were not deficient in a single grace. Then he entreats that there should no longer be schisms and sects among them, but that they should all be attuned to the same mind and of the same opinion.

This leads to the second eucharist. This time he is thanking God that he had baptized none of them except Crispus and Gaius, lest any should be saying that they were baptized into his name. Here in 1:14 we find a thanksgiving different from the thanksgiving in 1:4. The difference does not lie in the giving of thanks, but in what he gave thanks for: once for their grace-gift, and once for not having baptized more of them than he had,

since it was a source of schism among the saints in the ecclesia at Corinth.

PAUL THE PRISONER THANKS GOD

Paul turned all his experiences into occasions for declaring or expressing thanksgiving to God, through Christ Jesus, the Lord. When on his way to Rome as a prisoner he was met at the Appii Forum and Three Taverns by brethren beloved in Christ. Their presence was a source of encouragement to Paul and he took courage, thanking God (Acts 28:15).

THANKSGIVING FOR OUR RESCUE OUT OF DARKNESS

Paul was specific in his thanksgiving, as may be seen from his giving thanks to God the Father, Who makes us competent for a part of the allotment of the saints, in light, Who rescues us out of the jurisdiction of Darkness, and transports us into the kingdom of the Son of His love, in Whom we are having deliverance (Colossians 1:12-14).

THANKSGIVING, AND A PLEADING FOR A DOOR OF THE WORD TO OPEN

Paul asked the Colossian believers in their prayers to be persevering, watching in it with thanksgiving, praying at the same time concerning him also, that God should be opening for him a door of the word, to speak the secret of Christ, that he should be making it manifest, as he must speak (Colossians 4:2-4).

A EUCHARIST FOR ALL MANKIND

In these days of stress and strain we are apt to overlook this thanksgiving. Here we are entreated, first of all, that petitions, prayers, pleadings, thanksgiving be made for all mankind. Here is a thanksgiving not confined to any family, to any nation, to any color, to any continent. Thanksgiving is to be for the entire human race, for kings and all those in a superior station, that we may

be leading a mild and quiet life in all devoutness and gravity, for this is ideal and welcome before God our Saviour, Who goes on willing all mankind to be saved and to go on coming into a realization of the truth that one is God and one is Mediator of God and mankind, a Man, Christ Jesus, the One giving Himself a correspondent Ransom for all (1 Timothy 2:1-6; 4:9, 10).

A THANKSGIVING FOR ALL THINGS

Here is another thanksgiving held before us for emulation. We are sometimes found thanking God for what we consider to be His good gifts, but this verse draws no such invidious distinction. All good and perfect gifts come down from the Father of lights (James 1:16). He dispenses no evil gifts for He is making all to be working together for the good of those who are loving Him, who are called according to His purpose (Romans 8:28). We are asked to be giving thanks to God, as Father, always, for all things, in the name of our Lord Jesus Christ (Ephesians 5:20). In view of our celestial calling and citizenship, our celestial blessings serve to inure us to both drudgery and affliction. Were you just as thankful and trustful when you had no job, as you are for the position you now have? Will you be giving thanks whether your investments are profitable or profitless? When you were ill, did you give thanks then, as you give thanks now for the degree of health you enjoy? Were you resentful at the loss of a loved one or did you *give thanks* (Job 1:21)?

THANKSGIVING TRANSMUTES BASE METAL INTO GOLD

We are told that in everything, whatever we may be doing in word and in act, to let all be done in the name of our Lord Jesus Christ, giving thanks to God, the Father, through Him (Colossians 3:17).

No task is so menial but that His presence can dignify it. No position is so high but that His presence will

serve to humble us. Every task should be performed with an eye single to His glory.

The work of a housewife will not be drudgery when she makes every motion a eucharist, a thanksgiving to Him. The clerk in the store will cheerfully do his allotted task, making every moment a eucharist, giving thanks to Him for the measure of health and strength which He gives for the work. The teacher will use every classroom full of wriggling scholars as an opportunity to hold a eucharist, giving thanks to Him for the priceless privilege of making Him known to their formative minds and receptive hearts by lip and life. The preacher will use every church service to hold a eucharist, giving thanks to Him for having been tested and found worthy to be entrusted with the evangel which is the power of God unto salvation, which will also give children a father, wife a husband, and the community a citizen.

BE CONTENT IN WHATSOEVER STATE YOU ARE

In the calling wherewith God called you, therein remain (1 Corinthians 7:17b-24). Whether you are a professional person or a day laborer, there was purpose in His placing you in that job, in that city, with an inner circle of friends you alone can reach and influence. In whatsoever state you now find yourself, be not only content, but thankful (Philippians 4:11). Be content with your wages (Luke 3:14). Having food and raiment let us be content (1 Timothy 6:8). Be content with such things as you have (Hebrews 13:5). Godliness with contentment is said to be great gain (1 Timothy 6:6). The indwelling All-Sufficient One will make you self-sufficient in all ways and in all places. Doctor, lawyer, merchant, cook, all are His appointments, and His grace has provided a task in which He shall be glorified in your conduct and disposition during times filled with bane and with blessing, for which you should be giving thanks always.

GOD'S WILL: THANKSGIVING IN EVERYTHING

In everything be giving thanks, for this is the will of God in Christ Jesus for you (1 Thessalonians 5:18). Paul penned these words,* and he practiced what he preached. In Romans he writes of those who were made vain in their reasonings and darkened as to their unintelligent hearts because they failed to glorify God as God or to thank Him (1:21). This led to their changing the glory of the incorruptible God into the likeness of an image of a corruptible man and flying creatures and quadrupeds and reptiles. Wherefore God gives them over to uncleanness (vs 24), to dishonorable passions (vs 26), and to a disqualified mind (vs 28). Such are the depths to which unthankful and ungrateful hearts can descend.

PERSEVERING IN PRAYER WITH THANKSGIVING

Here is yet another eucharist: when persevering in prayer we are to be watching in it with thanksgiving. But someone may want to ask: How shall I be giving thanks to Him when I do not know when He will answer or what He will send? The answer is: You can trust the Man Who died for you. Every gift is dispensed with nail-pierced hands, and He Who spared not His only Son, His best gift, will surely not give you anything unworthy of His Best.

We are not always aware what we should be praying for, but we do know that the Spirit is pleading for us with inarticulate groanings, and surely what is requested by His Spirit will be for our weal, not our woe, for the Spirit is pleading for the saints in accord with God's will for the believing and trusting saint (Romans 8:26, 27).

THANKSGIVING BEFORE, NOT AFTER, THE ANSWER

In another of Paul's letters, this one from prison, we

* As to thankfulness *in* affliction, and thankfulness *for* blessings, *cf* May issue, vol. LX, p. 123.

are told to let our requests be made known to God with thanksgiving (Philippians 4:6). Our requests are to be a eucharist for the time and manner in which He shall be pleased to answer or not answer. Yet He should have our thanksgiving from the heart before, as well as after, thus showing Him our unqualified confidence in His person, His power, His promise and His performance. Have not His dealings with us in the past proven His trustworthiness? Have we any valid reason for doubting His dealings with us in the future? On the basis of past performance we can trust His future performance. In all our prayers and petitions, let them ascend to Him savored with our thanksgiving for His goodness, regardless of the answer.

Let the peace of Christ be arbitrating in your heart, and become thankful. Let the word of Christ be making its home in you richly, in all wisdom. And whatsoever you may be doing, do all in the name of our Lord Jesus Christ, giving thanks to God (Colossians 3:15-17). As, then, you accepted Christ Jesus, the Lord, be walking in Him, having been rooted and built up in Him, and being confirmed in the faith according as you were taught, superabounding in it with thanksgiving (Colossians 2:6,7).

THANKSGIVING FOR THE GIFT OF GENEROSITY

In 2 Corinthians 9:12 we have a thanksgiving easy to overlook. In this day of modern, high-powered substitutes for the fruit of the Spirit, the tendency in some of our churches before taking up an offering is to dig into the raconteur's bag of tricks and regale the audience with a joke about extracting a money gift from them. It is akin to blasphemy to imply that the "good news" is not as potent as a "good story" before announcing an offering. Read 2 Corinthians 8:1-9:15 and find therein one funny story. It is time we looked at the gift of generosity through the eyes of God Who set us the

example in the gift of His Best, the only-begotten Son (John 3:16, Romans 8:32). Generosity should be the means of producing through us a thanksgiving to God.

GOD IS LOVING A GLEEFUL GIVER

God does not want gifts from us to produce sorrow, nor a feeling of compulsion, for God is loving a gleeful giver. He it is Who supplies us with that with which we have been entrusted. He wants us to return some of it so that the act of generosity will enrich our lives. Our giving does not add anything to God's fortune for He possesses all. But in the act of replenishing the wants of the saints, the generosity of gleefully giving produces through us a thanksgiving to God, for His glory. It gladdens His heart that His sons love Him and give to the needs of His saints and to the support of His drudges, not out of compulsion, nor sorrowfully, nor as the result of a funny story, but rather because of His example in the Gift of all gifts—His Son.

THANKSGIVING IN THE NIGHT OF HIS BETRAYAL

Paul chides the Corinthians for their lack of discernment as to the Lord's body when observing the memorial. Jesus, in the night in which He was betrayed, took bread and gave thanks, and then, breaking it, said, This is My body, broken for your sakes. This do for a recollection of Me. He gave thanks also for the cup (Luke 22:17). Paul tells the believers that whensoever they should be drinking this cup and eating this bread, they would be announcing the Lord's death until He should be coming (1 Corinthians 11:23-26).

HIS THANKSGIVING AGAINST THAT BLACK NIGHT

The life of Christ was a daily delight to His God and Father. It was a life always thankful for all things. The greatest test of His desire always to be thankful came in the night in which He was given up into the hands of sinful men and betrayed with a kiss by one of

His own apostles, Judas Iscariot. It was in that blackest of nights that His thanksgiving shines with the brightest of light. Having loved His own which were in the world He loves them unto the end (John 13:1-19). He girded Himself with a towel and washed their feet. He also counselled them, prayed for them, sang a hymn with them, and in Gethsemane suffered them to sleep when He asked them to stay awake.

In that darkest night, He gave thanks for His body which was to be broken and for His soul which was to be poured out unto death. What a seemingly inauspicious occasion for the giving of thanks!

Have you suffered betrayal at the hand of a trusted friend? Can you still give thanks to the Lord? Have you had to face a black night because of some slander which was thoughtlessly believed by those you thought to be your friends? Can you still give thanks to Him? When you are reviled, do you retaliate or do you give thanks to Him? When someone causes you suffering, do you threaten, murmur and complain, or do you give thanks to Him?

HE LOVED AND GAVE THANKS FOR JUDAS, THOMAS, PETER

Peter, who at first refused to have his feet washed by Jesus; Peter, who cursed, swore and renounced his Lord while warming himself at the campfire of the enemy; Peter, who remembered the towel with which Jesus girded Himself, and who later calls our attention to the servile apron of humility with which we are all to be girded (1 Peter 5:5); Peter, who wept bitterly at one look from the face of the thorn-crowned Jesus; Peter, second in the race with John to the empty tomb but first to go inside; Peter, who went fishing and took the rest with him, is the same Peter who portrays Christ as the One Who did not revile when He was reviled, Who did not threaten when suffering, Who committed His case to

the One Who judges all this justly—it is this same Peter who writes the wonderful words which follow.

BE ALL OF A LIKE DISPOSITION

"Be all of a like disposition, sympathetic, fond of the brethren, tenderly compassionate, of a humble disposition, not rendering evil for evil, or reviling for reviling, but, on the contrary, blessing, seeing that you were called for this, that you should be enjoying the allotment of blessing, for He who is wanting to love life and be acquainted with good days, let his tongue cease from evil and his lips speak no guile. Now let him avoid evil and do good. Let him seek peace and pursue it, for the eyes of the Lord are on the just and His ears are for their petition, yet the face of the Lord is on evil doers."

"And is there anyone who will be illtreating you, if you should become zealous of good?

"Yet if you may be suffering also because of righteousness, happy are you. Now you should not be afraid with their fear, nor yet be disturbed, yet hallow the Lord Christ in your hearts, ever ready with a defense for everyone who is demanding from you an account concerning the expectation in you, but with meekness and fear, having a good conscience, that, in what they are speaking against you as of evildoers, they may be mortified, who traduce your good behavior in Christ.

"For it is better to be suffering for doing good, if the will of God may be willing, than for doing evil" (1 Peter 3:8-17, CV).

THANKSGIVING FOR THE BODY AND BLOOD OF THE LORD

A good concordance based on the Original will serve to guide the diligent student to many more verses where thanksgiving is used, as well as other words in the same family. There is one, however, which is the most important of all, for if we fail in the others, this one

provides us with an opportunity to set things right with Him.

The observance of the Lord's supper is said to be a eucharist. As often as we partake of the product of the vine representing His blood, and the bread representing His body given for us, the act is one of thanksgiving. Here we need to walk carefully and allow the Word of God to disabuse our minds of much which is not congruent with the truth on this theme.

The eucharist does not lie in any church, or in any special method of observing it, with or without benefit of clergy of any rank. Neither does it lie in the elements or their supposed transubstantiation. There is no virtue whatever in the cup or the bread, only in the Object they re-present.

In Luke 22:17 Jesus, receiving the cup, giving thanks, said, Take this and divide it among yourselves. The eucharist was not in the cup or the contents of the cup. The eucharist was in the giving of thanks for His blood which the product of the vine represented. This is fundamental and is disregarded at one's peril.

In verse 19, taking bread, giving thanks, He breaks it and says, Take. This is My body, given for your sakes. Again the eucharist is not in the bread. It is in the giving of thanks for the body which it represents.

He Himself gives us the key when telling us that we should be doing this for a recollection or remembrance of Him. This word comes from the Greek *mnaomai,* to remind, and means to retain or recall to mind, to remember. It has been brought over into our English language as *mnemonics,* referring to anything designed to aid the memory (KEYWORD CONCORDANCE, page 242).

A WISE PROVISION BY A LOVING GOD

What! Do you mean to tell me I need any aid in order to remember what He did for me on Calvary? Well, don't you? This is a wise provision on the part

of a loving God to provide for human frailty. The tendency of memory to fail to recollect or remember what is not repeatedly recalled by forceful means is guarded against by the observance of the Lord's supper. The memory is stimulated through partaking of the lowly elements to *give thanks* to Him.

ANNOUNCING HIS DEATH UNTIL HE COME

The eucharist or thanksgiving is for His death until He should be coming. Paul states in no uncertain terms that as often as it is observed, we are announcing the Lord's death until He should be coming. This settles the matter with no controversy possible. When we drink the product of the vine and eat the bread, our memories are stimulated, and we recollect Calvary and the cruel cross on which hung the Lord Jesus Christ, God's Son and our Saviour, Who was made sin for us that we may be becoming God's righteousness in Him.

SIX MONOSYLLABLES: HE FOR US, WE IN HIM

HE for us—the objective Fact. WE in Him—the subjective Act. He died so that He could declare us to be what we are asked to become. This is a scriptural eucharist, the thanksgiving pleasing to Him (2 Corinthians 5:14-21).

Thus the Lord's supper is designed as a memorial, at the observance of which the church which is His body (Ephesians 1:22, 23), composed of sinners who obtained the conciliation (Romans 5:6-11), whose profound need was met with a profound salvation (2 Corinthians 1:10), face His death on their behalf until He comes for them (1 Thessalonians 4:13-18). Our citizenship is not down here but up there (Philippians 3:20, 21). Our constitution is not to be weak but powerful, not corruptible but incorruptible, not soulish but spiritual, not with the first Adam's image of the soilish but with the last Adam's image of the celestial (1 Corinthians 15:42-49).

The partaking of the elements causes us to recollect, resulting in a eucharist or thanksgiving, in which we express our gratitude, gratefully acknowledging His favor, all the result of the grace bestowed on us who deserved the opposite.

When is the last time you held a thanksgiving to the Lord, whether in ceremony or in heart, about all the blessings and benefits He so freely bestows on us through His Son, for Whom in all ages to come our greatest eucharist shall rise?

Superabounding in thanksgiving to the glory of God! This is the will of God concerning you: in everything be giving thanks. Will you begin now?

"He cannot have taught us
To trust in His name;
And thus far have brought us,
To put us to shame!"

F.N.P.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION
(*Act of October 23, 1962: Section 4369, Title 39, United States Code*)

1. Date of filing: September 5, 1969. 2. Title of publication: Unsearchable Riches. 3. Frequency of issue: Bi-monthly. 4. Location of known office of publication: 15570 W. Knochaven Rd., Saugus CA 91350. Location of the headquarters or general business offices of the publishers: 15570 W. Knochaven Rd., Saugus CA 91350. 6. Publisher: Concordant Publishing Concern, 15570 W. Knochaven, Saugus CA 91350. Editor: Ernest O. Knoch, 19333 Flowers Court, Newhall CA 91350. Managing Editor: Herman H. Rocke, Box 73, Carpinteria CA 93013. 7. Owner: Concordant Publishing Concern, Inc., 15570 W. Knochaven, Saugus CA 91350 (no stockholders). 8. Known bondholders, mortgagees, and other security holders owning 1 percent or more of total amount of bonds, mortgages or other securities: None. 9. For completion by nonprofit organizations authorized to mail at special rates: The purpose, function and nonprofit status of this organization and the exempt status for Federal income tax purposes have not changed during the preceding 12 months. 10. Extent and nature of circulation: Not applicable. I certify that the statements made by me above are correct and complete. (signed) *E. O. Knoch.*

We have on hand several urgent requests for copies of the "Companion Volume" to the Complete Edition of the Concordant Version. This is the Lexicon and Concordance. If you have a copy or copies which can be spared, please let us know. E.O.K.

ABSTAINING FROM EVIL

"From everything wicked to the perception, abstain"
(1 Thess. 5:22).

THIS IS THE fourteenth and final admonition of our passage (1 Thess. 5:12-22). It arises, as do all the others, from the grace of expectation and is a specific manifestation of the active power of expectation in the life of the believer.

We have divided these entreaties into two groups, the first seven showing how expectation affects us in our *relationship with others* and the latter seven showing how expectation affects us inwardly in *relationship to ourselves.* And finally, all fourteen are based on the new *relationship with God* which grace (including especially, in this context, the grace of expectation) has afforded.

Seven is the number of spiritual perfection. It may be helpful to the reader to see the pattern of these twice-seven entreaties. Hence we provide a simple outline of them as follows:

OUTWARD	INWARD
1. Perceive those toiling	14. Abstain from perceived wickedness
2. Be at peace	13. Be testing all, retaining the ideal
3. Admonish the disorderly	12. Scorn not prophecies
4. Comfort the fainthearted	11. Quench not the Spirit
5. Uphold the infirm	10. Give thanks in everything
6. Be patient toward all	9. Be praying unintermittingly
7. Render not evil but good for all	8. Be rejoicing always

The translation of this last admonition (14) was referred to recently in UNSEARCHABLE RICHES (vol. LVIII, page 175). The matter is an important one. The Authorized Version reads, "Abstain from all appearance of evil," which gives a misleading sense. In his book entitled EXPOSITIONS (vol. 4), Dr. Samuel Cox devoted an entire chapter to this passage.* Commenting on the AV rendering he wrote, "How often we had this Verse thrown into our teeth in its inaccurate and mistranslated form! how often have we been silenced by it, though not convinced!...There are...too many advocates of safe and respectable courses, of timid choices and cowardly compromises in which principles are tampered with, and the claims of truth and righteousness are subordinated to the demands, or supposed demands, of expediency. There are still too many among us...who are more afraid of the appearance of evil than of evil itself, and who often mistake for evil that which is good."

Indeed, it is not the appearance of evil which we must avoid, but rather evil itself, that which is clearly *perceived* as wicked, that which we *know* is wrong. The correct rendering of this verse is of double value. It eliminates a wrong teaching, and it presents a right pattern for active expectation.

That gracious gift of expectation enriches the believer both by sharpening his perception of that which is wicked and increasing his desire and ability to abstain from it. Whoever catches a glimpse of the glory ahead will also perceive more clearly the shame of the present. The teaching of God's Word concerning what He has prepared for us (such as we have in 1 Thessalonians) so overwhelms us that we cry "Praise Him!" and find ourselves coming back again and again to these passages of Scripture for power and joy and peace. Thus, daily, being filled with expectation we are enabled to be ab-

* London: T. Fisher Unwin, 1888, pages 389-399

staining from that which is wicked, which offers no hope, which does not satisfy, which depresses and discourages us.

Should we suppose that any of these worthy standards can be effective in our lives apart from grace we will surely be disappointed. Paul has purposefully connected these words with a revelation of our happy expectation. They are the substance of the active effectual work of expectation in us. Apart from expectation they are impossible precepts and words without any power at all. Kept in their context they are alive with meaning and energy.

These words of 1 Thessalonians 5 are inspired by God. He has breathed into them a spiritual invigoration which we have merely intimated in these articles. Even the twice-seven structure reflects His handiwork and doubly displays His spiritual perfection. Let us partake of this nourishment from God's Word and grow in active expectation. D.H.

BALDWIN FELLOWSHIP

We rejoice to report a record attendance at our summer Fellowship, held this year from August 8 through the 17th. Centering our attention around the first chapter of Romans we were enriched by messages from Bros. Guy Marks of Flushing, Dean Hough of Baldwin, and B. A. Baker and Raymond Van Dyke of Grand Rapids, Michigan. In addition to these we enjoyed special addresses from Bro. Ernest Knoch of Saugus, California, David Anderson of Muskegon, Michigan, Howard Hough of Almont, Michigan and Theodore Holtorf of Glen Ellyn, Illinois.

More than ever before we found ourselves burdened with a desire to increase our efforts in proclaiming the Word as faithful ambassadors (2 Cor. 5:20) and to pray that the Word might race and be glorified (2 Thess. 3:1).

The Baldwin Ecclesia

CHRISTIAN ATTITUDES

If we look about us, we find that there are many different attitudes held by those who claim to be Christians. Unfortunately, many of them seem to be based upon man's thoughts, not God's.

Some are very vague. They feel that somehow, sometime, somewhere, in some unknown manner the Lord will eventually straighten everything out to His satisfaction. In the meantime they won't bother Him, and they hope that He won't bother them.

Others feel that if they practice good works and use the Sermon on the Mount as a guide, then they are assured that St. Peter will open the gates of heaven to them.

Still others try this philosophy and that. Their lives are reasonably good, so they feel that this is sufficient to make them Christians.

What does the Word of God say? As we turn to it we find much to cause us to disregard man and his ideals, for they are entirely different from God's. First we find that "all sinned and are wanting of the glory of God" (Rom. 3:23). This statement includes everyone and shows that all need the salvation which God freely offers. Whether or not they realize this does not change the fact. Too often, we are prone to think of sin as something big and terrible. Yet most of our sins may well be small ones, but sins nonetheless. Sometime, for your own information, read again the Law as given by God through Moses. You will find many places where you will not measure up. Check your daily walk, your dealings with those around you, and

you will find that you have frequently missed the mark, and, after all, that is the essence of the matter. We fail to meet His standards. We need help; we need to recognize our failures.

God, our Father, is perfect. That is why in Ephesians 5:1-2 we are told to "Become, then, imitators of God as beloved children, and be walking in love, according as Christ also loves you, and gives Himself up for us, an approach present and a sacrifice to God, for a fragrant odor." We don't have to steal or commit murder or adultery to sin. Even a small imperfection is a sin, for God's standard is perfection and we cannot come up to it while we are in this body. If we will honestly appraise our own lives, we will surely find that we have indeed missed the mark of His standard.

What can we do about this lack? One way is to study God's Word, properly divided, in order to find out for ourselves just what it says.

In Galatians 2:20 we read, "With Christ have I been crucified, yet I am living, no longer I, but living in me is Christ." Let us examine these words. We all know that Christ was crucified nineteen centuries ago, long before we were born. So how can this be?

In Ephesians 1:13 we are told that we are sealed with the holy Spirit of promise which is given to us as an earnest so that we can know and enjoy our allotment in spirit until comes the deliverance of that which has been procured for us for the laud of His glory. In First Corinthians 2 we are told that God reveals His promises through His Spirit, for the Spirit is searching all, even the depths of God. We neither feel nor see this Spirit, and yet it indwells in all who are His, and one of its functions is to let them grow in understanding of God's Word and will and purpose.

With these thoughts in mind, let us examine Galatians 2:20 again. We know that God made Him who knew no sin to be a sin offering that we might become God's

righteousness in Him. Therefore, when Christ died on the cross, in the alchemy of God we were there. The offering was made and accepted. In God's sight sin must be wiped out. Christ was the only One Who could accomplish this, the only One Who knew no sin. Therefore when His blood was shed, it was sufficient for all mankind, for all of God's creation.

Paul tells us that if one died for all, then all died, and that we have been bought with a price. God now looks at us through the cross. Therefore we are holy and flawless in His sight.

Realistically, we are still fleshly. We still have the problems of this life. Our values are of this world. But as we begin to realize our true position, as dying yet alive, our values and attitudes change. And the more we turn to His Word, the more does our desire to please Him increase.

This means that we are growing in the realization of God's love. Love is the greatest motivating force in the universe. We never desire to hurt those we love. We are told that God loves us with a "vast love." Our response is, too often, a feeble one, but the more we grow in the knowledge and realization of Him, the stronger it will become.

Stop and think how different many things would be if the motivating force in all believers' lives was love. How many of our daily contacts with others would be changed? All our relationships would be based on our knowledge of God's love. Yes, everything would be different. Our lives would be much more effective for Him Whom we love and desire to serve. However, we *must* have an intimate relationship with the God of love, for then and then only can our lives be effective for Him.

God cared enough to send His beloved Son to the cross. He has a plan and a purpose which only He can accomplish. Our only approach to Him is through the shed blood. Here our need is met and we have His

deliverance. We can revel in the assurance that, if God is for us who can be against us.

Each one of us must recognize our need of the cross. We may need to change our attitudes; we may need to change our lives. This He can do.

For us, the only solution to the chaos around us and the utter failure of all leadership to solve the problems that face the world is the return of Christ to call us to meet Him in the air. Without the cross we would not have this expectation that gives us something positive to cling to, based not on *our* abilities, but *His*.

Only as we grow in our realization of God, only as we are filled full with the realization of His will in all wisdom and spiritual understanding, will we be able to walk worthily of the Lord, for all pleasing, able to bear fruit in every good work.

In these chaotic days, I wonder what the effect would be on race relations if all believers realized that our Saviour was not a white Caucasian, but rather of a hue, in the flesh, as the Arabs are today. If this was perhaps emphasized by us, is it not possible that the color of a man's skin would be less important than the character of the man. Acceptance should be determined by what one is and not by color. Here is a positive attitude for our consideration.

Another attitude which comes to our attention is the demand by many sincere Christians that others must adhere to their particular set of dogmas. We forget that God parts to each a measure of faith (Rom. 12:3). Does this not suggest that, under God, there will be degrees of faith? We cannot and should not judge another. We are incapable of it. We can guide and perhaps we can even provide some spiritual food from the Word, but it must be done in love. The Word never denies fellowship because of doctrinal differences. Only wrongdoing should cause separation. How about our own lives; are they all they should be? Are we more

mature now than we were a few years ago? Would not many problems fade away if all of us were really living unto God? Think on these things.

We feel uplifted when we discover God's plan and purpose, that when the work of Christ is completed, He also will become subject to the Father that God may be All in all. True we have the responsibility of witnessing to this great truth, but are we doing it in love, are we really gracious? Is it possible that we give the impression of superiority? Do we forget that spiritual growth, like physical growth, is gradual? Too much too soon can bring failure.

We are told that with God a day is as a thousand years. Yet we continue to strive for immediate results. We must learn patience. Is it not our function to graciously present the Word? The holy Spirit is the only one who can actually lead. If we try to force ideas upon anyone, in all probability we will fail.

May we all realize how important a matter is our attitude in any situation. It may actually deny what we are attempting to say. May we all strive to improve in this respect so that we may better serve our loving Lord. S.B.M.

ABRAHAM L. HEIDAL

Having spent practically his entire life proclaiming the good news that there is a living, loving, faithful God, Who has, through the shed blood of His Son, Jesus Christ, made provision for the salvation of His creatures, to those who worshiped powerless gods of wood and stone, Bro. Heidal finished his earthly career in July, 1969. For many years he lived in Kaoyi, Hopei, North China, during which time he became an expert in the Chinese language. Convinced of the truth of universal reconcilation, he felt that this truth was especially helpful in dealing with people who had been taught ancestor worship from infancy, for it provided the needed answer to their inevitable questions about the fate of their loved ones who had passed on.

Those who have read this magazine for many years will remember his article entitled "The Gods are Coming Down,"

which appeared in 1945, on page 251 of the sixth number of volume XXXVI. For those who do not have it, we can still supply copies of this number. After using as an example, the crashing to the floor of "gods" in a temple where they were staying, he goes on to tell of the tremendous changes taking place in China as a result of missionaries proclaiming the true God. And we can see the outcome of this today, when we view the results of the activities of Chinese brethren in the Lord, such as Watchman Nee and others.

Bro. Heidal also translated and published our book "All in All" in Chinese. Copies of this book are still available from us.

When all missionaries were evacuated from the Chinese mainland (during which time Bro. and Sister Heidal experienced trials too numerous to relate in the limited space available here), Bro. Heidal located in Tacoma, Washington. He built a substantial house on Huson Street, with his own hands. I well remember his telling us, when we were privileged to visit them there, that the building inspector had complimented him on the thoroughness and fine quality of his work. And this is an indication of our dear brother's character. He was always anxious that everything which he did should reflect the glory of the Lord and Saviour he loved so much, hence all must be done to the very best of his ability.

His first wife, Lavinia, died in 1962. He later married again and is survived by his second wife, Thelma.

Since Tacoma is a port of call for many ships from Formosa and Hong Kong, it was his joy to present the gospel to the crews of these ships, in their own language. This ministry was much blessed and very effective, since, of course, most of the crew members do not speak English.

Bro. Heidal also established, through his adopted son David K. F. Wang and his wife Maria, a ministry in Taipei, Taiwan, Republic of China. This is known as the Hilma Lavinia Heidal Memorial Chapel. Bro. Heidal visited there in 1962, but, because of the unfavorable climate, coupled with ill health and advancing age, he was unable to remain as long as he had hoped. Yet the trip, he reported, was a profitable one.

Born in Minnesota November 13, 1891, Bro. Heidal passed away in Tacoma, Washington July 1, 1969, at the age of 77. Rev. Allen Baunsgard officiated at the funeral, which took place July 7 in the Garden Chapel of the Mountain View Funeral Home. Also surviving is his sister, Mrs. Olive Martindale of Tacoma.

Few there are who have been more devoted to the service of the Lord, than Abraham Heidal. Surely his reward will be great in that day. E.O.K.

THROUGH FAITH

> Now you be remaining in what you learned and verified, being aware from whom you learned it, and that from a babe you are acquainted with the sacred scriptures which are able to make you wise for salvation *through faith* which is in Christ Jesus. 2 Timothy 3:14, 15

Timothy got comfortable as he sat on the floor, crossing his legs as boys like to do. His mother, Eunice, sat nearby on her favorite chair, and his grandmother Lois stood by the small window which faced the cheerful eastern sun. It was time for another lesson from the Sacred Scriptures, and Timothy was anxious to hear these words, because they came from God.

Eunice knew the words by heart. She had come to believe, and now she was so happy because her son wanted to hear them, too.

"God wants us to know many things," she said to Timothy, "and today we are going to learn what He has shown us about faith."

"What is faith?" asked Timothy.

"We will see what the Sacred Scriptures say," his mother replied. "This is from the Book of Beginnings, which we call 'Genesis,' and it is about a man named Abram."

Timothy smiled and sat very straight. He knew that this would be an important lesson, and he didn't want to miss a word. And this is what he heard his mother tell:

"Abram was born in Ur of the Chaldeans, but when

he grew up he lived for many years with his father and nephew and his wife, Sarai, in Haran. One day after Terah, his father, had died, the Lord spoke to Abram and told him to leave Haran and go to another land which the Lord would show him. Abram was seventy-five years old at this time, and he didn't know where the Lord would lead him, and he didn't know why he had to leave his home in Haran.

"Then the Lord said to Abram that He was planning to make out of him a great nation, and that He would bless him. He would make Abram's name great, so that he would be a blessing to all the families of the earth. And yet Abram and Sarai didn't have any children."

"But how could Abram become the forefather of a great nation and be a blessing if he didn't have any children?" Timothy asked. "And where would the Lord lead him? And why does he have to leave his home?"

"Well," Eunice said, "Abram did not know the answers to any of those questions, either. But he believed what the Lord said, anyway, and left his home."

Timothy listened very carefully as Eunice told him these things. When she finished his eyes sparkled with interest, and he could hardly wait for the next lesson, so he could find out what happened to Abram. But for today Timothy had much to think about because he had learned what faith was. "Faith must be to believe God, no matter what," he said, and his mother and grandmother nodded their heads and were so glad to see that Timothy understood. D.H.

(To be continued)

ADOLPH ERNST KNOCH

Please note that the charge for the 48-page Memorial, the life story of A. E. Knoch, has been deleted. It is now offered free of cost. How many copies do you want?

UNSEARCHABLE RICHES FOR NOVEMBER, 1969
BEING THE SIXTH NUMBER OF VOLUME SIXTY

SEALED IN CHRIST

During this season of the year we receive many letters with special holiday seals on the envelopes. These seals are easily broken. But God's seal upon the believer will keep him until the day of deliverance.

God has sealed us in Christ. "*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" (Eph. 1:13, 14).

This passage has often been used as a battleground between those who hold to the doctrine of "eternal security" and those who believe we can lose our salvation by not remaining faithful. One side stresses our need for security and the other our need for discipline.

This controversy need not be, for security and discipline are not contradictory things. To be sealed in Christ is both security and discipline.

The problem is that we have stressed the word "you" and have neglected the repeated words "in Whom." Consequently we have found a kind of partial security as well as a danger in the teaching of the believer's sealing and have missed the full security and discipline contained in the teaching of the believer's sealing *in Christ.* We have had too much to say about us and not enough about Him.

He paid the price for our sealing. His blood was shed

on our behalf. Then, if that seal does not secure us in salvation what could we conclude about the price? What should we say then of God Who made the promise? The power of the seal is based on the One Who seals, not upon those who are sealed. The security of the promise centers in the One Who promises, not upon those who receive the promise. It is the seal of God's holy Spirit, not of the weak human spirit. Then, if one is sealed in Christ he is secured against all violation and will be delivered safely to the laud of God's glory.

But if a failure in the deliverance of that which has been procured would stand as a bad reflection upon the promise of God and the work of the Lord Jesus Christ, so also do *our* present failures reflect upon Him. God will not break the seal until the appointed day, but the price paid for that seal sobers us who are under it to live for Him.

The grieved Spirit of God endured that separation from the Beloved Son that we might be saved. There is discipline in such grace which is training us (Titus 2:11, 12), not in the realization of *what* we have so much as in the realization of *how* we have received it.

Thus Paul says, "And do not be causing sorrow to the holy Spirit of God by which you are sealed for the day of deliverance" (Eph. 4:30). Such a sealing is discipline indeed. The fear of disgracing the name of such a Saviour speaks far more forcefully than the fear of disgracing ourselves.

Yes, we *are* sealed, but let us always remember that we are sealed *in Christ*. D.H.

FELLOWSHIP GATHERINGS IN MICHIGAN

The annual winter Fellowship will be held in Clio, Michigan, starting on Sunday December 28 and continuing through the 30th. For further details write Mr. and Mrs. Clyde Severn, 5414 E. Vienna Rd., Clio, MI 48420.

The dates for the summer Fellowship next year are July 24 through August 2. Further details will be announced later. D.H.

OUR BLESSINGS ARE IN CHRIST

> **"Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, *in Christ.*" (Eph. 1:3)**

LOVE longs for love responsive. It has one aim: to kindle a kindred fire from its flame. We share our heart's secrets with those we love. God is not a man, but He too, reserves His secrets for His own.

To Abraham, His friend, Jehovah unbosoms Himself with regard to Sodom's awful doom. To us, His beloved ones, He has revealed the secret of God, which can only be consummated by the fiery judgments which usher in Jehovah's day (Col. 2:2; Rev. 10:7).

Prophet after prophet inquired as to the periods of time connected with Messiah's suffering and His glories. But it is to His disciples that the Master reveals the secrets of the Kingdom (Matt. 13:11). The nations that sought not after Him are told the secret, as to the duration of Israel's blindness, which Isaiah longed to know (Rom. 11:25).

But from all these He had concealed His latest, choicest secret, now at length revealed. If Israel spurns the love He lavishes upon her, it must needs find outlet in another channel. The present secret administration of the grace of God—of which the patriarchs and prophets, disciples and apostles, never dreamed—leads His own into the hidden treasuries of His heart (Eph. 3:3, 6, 9).

In this balmy spirit we desire to inquire into God's secrets. With the apostle we are convinced that, should I be perceiving all secrets, yet have no love, I am noth-

ing (1 Cor. 13:2). We know, too, that He Who bids us do everything in love is the first to fulfill His own request (1 Cor. 16:14). All His actions are done in love, but some of His words excel in displaying His affection. Chiefest among these fond tokens are the secrets He has confided to His own. Indeed, it is only as we grasp the breadth and length and depth and height of the administration of the secret that we are enabled to appreciate the dimensions of Divine love and to respond to the affection from which this secret springs (Eph. 3:18, 19).

And, since it has pleased Him to tell us these secrets, shall we turn a deaf ear to the heart beats that only those who lie in His bosom can detect? Shall we spurn His confidence and count His words as idle tales, profitless and vain?

The Mystery of the Gospel speaks of favor shown to those without. The secret administration, however, deals with the relationship of those within.

When Messiah's *heavenly* glories are revealed, a remnant of His earthly people are chosen to share His celestial honors. Their allotment is transferred from earth to heaven. The aliens who believed did not have even an earthly allotment. What place, then, shall be given them in the heavenly realms? Shall they, like those upon the millennial earth, be subordinate to the chosen nation?

No! *They share equally in this high and overwhelming glory! This is the secret, till then unknown and unknowable.* This is the climax of God's grace and love, the finishing touch that rounds out the moral universe. By it sin is dethroned from the heavens, whence it sprang. Heaven, and not earth, is the scene of our coming glory, and there, unlike the future glorious earth, Jew and gentile are of *equal* exaltation. Paul and others of the chosen nation will partake of the celestial allotment, but they will have no preeminence over us poor sinners of the gentiles. We rank equally with them

in this supernal glory! This we commonly term "The Mystery," or *The Secret Administration.*

GOD'S ANOINTED

Christ is the title of our Lord which gives us His official standing as God's Executive. He is the One Whom God has *anointed* to fulfill all His will. It is not His personal name, but an official designation which He shares with others. It is only because of the preeminence of His anointing that He is *the* Christ, Who needs no added name or appellation to distinguish Him from His inferiors.

"Christ" is the anglicized form of the Greek *christos* (which comes from the element *chri*), meaning ANOINTED. We should call Him God's ANOINTED. Thus it always is in the sublinear of the CONCORDANT GREEK TEXT, and so it would be in the Version had the usual designation not become so universal, or had it not such an unbreakable hold on the life and literature of the believers. While we *call* Him Christ, therefore, let us always connect this title with that sacred rite which alone endues God's representatives. The Christ is God's Anointed.

We should also identify it with the Hebrew title Messiah. It is so translated only twice (Dan. 9:25, 26), but it occurs often in the Hebrew Scriptures. As perhaps nothing else will so instill in us the import of this title as a consideration of these occurrences, we will give the most instructive, grouping them as connected with priests, kings, and prophets. Let us note that all three of these were anointed. The Messiah is not merely a King, as is usually supposed, but also a Priest and a Prophet. So He is set forth in His unveiling (Rev. 1:1).

ANOINTED PRIESTS

All of the ministering priests in Israel were anointed with the holy anointing ointment (Ex. 28:41). This is a type of that holy Spirit which Christ shares with all

who are in Him. The ingredients, therefore, must bring before us the attributes or qualities which it confers. It is a mingling of the bitter and the sweet. Many of the saints imagine that the Spirit brings no bitterness, no suffering. This is denied by the very first and most abundant of its ingredients.

The principal spice used in compounding the holy ointment used for the induction of priests into office was myrrh. It is the usual word for BITTER in Hebrew. This is its chief characteristic. It is obtained from a low, thorny, scraggly tree which grows chiefly in Arabia. A puncture or incision of the bark produces a white, viscid liquid, which soon hardens into a gum. It has an acrid taste, with a peculiar aromatic flavor. Its odor alone is not disagreeable. This we take as indicating the spirit of humility and suffering which made Him a Man of Sorrows. This was not acceptable to those who had not received the Spirit.

The second ingredient was a special quality of the well-known cinnamon. It was not bitter, but sweet. It was the inner rind of the tree of the same name found chiefly in Ceylon. Some have suggested that *sweet* cinnamon was obtained from the roots rather than the branches. The adjective is certainly in striking contrast to the preceding myrrh, *bitter*.

The third ingredient, called sweet calamus, seems to have been a sort of aromatic reed or grass, such as are found in India, like the lemon grass. No aromatic grasses are found in Palestine. It also is sweet, in contrast to the bitter myrrh.

The fourth ingredient, called *cassia* in the Authorized Version, should be distinguished from the spice which has this name in Hebrew (Psa. 45:8). It is probably the cinnamon cassia, which is coarser and more pungent than ordinary cinnamon. It also comes from afar, for it is not native in Palestine.

These three spices suggest those sweet graces, such as

love, joy, and peace, which are imparted by the Spirit and which should characterize those who have received its anointing. All of these were blended into one aromatic ointment in a base of olive oil. The latter is itself an emblem of holy Spirit, hence we may take the aromatic compound as suggesting the effect of its application and the fragrance of its operation. All of the spices were imported. They were not natives of the land. Is not this a striking feature of the graces of the Spirit? They are strange to this world. The bitter and the sweet come from some other clime.

ANOINTED KINGS

The first king to be the Lord's anointed was Saul. Samuel anointed him king over Israel at the request of the people (1 Sam. 9:16). At Gilgal he is recognized as Jehovah's anointed (1 Sam. 12:3, 5). When Samuel went to anoint David (1 Sam. 16:3) he first supposed that it was to be Eliab, Jesse's kingly-looking son (1 Sam. 16:6). David himself recognized Saul as Jehovah's anointed (1 Sam. 24:6, 6, 10) on two occasions when Saul's life was in his hand, so that he refused to kill him (1 Sam. 26:9, 11, 16, 23). Not only that, but when a young Amalekite brought him Saul's crown and told how he had killed the king, David had him slain for destroying Saul, because he was Jehovah's anointed (2 Sam. 1:14, 16).

David was the next king to receive the anointing (1 Sam. 16:12). The house of Judah anointed him (2 Sam. 2:4, 7) and later his rule extended to Israel (2 Sam. 5:3, 17; 12:7). Absalom began his rebellion by being anointed (2 Sam. 19:10). Solomon was first anointed when David was old (1 Kings 1:30, 39; 1 Chr. 23:1). He received a second anointing (1 Chr. 29:22). The later kings, such as Jehu (1 Kings 19:16) were all anointed. Even foreign rulers, such as Hazael, king of Assyria, received the rite.

ANOINTED PROPHETS

Elijah anointed Elisha to be prophet in his place (1 Kings 19:16). Little is said of such anointings. Perhaps the reason is that the actual application of the symbolic ointment, which was legally essential for the public functions of priesthood and rule, did not necessarily include a portion of the Spirit which it symbolized. Priests were often unspiritual and kings stubborn. Saul had received the outward anointing, but lacked the inward graces of which it spoke. A prophet, however, *must* have the Spirit in its actual power, for he is God's man who steps in when priests and kings, who have the symbol but not the reality, have failed.

All of these were *christs*. This is not irreverence, but the very opposite, for they were anointed in order to teach men beforehand concerning THE Christ. There were priests, but He is the *chief* Priest. There were kings, but He is the *great* King. There were prophets, but He is THE Prophet. It would be a vast gain if we could either drop the Greek form "Christ," or use it of the types which foretold Him. As it is, let us always remember that Messiah is the Hebrew and Christ the Greek expression for the *Anointed*.

It is not good for us to constantly differentiate between Him and those who are called the same. The names Joshua and Jesus should be alike. The title Lord, in the Greek, is applied to men who are *masters* of slaves, hence it should always be Master. And Christ should either be applied to all who are anointed, or changed to Anointed. In this way we would preserve the links God has made between His Son and those who help to make His glories known. As our language and customs do not allow these things to be done, we can obtain nearly the same benefit by means of literal renderings and sublinears.

Thus briefly we have sketched the background of that simple yet stupendous statement which introduces

Him to us in Matthew's account (1:16): "Who is termed 'Christ'." Only one fully saturated with the significance of previous anointings will perceive the magnificent majesty and solitary supremacy with which this title invests Him. The glory and power of all kingship and priesthood and prophecy find their focus in Him. All phases of the divine activities are centered in the Anointed.

We are apt to confuse the various operations of the Spirit of God. The anointing is sometimes taken for the coming on of the Spirit. That they are distinct is evident from the fact that most of them on whom the Spirit came never had been anointed. Balaam and Othniel and Gideon and Amasai and Azariah probably never knew what it was to be anointed. It is clearer still in the experience of David and Saul. After the young son of Jesse had received the rite, "the Spirit of Jehovah came upon David from that day forward." "But the Spirit of Jehovah departed from Saul and an evil spirit from Jehovah troubled him" (1 Sam. 16:13-15). Both were anointed, yet the Spirit came on one and avoided the other.

CHRIST

Our Lord was born as the Christ. John the Baptist was *filled* with holy Spirit before his birth, but His very generation was by the holy Spirit. He was never subjected to the rite after His coming in flesh. He was the Christ at His *birth*. We read of "Jesus Christ's *birth*" (Matt. 1:18), "where the Christ is *born*" (Matt. 2:4). The messenger told the shepherds that "today was brought forth to you a Saviour, Who is Christ, the Lord" (Luke 2:11). The great truth is that Jesus *is* the Christ, not that He became such when He entered His active ministry.

As a preparation to empower Him for His ministry, the Spirit came upon Him at His baptism, in appearance

as if it were a dove (Matt. 3:16; Luke 3:22). There is no reason for making this His anointing. It is never so called. He is termed Christ not only from His birth but even before. When the apostle speaks of Him subsisting in the form of God, he calls Him by this title (Phil. 2:5, 6). He Himself proclaimed His anointing in Nazareth (Luke 4:18). But long before this He was anointed with the oil of exultation beyond His partners (Heb. 1:9). The holy anointing oil was but a suggestion of those exultant spiritual graces which empowered Him to *fulfill* the offices which His partners only prefigured.

While a few faithful Israelites, like Simeon (Luke 2:26), may have recognized His anointing in His infancy, few, even of His disciples, seemed to grasp it fully. When the great crisis in His ministry came, and His rejection was assured, then it was that Peter confessed that He was the Christ, the Son of the living God. Yet even he would not have known this apart from a special revelation (Matt. 16:16, 17). It was not until after His resurrection that He is fully and freely accorded the title Christ by His disciples. And the fullness of its force does not dawn upon us until Paul, in His epistles, expatiates upon the universality of His power and dominion.

The Christ of the Circumcision is the Messiah of the Hebrew Scriptures. Only Peter seems to gain a furtive glance of His celestial glory. He writes of "Jesus Christ, Who is at God's right hand, being gone into heaven, messengers and authorities and powers being made subject to Him" (1 Pet. 3:21, 22). Otherwise He is the great King Who will rule the earth through the sons of Israel; as well as the chief Priest and the Prophet, like Moses, on Whom all the bliss of the millennium is based.

IN CHRIST

The universal headship of Christ is first revealed in

Ephesians (1:10). The heavens, as well as the earth, are to be subject to His direction. Only as we know Him as God's Executive in all the vast concerns of redemption and salvation throughout the universe, in order to bring all back to Himself in reconciliation, can we realize in some measure the force and fullness of what it means to be IN CHRIST.

We may read through the accounts of our Lord's life and the Acts without ever encountering the phrase "in Christ"; it is almost exclusively a Pauline thought. Its first occurrence is in Romans 3:24, where our deliverance is said to be "in Christ Jesus." Paul's epistles are full of it, but Hebrews and James do not contain it. In Peter and John, James, and Jude it is limited to His earthly glories (1 Pet. 3:16; 5:10, 14; 1 John 5:20; Jude 1).

All that is ours by grace is "in Christ." Indeed we may say that, by grace, all is ours in Him, even though the blessings are confined to realms celestial. In Him there is deliverance (Rom. 3:24), justification (Gal. 2:17), no condemnation (Rom. 8:1), freedom (Gal. 2:4), holiness (1 Cor. 1:2), eonian life (Rom. 6:23), a new creation (2 Cor. 5:17), and all our expectation (1 Cor. 15:19). It is only as we become acquainted with His worth and high deserts that we can grasp what God has given us, for it is to be lavished upon us, not according to what we are in ourselves, but in harmony with our place in Christ.

It is a false humility which denies our right to such high deserts, or seeks to sully the splendor of such grace by intruding some merit of our own. This is overwhelmingly true of our spiritual celestial honors, which would be altogether beyond our reach even if we were as innocent as Adam before he sinned, or as righteous as Daniel, who will not attain to them. There is service and reward, but this is "in the *Lord*," not "in Christ."

The lordship of Christ is a truth sorely needed by

the saints, for there is much service which does not recognize Him as the only One Who has the wisdom and the right to direct the activities of those who are His slaves. He alone will reward those who please Him, and that which is done without His direction and authority is worse than wasted. But there is still sorer need to distinguish His lordship and our slavery and its rewards, from our place in Him as the Anointed, in Whom we are free, and are the objects of undiluted, unmerited, overwhelming grace.

This distinction is intensely practical. In Christ all differences vanish, for they would limit the outflow of grace. There is no Circumcision and Uncircumcision, no male or female, no slave or freeman. The Jew can claim no precedence over the gentile in this secret economy. A man has no more in Christ than a woman. A slave is as free and as rich as his master. But this is not true "in the Lord." This is not the basis of conduct. The slave must obey his master in the Lord. The wife should be subject to her husband "in the Lord." Conduct is regulated by our relation to Him as Lord. But this does not affect our position "in Christ."

Let us exult that our blessings are "in Christ." Were they in us, even in an infinitesimal degree, they would not be sure or satisfactory. Indeed, they would not be blessings worthy of the name. There is nothing in us to deserve them. We have not the power to preserve them. They would have no more value than an unsigned check for many millions. When tempted to doubt our possession of every spiritual blessing among the celestials, all we need to do is to remember that these are in Christ. We cannot doubt His deserts. He is entitled to all that God will give Him, and to all that we will share with Him. Outside of Christ we are mean and miserable. In Him we are rich beyond the dreams of avarice, and blessed beyond all human thoughts of bliss.

(*To be continued*) A.E.K.

THE CHRIST OF GOD

Forth came He from the dazzling fields of light,
Creation's glorious Firstborn, Heir of all
The worlds that by His word commenced their course.
Irradiant morning stars together sang,
And seraph throngs with swiftness sped to seal
His slightest wish. Fair image of the great
Invisible, peerless in grace and truth,
He stands alone, the lovely One of God's
Great universe. Titles, rare, illustrious,
Illume His brow, yet there's a fragrant name
To be acclaimed in ages yet unrolled,
The name of Jesus, Saviour of the world.

And so Christ came, exultant in God's will,
The truth incarnate 'mid the haunts of men.
With gentle step and sympathetic touch,
He graced the shores of lowly Galilee.
In fevered cot and opulent abode
His presence shed an influence deep, divine.
The powers of evil trembled at His word;
While life and death awaited His command.
More wonderful than miracles, His trust
Sublime, His rare, abiding faith in God.

Oft' in the eventide He stood alone,
And no one crept anear the lonely One,
To whisper words of sympathy or thanks.
He prayed alone in Olivet's dark aisles,
And seraphs heard with hush of folded wing,
The intercession of the Christ of God.

Through cities proud, and villages obscure,
Messiah moved, with mind serenely set.

Heart, head, and hand, divinely harmonized
In sweet compassion's tender ministry.
Through cypress vales of dark Gethsemane,
The Saviour went with thoughts of love unvoiced
To human ear. 'Twas God alone that heard
And sent His angel near to strengthen Him.
Then evil footsteps marred the hush of night,
And Judas came with kiss of dark intent.
To Pilate's judgment hall the rabble surged,
Preferred Barabbas, and condemned the Christ
Of God. But He, unmoved and fearless, stood,
The Lamb of God, the Saviour of the world.

The darkness deepened, Calvary's brow was rent,
While He, the Prince of Life, oblation gave
To death—a priceless gift, the gem of peace.
And now the last great cry ascends beyond
The pall, beyond the demon's triumph brief;
For, lo, the grave was not a charnel house
To Him, the Lord of Lords, and King of Kings.
He rose therefrom in matchless majesty,
And passed with power to grace the throne of God.

Enthroned, He waits the fateful hour decreed
By God, when the long silence of the years
Shall break with sound of Heaven's heraldry;
And He who was despised on earth shall ride
To glorious victory, and a reign of peace.
E'en then His triumph's incomplete, for He
Shall reign till love environs all in God.
What greatness His, the regal Christ of God!
What tenderness and pity infinite,
That He should leave the heights of majesty
To learn obedience in the paths of pain!

'Tis thus the love of God enfolds the world,
And brings to all the glory of His grace.
How truly, then, we'll crown Him Lord of all,
And revel in His name—the Christ of God.

WILLIAM MEALAND

CHRIST'S SUPREMACY

ON such a sublime subject as this we cannot take less than the whole Bible for our text. Not that we shall do more than lightly touch upon certain portions of it.

So uniquely exclusive are the claims of Christ that to us He is either All in all or nothing at all. The jealousy of divine love is here apparent—that it will not be satisfied with a mere percentage of our time, or our thoughts, or a portion of our selves. ALL it demands, and ALL it will ultimately possess. "Eventually, why not *now*?" The place that Christ is given in modern literature is that of an ALSO rather than an ALL. Suppose an allusion is made to the great religious leaders of the world. There you have the catalog: Buddha, Krishna, Confucius, Muhammad, Moses, and somewhere in the middle of the list, or maybe at the tail end, an allusion to Jesus. To the modern literary and religious world He is one of many. Know here and now that you cannot view Christ that way and retain your Christianity, or remain a Christian. You cannot say He is good. He must be BEST or you are not a Christian. You cannot say He is great. He must be GREATEST if you would remain a Christian. It is not sufficient if He be lovely. If He is not the LOVELIEST then you know not what Christianity means.

The supremacy of Christ in the Old Testament is a prophetic one. That supremacy lay enshrined in the promise that Eve's seed would crush the serpent's head. For about a thousand years that one verse was the Bible

Prophecy of the race. We have Isaiah, Jeremiah, Hosea, Daniel and a host of others, but for many centuries the human race had just one little verse of prophecy. We have John's great Evangel and Paul's mighty exposition to the Romans, but all the evangel the race had then was contained in a sentence or two. Little do we appreciate the overflowing abundance of revelation with which we are blessed. Those sentences however were pregnant with as yet unuttered truths concerning the Coming One's supremacy. This verse was revelation. All succeeding prophecy and gospel was but added explanation.

The reader is familiar of course with the way Paul brings out the supremacy of Christ's shed blood in contrast to that of murdered Abel. The latter cried aloud for vengeance, but the former petitioned for peace. What marvel is this, that the blood of the murdered Man should shield his murderers from the penalty of their crime! History gives us no comparison. Christ is supreme over all analogy!

Again, was not His unique supremacy shown forth in the ark? Ark, mind you, not *arks*. It was not one ark amongst many. You had no choice in the matter. It was the ONE ARK or NONE! Nor did that one ark have two doors—only one. And when Christ Himself was speaking He did not say "I am A door" as if He were one of many, but I am "THE door." He gave His hearers no alternative choice.

When the law was given it made a demand that none but the Supreme One could comply with. The types in their incompleteness required a sacrifice which none but He could offer. The prophecies are dumb without Him, and the Psalms lack music and meaning.

The New Testament opens with an account of His antecedents. Some of them we would gladly expunge from *our* records. If Rahab were in our family you would not find her name in the family Bible. Nor would we care to perpetuate the remembrance of Uriah's wife.

Yet there they are and the remainder of the New Testament shows how gloriously supreme was Christ over all His antecedents.

Herod plots, but He is supreme over the enemies' plotting. Satan himself appears at a later date but He rises supreme over every bribe to leave the pathway of obedience. Again, through Peter, does the Adversary hiss out his suggestion to avoid the cross, but He rises supreme once more and cries "Go away behind Me, Satan!"

And then upon that mount where He was transformed, we see Moses and Elias and Christ, but the first two dissolve and leave the Master supreme. The disciples, we read, "saw Jesus only." Reverse the words and you describe what He means to a world that sees in Him "only Jesus." Whether He is "Jesus only" or "only Jesus" is the difference between being and not being a Christian.

And now let us look at what seemed the eclipse of His ministry. The cross itself was like a burning glass that focused a myriad of scattering rays into a scorching point. The "fiery arrows" of the Adversary must have been showered upon Him by His envenomed antagonist, in this the last crushing attack upon the defenses of His soul. Listen now to that word "Father" as it comes from torture-wrung lips commending His spirit to His God. "Father" He cries, and rises in majestic supremacy over DOUBT. "I claim Thee as Father" cries the Suffering One "in spite of this cross, this darkness, and this pain."

Let us listen again. "Father, forgive them." Thus did He rise supreme over MALICE. They had scourged Him, and mocked Him; their spittle smeared His blessed person; and they had nailed Him to the tree. "Now," Satan would suggest, "get even with them!" "Father, forgive" is the Sufferer's reply.

And that mystery of God's silence through it all!

The heavens seemed as brass. They had opened before, at Jordan, and upon the mountain. God's voice had come proclaiming the divine Sonship of the Man. And now the Man needed God as He had never needed Him before. And Heaven was dumb! "Father"—thus does He rise supreme over the silence of God.

If the Gospels reveal to us the story of His personal supremacy, the Epistles continue to reveal its rising tide. In Romans we have the righteousness of God in Christ rising superior to the unrighteousness of man, and the grace of God rising supreme over human sin. The lack of malice displayed upon the cross, and the spirit of forgiveness manifested, was not an unrelated episode. It was typical of God's redemptive purpose. Consider all the wars and murders, and lies, and uncleanness, and what a vast filthy ocean of sin it is. Yet over all this the justifying grace of God rises supreme. The supremacy of His wrath as revealed in Revelation is but auxiliary to the supremacy of His righteousness as displayed in Romans.

In Colossians the grace of God in Christ rises over the creature's enmity and hatred. He reconciles the universe unto Himself. In 1 Corinthians the life of God in Christ rises supreme over death in its every aspect. The supremacy of His life is such that it will quicken the universe and expunge death from His domains. Lastly we remind ourselves of Philippians—the heart of the New Testament writings—and there we learn anew of Christ's supremacy. Then, in that scene of universal worship and praise, the Christ of God will not be one amongst many, the Supreme One of Calvary will be recognized as Lord in all His gracious and glorious supremacy "to the glory of God the Father."

He will be supreme THEN.

It is our privilege to recognize His supremacy NOW.

ALAN BURNS

IEUE'S ADMONITION TO ISRAEL
CONCERNING CITIES

43:14-17 44:24-45:15

JERUSALEM: RESTORATION

JERUSALEM, THE CITY where Ieue has placed His name, balances Babylon, the city in which opposition to the Alueim of Israel is centered. In the case of Jerusalem, the theme eventuates into restoration, rather than overthrow and destruction. It is necessary to show to the nations their own folly, and the actual weakness of their supposed strength. Ieue is able to exalt and to abase, as He claims, not only individuals, but also nations. In the case of nations, it means their own projects, and their striving toward unity in order to dominate the earth. All such uniting of nations excludes any glory to the Deity, for they limit His scope down to their own level, which gives the glory to the creature. Sentient beings will always do this, in spite of the heights to which their progress claims to have attained.

The restoration of Jerusalem rests upon Ieue's ability to fulfil His promises to the fathers and upon the supplementings to them by the urgings and declarations which He made through His prophets. This means too that the restoration depends upon the attributes of Israel's Alueim, His supremacy and His inscrutability. In all these matters, Ieue is completely different and distinct from the notions propagated by Babylon. Ieue's supremacy is based upon His inherent inscrutability; for He conceals Himself from the gaze of His people, yet He supplies all their needs, as well as disciplining them as may be necessary for His plans. The facts arising from these features are ample and sufficient to

show the reality of His glory and that it will consummate in the establishing of His Kingdom and its righteousness. This is the crux of all history concerning the nations: which nation and which city is to be dominant? God's honor and glory is the thing which is disregarded, though, to be sure, His glory must eventually come to be understood and acknowledged.

44:24-26 IEUE: HIS ATTRIBUTES (=45:11-12)

24 Thus says Ieue, your Redeemer,
And your Former from the belly: "I, Ieue, am Maker of all,
Who stretched out the heavens alone.
When stamping out the earth, who was with Me?
25 Annulling the signs of the inventors of deception,
And making diviners bluster,
Causing the wise to return backward,
And making their knowledge silly,
26 Setting up the word of His servant,
And performing the counsel of His messengers.

In expressing His relation to Israel, Ieue asserts that He possesses every quality and character needed to bring Israel up to the glory He plans for them, as well as to confound and deter all others who seek to decry or prevent His workings. In the above verses He claims Israel, as their Redeemer. This will have its special value during the deportation. In itself the claim is sufficient to include all the other statements made in the verses, yet they are detailed so that there may be no uncertainty in the mind of His people.

Ieue has full precedence in every matter and in every sense. The case is not simply that alone He stretched out the heavens and formed the earth, true as that is, but that, having done so, He formed Israel from the belly. With respect to the realm of happenings in life and on the earth—those who would invent and divine as though they were His equal—He makes their supposed knowledge to be silly. Conversely, He performs the word of His messengers and servants, for they do speak truth.

45:11-12 (=44:24-26)

11 Thus says Ieue Alueim, the Holy One of Israel,
And its Former, "'What is arriving?' you ask Me.
Yet concerning My sons and concerning My daughters,
And concerning the contrivance of My hands are you instructing Me!
12 I, I made the earth, And I created humanity on it.
I, My hands stretched out the heavens,
And all their host I instruct.

Again does Ieue assert His relationship to Israel, both on the basis that from Him is their origin and, in the exclusive sense, that He is *their* Alueim. Israel's attraction to idolatry, and all its features, make this repetition necessary.

They are privileged to ask as to "what is arriving" concerning His sons and daughters! The intent of such a question lies around Israel's deportation, but the enquiry must not imply that they would instruct Ieue about His ways with His people! As to His ability in this regard, it is sufficient comment that He made the earth and created humanity on it; the heavens He stretched out and their host He instructs.

To direct His people becomes a lesser matter in view of such achievements, and the return from Babylon also takes its place here. That return had in view to await Messiah's coming in the flesh—a matter fully equal to creation itself. Yet the details leading to that vast event proceed in the silence of Ieue's direction of the inconspicuous though vital needs of the case, as it moves on toward Messiah.

44:-26-28 REBUILDING JERUSALEM (=45:-13-14)

Saying to Jerusalem, 'You shall be indwelt,'
And to the cities of Judah, 'You shall be built,'
And 'Its deserted places I will raise up.'
27 Saying to the sinkhole, 'Be drained.'
And 'Your streams I will dry.'
28 Saying as to Cyrus, 'My shepherd.'
And 'All My desire he will perform.'
Saying as to Jerusalem, 'It shall be built.'
And the temple, 'It shall be founded.'"

Alongside the anticipation of the deportation, the ruins of Jerusalem and Judah are also viewed. This gives increased value to the words and counsel of Ieue concerning His city and land. Jerusalem is again to be populated and Judah's cities are to be rebuilt.

There were no possible circumstances that would hinder the return from Babylon. The water system and streams of the district and around that city were all under Ieue's control, and He was prepared to direct the one who was to carry through His intention. In fact, Ieue not only named the man who was to execute matters on His account, but He also termed him, "My shepherd." Thus does Ieue describe what He constituted Cyrus to be in respect of His people. Cyrus had the care of Ieue's people in the same sense as the eastern shepherd had of his sheep; they are his care and protection. In his deliverance of Ieue's people, Cyrus was a type of Messiah, and would perform Ieue's desire. This was the rebuilding of Jerusalem and the founding of the temple there.

45:-13-14 (=44:-26-28)

He shall build My city, And My deportation he will let go,
Not for a price, And not for a bribe," says Ieue of hosts.
14 Thus says Ieue of hosts, "The labor of Egypt,
And the merchandise of Ethiopia,
And the Sabeans, mortals of exceptional measure,
Shall pass over to you and become your servants.
After you shall they go. In manacles shall they pass.
And to you shall they prostrate,
And to you shall they pray: 'Yea, among you is the Al,
And no one else is the limit of the Alueim.' "

The objective around Ieue's rousing of Cyrus is here stated. The deportation was to be ended and Ieue's city was to be built. In its first aspect, the service of Cyrus is typical, for he carried it out without immediate benefit to himself by releasing Ieue's people. Yet, in the ways of Ieue, Cyrus received his due in the later Persian success against Egypt, Ethiopia and the Sabaeans. As

is stated at 43:3, they were given in the stead of Israel, who were at once released from captivity. This was apparently due to the good sense of Cyrus, yet in reality it was from Ieue, for He stirred up the spirit of Cyrus to do this (Ezra 1:1).

The details and expressions concerning Cyrus, stated earlier in chapter 45 lead us to expect a triumph, the recognition of which flows over to other peoples. This is confirmed when we read that Egypt, Ethiopia and the Sabaeans pass over to him in manacles to become his servants. These people discern the reason for the triumph of Cyrus at Babylon, for they prostrate and pray to Cyrus, recognizing and ascribing their own position to be due to the presence of the Al of Israel Who alone is the limit of the Alueim. Egypt was well aware of the power of Babylon, and the release of the deportation stressed to them the glory of Al, for it was a most unusual thing for the conqueror to release and forego his claims over alien people.

45:1-5 CYRUS AND JERUSALEM (=45:13-)

1 Thus says Ieue Alueim to His anointed,
To Cyrus, whose right hand I hold fast,
To sway over nations before him,
And the waists of kings will I unloose,
To open the doors before him,
And the gates shall not be closed.
2 "I, I will go before you, And mountains will I level.
Doors of copper will I break,
And bars of iron will I hack down.
3 And I give to you treasures of darkness.
And those buried in concealment will I open for you,
That you may know that I, Ieue Alueim,
Calling you by your name, am the Alueim of Israel.
4 On account of My servant Jacob, and Israel, My chosen,
I am calling to you by your name.
I am titling you, yet you do not know Me.
5 I am Ieue Alueim, and there is none else.
There is no Alueim except Me.
I am belting you, yet you do not know Me.

Ieue speaks to the one whom he engages to depose and

to close the career of the world-kingdom, whose first king was declared to be the head of gold in the dream-image of Daniel two. Cyrus is Ieue's anointed to take over and become the silver world-kingdom. Ieue's intention around Cyrus is stated, and it is given in broad terms, even detailing the opening of the gates of Babylon to facilitate its fall. However, the underlying subject of these verses concerns the release of Ieue's people from the deportation. This is very plain to the reader.

The foregoing is discerned when Ieue says that it was on account of His servant Jacob that He called the name of Cyrus, and titled him as His anointed. In line with this, Ieue says that he is belting, or girding, Cyrus for the task laid on him, affirming that there is no other Alueim. Then follows a climax: "Yet you do not know Me." Such words make it fully obvious that nothing of this originated from the mind of Cyrus.. Elsewhere we see that the edict released the deportation, and gave direction regarding the city, Jerusalem, and its temple.

45:13- CYRUS (=45:1-5)

13 I, I rouse him in righteousness,
And all his ways am I straightening.

This is but a brief heading in the skeleton index. It is to repeat and to stress that Ieue roused Cyrus, and that He did so in righteousness. In harmony therewith, to ease the task of Cyrus, Ieue says that He was straightening his ways, even as elsewhere He says He will level mountains for him, and so ensure the success of his operations.

Apart from such details as are here given, there would almost exist an enigma around the actions of Cyrus. Certainly the success of his campaign against Babylon is not a sufficient reason for the issuance of the edict which allowed any of the captives of Israel to return to Jerusalem. We must look to that deeper effect in the

spirit of Cyrus because he recognized that Ieue, the Alueim of the heavens, had given him all the kingdoms of the earth.

45:6-10 ALUEIM'S SUPREMACY (=45:15)

6 That they may know, from the rising of the sun and from [the west,
That there is a limit apart from Me.
I am Ieue Alueim, and there is none else.
7 Former of light and Creator of darkness,
Maker of good and Creator of evil.
I, Ieue Alueim, made all of these things.
8 Drip, ye heavens, from above,
And the skies shall distil righteousness.
The earth shall open, and it shall bud salvation.
And righteousness shall sprout together with it.
I, Ieue, create it.
9 Will anyone contend with his Former?
The earthenware with the ceramists?
Is the clay saying to its potter, 'What are you making?'
And your contrivance, 'No hands has he'?
10 Will anyone say to a father, 'What are you begetting?'
Or to a woman, 'With what are you travailing?'"

Behind that which Ieue planned for Cyrus, and also that which prepared him for it, there was the supremacy of Ieue. This is here expressed in terms which entirely forbid the idea that Cyrus acted of his own volition. Nor was he conscious of any constraint around his actions. Such language as "there is a limit apart from Me" affirm to the full that Ieue was altogether paramount in the matter.

Added also (verse 7) are words which cancel and deny the notions expressed by the dualism of the Persians, that is, one alueim for the good and one alueim for evil. Ieue asserts that He alone is responsible for light and darkness as well as good and evil. Israel's Alueim is the only One, and all elements, features and details of the universe are ascribed to Him. This is the One Who employs Cyrus to release His people from deportation, even as He was the One Who sent them there. Cyrus, as well as releasing Ieue's people, is to

herald the reason for the release, that it is for the rebuilding of Jerusalem and the founding of the temple. This is Ieue's city. Moreover, Ieue is the One Whom none can question, for He is the Former of the clay into the vessel which He requires.

45:15 ALUEIM'S INSCRUTABILITY (=45:6-10)

15 Surely, Thou, Al, art concealing Thyself,
The Alueim of Israel, a Saviour.

In line with the deportation of His people, Ieue withdrew the token of His presence from Israel. The temple was left vacant; He concealed Himself. Yet, in all His operating, Al is unseen, for He is the invisible Al, a necessary quality of absolute Deity. In His creation, Al is displaying some of His invisible attributes.

Equally this is so in the events on the earth, and in the universe among all creatures, human and otherwise. Humans seem ever prone to misunderstand this glory of our God. For one thing, they are unwilling to leave their fate to the Deity and to thank Him for it beforehand. They prefer their own will and do not look to His love and righteousness. It is not discerned that the will of God for His creatures must be and will be a matter of the greatest glory to God, and therefore afford the fullest blessing to His creatures. God's Son committed Himself to the will of His Father, and in His obedience He enacted His Father's love and righteousness, even though it led to the cross. Thus was He led, by His obedience to the will of His Father, to be the Saviour of the world, the Reconciler of the universe.

43:18-21 REMEMBRANCES—NEGATIVE (=44:21-23)

18 "You must not be mindful of the former things,
And those preceding you must not consider.
19 Behold Me doing a new thing. Now is it sprouting.
Are you not knowing it?
Indeed, I am placing a way in the wilderness,
Tracks in the desolation.
20 The field life shall glorify Me;

The jackals and the ostrich.
For I provide water in the wilderness,
Streams in the desolation,
To give drink to My people, and My chosen.
21 This people I have formed for Myself,
And they shall relate My praise.

Israel has much of which to be mindful. Their origin and ancestry as a people speak loudly, when they recall it. So too does the protection and deliverance which Ieue has afforded to them from time to time. Yet they have failed in their faithfulness to their Alueim.

The counsel now given is that they must not be mindful of the past with all its failure on their part, nor of the threats from Ieue to remove them from the land in consequence thereof. The view before us is one which anticipates the deportation as having come about, and it is passing to its conclusion. Therefore Ieue speaks of doing a new thing. This is looking forward to the Messiah, for it is with Messianic times in view that the deportaton will end, and they will return to their land. Messiah's coming is the great event which is being placed before them, and it cannot occur unless they are in their land.

As an initial matter, promises are given which tell of the care to be enacted by Ieue in the journey back to the land. This care is definite assurance that Jerusalem will be reached.

44:21-23 REMEMBRANCES—POSITIVE (=43:18-21)

21 "Remember these things, Jacob and Israel,
For My servant are you. I formed you.
A servant of Mine are you, Israel.
You shall not be oblivious of Me.
22 For behold! I wipe out, as a dense haze, your transgressions,
And as a cloud, your sins. Return to Me, for I redeemed
23 Be jubilant, ye heavens, for Ieue does it! [you."
Shout, ye nether parts of the earth!
Crash, ye mountains, into jubilation,
Ye wildwood, and every tree within it!
For Ieue has redeemed Jacob,
And in Israel He is beautifying Himself.

The theme of these verses is a direct urge to remember that Jacob and Israel are Ieue's servant. Whether the name Jacob, with all its implications of the failure of the will of the flesh, be regarded, or that of Israel, makes no difference; they are to remember the facts around their relation to Ieue.

"I formed you," Israel. One who is upright with Al is the servant seen by Ieue, and of Him they are not to be forgetful. This, with all its honor, is what they are urged to remember.

The glory of Ieue is able to speak thus, for not only did He form Israel, but He redeemed them also. Together with this, Ieue says He wipes out transgressions, though these are a dense haze, and sins which are a cloud. Therefore Ieue says: "Return to Me."

Such words are in view of the "new thing" which Ieue is doing (43:19). So much has He prepared for the doing, that it is said to be sprouting. The "new thing" will develop into the times of Messiah, and these will grow into His triumph. Surely Ieue is equal to the task of wiping out a dense haze of transgressions and a cloud of sins, for "Ieue, in Him, intercedes because of all our depravity" (53:6).

He is able to declare such things beforehand, and to use the declaration as the cause for jubilation enjoined upon the humans and the earth, for Ieue redeems Jacob and beautifies Himself in Israel.

Isaiah began his prophecy by a call for the heavens and the earth to hear his words. So too did Moses in his song (Deut. 32:1). He was rehearsing to the people whom he had led from Egypt many matters that would overtake them in their waywardness; in effect, Moses was bidding adieu to them ere they entered the land of Canaan. For both Moses and Isaiah it was a strange witness to Ieue's people whom they served. But now, in these verses of Isaiah, we have the counterpart to both occasions; there is a call for the jubilation of the

heavens and the earth at what is to emerge for this people out of the ways of Ieue. Creation is yet to see the glory which Ieue will achieve for His people, in spite of their tardiness to hearken and to give heed.

(To be continued) E.H.C.

MISSIONARY REPORT

From Hopiland in northern Arizona, Bro. Fred Johnson writes that he was involved in an automobile accident. A young lady came out of a side road without stopping, and her car and Bro. Johnson's pickup were both badly damaged. Neither the lady nor the baby she had with her were injured, but Bro. Johnson suffered a severe cut on his chin, which extended into his mouth, requiring hospitalization and stitches. However, he is now recovering satisfactorily. A young layman, Bro. Lee Thomas, took charge of the services in the chapel at Oraibi, and Bro. Johnson asks that we pray for several young couples who have recently been added to the group there.

Bro. Iype writes that he has been working recently in solid moslem centers, and that he has been able to herald the glorious truth of universal reconciliation and that some have accepted it. Conditions there are still very difficult. So pray for this brother.

In another part of India, Bro. Raju endeavors to continue his orphanage and support of a number of widows, as well as his concordant Christian Training Center for young men from various parts of India. A new site is urgently needed, and he is endeavoring to acquire one in a more suitable location. He is also busy translating and publishing Concordant tracts in the Tulugu dialect, as well as serving various groups in his neighborhood who are interested in Pauline truth.

From the Philippines, we learn that Bro. Carino has been in poor health, so that, because of heavy rains in his area, he has not been able to visit some localities which have been requesting him to come. So we should be praying that the Lord's will be done in this matter.

We have heard direct from some of the brethren who have been working with Bro. Oblenda, and, at their request, have sent them literature for distribution. The God-glorifying truth that we have a God Who will not be defeated in the end, seems to be acceptable to many believers in the Philippines, and we rejoice that it is so. E.O.K.

BROTHERLY KINDNESS

TO TAKE THE MOTE out of a brother's eye is a tender task. The point is that we are to take the mote out and *not the eye.* How often we do it with red-hot pokers and prescribe and apply carbolic acid and vitriol as an eyewash!

If it is their feet we cleanse we wash them with water —yes! scalding water. We dry them with a towel—yes! but of sandpaper. And if we operate on their spiritual anatomy we employ such delicate surgical instruments as buzz saws and hydraulic drills and it is against our principles to administer anesthetics (Matt. 7:3-5).

The word of God is used as a sword in public ministry, but you cannot use a sword on an injured eye. What you need for such work is the tender sympathy of the finger of God.

The beam in our own eye is too often a magnifying glass that makes our fellows' motes seem as large as mountains.

In 1 Corinthians 8:11 Paul refers to the "weak brother" and immediately adds "for whom Christ died." The best place to bring your brother when you would remove his mote is back to the cross of Calvary. The "weak brother for whom Christ died" acquires new values there. And when you are near the cross you are more apt to follow *His* method of correction.

What sorry oculists we are in the spiritual sphere! Always prescribing something to STING instead of to SOOTHE. And we may well remember that even in a case where sight seemed altogether gone (Rev. 3:18) it is a SALVE that is recommended.

ALAN BURNS

BEING CONFORMED TO THE IMAGE OF HIS SON

ALBERT SCHWEITZER was a medical missionary in Lambarene in Africa. His theological views would not command assent from those of us who are acquainted with God's truth for the present through Paul, yet this man had a love of God and of Christ which transcends ours, whose selfless services to others for Him put ours to shame.

In his autobiography, *My Life and Thought,* Schweitzer tells us that at the age of twenty-one, awaking one glorious sunny morning to the song of birds in the little Alsatian village of Gunsbach, there came to him "the thought that I must not accept this happiness as a matter of course, but must give something in return for it," and that then pondering over the matter with calm deliberation, he decided to live for science and art till he was thirty, in order to prepare himself to devote his life from that time on to the direct service of humanity.

Notice how the "misery" that he saw or suspected produced in him a *misery* that was assuaged only by a selfless dedication to service for others. "At the moments when I should like to enjoy myself without restraint, Reverence for Life wakes in my reflection about misery that I see or suspect, and it does not allow me to drive away the uneasiness thereby caused to me. Just as the wave cannot exist for itself, but is ever a part of the heaving surface of the ocean, so must I never live my life for itself, but always in the experience

which is going on around me. It is an uncomfortable doctrine which the true ethic whispers into my ear. You are happy, it says; therefore you are called upon to give much.

"Whatever more than others you have received in health, natural gifts, working capacity, success, a beautiful childhood, harmonious family circumstances, you must not accept as being a matter of course...."

Schweitzer kept this vow a secret and trained himself for the job he felt God wanted him to do in service for others. When he told his friends of his intention to go to Africa, most of them were shocked and angry. What! Bury himself and his talents in a primeval forest and "work for savages"? Why not stay in Europe where he could do more good, where his special abilities were more appreciated? He could give organ concerts—was he not the world's greatest living exponent and interpreter of Bach?—and raise money to support other less gifted men in Africa! Schweitzer was saddened by their opposition; he thought that they would understand the Divine Imperative to which a "No" would be sacrilegious. Other less gifted men go? From whom do our gifts come if not from God! If God wanted to bury them in the jungle and serve them up on the altar of devotion for savages on whose behalf Christ died, was not He the Disposer of His own gifts? Were we not bought with a price? Were we still our own or His?

Do you wonder that such a man can write as follows? "Open your eyes and look for a human being or some work devoted to human welfare which needs from someone a little time or friendliness, a little sympathy, or sociability, or work. There may be a solitary or an embittered fellowman, an invalid or an inefficient person to whom you can be something. Perhaps it is an old person or a child. Or some good work needs volunteers, who can offer a free evening, or run errands. Who can enumerate the many ways in which that costly piece

of fixed capital, a human being, can be employed! More of him is wanted everywhere! Hunt then, for some situation in your humanity, and do not be frightened away if you have to wait, or be taken on trial. And do not be disturbed by disappointments.

"To everyone, in whatever state of life he finds himself, the ethic of respect for life does this: it forces him ever and again to be inwardly concerned with all the human destinies and all the other life-destinies which are going through their life course around him, and to give himself, as man, to the man who needs a fellow-man."

Would you, then, seek to devote yourself to some great and heroic task off into the dim distant future instead of the small and unheroic service right in front of your eyes where you are now?

"Only a person who can find a value in every sort of activity and devote himself to each one with full consciousness of duty, has the inward right to take as his object some extraordinary activity instead of that which falls naturally to his lot. Only a person who feels his preference to be a matter of course, not something out of the ordinary, and who has no thought of heroism, but just recognizes a duty undertaken with sober enthusiasm, is capable of becoming a spiritual adventurer such as the world needs. There are no heroes of action: only heroes of renunciation and suffering...."

Do these words quicken our pulse and stiffen our resolve? If they do—and may God use them to that end—do they not also suffuse our souls with shame that we are more moved by Schweitzer's words than we are by our Saviour's words? Does not God entreat us through Christ to the selfsame end that Schweitzer entreats us: service for humanity to the glory of God? Why will we heed Schweitzer and not hear the Saviour? Schweitzer has less truth, we say, but he serves more; we have more truth, we say, but serve less. Does not

the disparity assault our conscience and make it uneasy?

I wonder if, in the past year, we have had in full measure that perfect knowledge of God's will which is an essential of all true wisdom? If we passed through life this past year in a manner worthy of our Lord, pleasing Him entirely? If, in the past year, in every good work we still bore fruit, still grew higher, in the perfect knowledge of God? If, in the past year, we were strengthened with all His strength, till we attained to all enduring patience and forbearing, which exults under suffering? If, in the past year, we always rendered thanksgiving to the Father, Who made us competent for a part of the allotment of the saints, in light? (Colossians 1:9-12).

Perhaps we answer these questions with a heart-broken "No," or a fainthearted "Yes." Whatever our answer and the bitter disappointment it brings to harrow our soul with the plowshare of memory, each of these disappointments may be hallowed by the truth that our past failures need not mar our enjoyment of the days ahead; that our past failures are but a foil for His grace and His love. These failures can, by His sufficient grace, be used of Him to chasten us into a character more like that of His Christ. Are not our present trials and circumstances but tools in His hands to shape or conform us to His image? Why push away the tool and lose the work it is designed to perform?

We are designated to be conformed to the image of His Son (Rom. 8:29). The pattern is not configuration to this present wicked eon, but conformation to the image of God's dear Son; to undergo a transformation by the renewing of the mind, for us to be testing what is the will of God, good and well pleasing and mature. Conformation, not configuration! (Rom. 12:1, 2; Gal. 1:4; Eph. 4:20-24).

And is not this that for which we asked when we accepted Him as our Saviour and Lord? Recall what

He did for us—that which we could not do for ourselves. Is it not through the pities of God that we are entreated to present ourselves to God as a sacrifice, living, holy, well pleasing to God? Is not this our logical, divine service; does it not follow from all the argument in Romans presented prior to this point?

God's ideal is conformation to His Son so that our service may be acceptable; conformation to His Son so that our reception of grace may not be for naught; conformation to His Son so that our disposition may be like Christ's Who did not want to do His own will but to perform the will of His God. Paul writes that the love of Christ is constraining us, judging this, that, if One died for the sake of all, consequently all died. To what purpose? For what end? "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. 5:14, 15).

These words are followed by those telling of God's work on our behalf through Christ, and of God's work on the world's behalf through us. We are Christ's ambassadors, God entreating through us. We are beseeching: For Christ's sake be conciliated to God! Then in six short words of one syllable each the peerless Paul states the gist of the entire revelation of God: *He for us, we in Him* (2 Cor. 5:19-21).

Fitting us for this high and holy service on His behalf toward others required His grace. Paul entreats us not to receive God's grace for naught (2 Cor. 6:1). We are saved for service (Eph. 2:10; Phil. 2:12-16); not to realize this and to act upon it is to make grace empty of what it is designed to accomplish. The grace of God makes us workers together; the grace of God places each in the sphere He wants the saint to serve. There are apportionments of graces, yet the same Spirit, there are apportionments of service, and the same Lord, there are apportionments of operations, yet the same God

Who is operating all in all. Now to each one is being given a manifestation of the Spirit with a view to expedience.... Now all these one and the same Spirit is operating, apportioning to each his own, according as He is intending (1 Cor. 12:4-11).

The body is one and has many members; the body also is not one member, but many; God placed the members, each one of them in the body according as He wills; God blends the body together... that there may be no schisms in the body, but that the members may be mutually solicitous for one another; *you* are the body of Christ, and members of a part, whom God also, indeed, placed in the ecclesia, first, apostles, second, prophets, third, teachers... (1 Cor. 12:12-31).

Why does Paul devote so much space to this subject; are there not more important themes with which we can be enlightened? Paul did not think so; he wanted the saints to know and to realize that God is accomplishing His purpose through the ecclesia of which each saint is a member and of which Christ is Head. God has not surrendered *this* headship to supervisors and servants; they also are members of this same body, subject to the same Head. The saints are saved for service *to* God, *through* Christ, *for* mankind.

It takes God's grace to make us fit to serve; it requires God's grace to keep us fit to serve. God's grace is necessary to keep friction from generating into heat while we are serving. God's grace, if not realized and utilized to such ends, is received as an empty thing, for naught, and working together is frustrated (2 Cor. 6:1).

Colossians 1:9-12 is a Scripture passage worthy of placing on a wall in your home as a daily reminder to emulate Paul in his prayers. These words follow those which tell us for whom Christ died, how He died, and to what end He died and was roused. Working together, we are entreated not to receive the grace of God as an empty thing; that God's grace will keep us from giving

anyone cause to stumble in anything, lest flaws be found with the service, but as servants of God, we are to be commending ourselves in everything to everyone.

Why has God lavished His grace on us and shared His love in us? For service as servants of God! What kind of service? Flawless! To what end? As fellow workers glorifying God! For whom? All for whom Christ died! How? As God's ambassadors beseeching on Christ's behalf!

Epaphras, in his prayers and petitions on behalf of the Colossian saints, struggled that they would be made able to stand mature and fully assured in all the will of God (Col. 4:12). And Paul attests to this in his words which follow: "For I am testifying of him that he has *much misery over you...*" Misery is defined as a condition of extreme pain and distress. Note well: "much misery" that they stand mature, not much pleasure that they did not.

Where today do we find this holy misery on behalf of the saints and their growth in maturity? There seems to be abroad in ecclesias today a spirit utterly foreign to *misery;* adversely, there is a spirit—too prevalent and too common among the saints and the supervisors not to be unsparingly censured and condemned—of gossipy glee over the faults and failures of those whose ambition to be well pleasing to Him exceeds their performance. Instead of sympathy they get censure, instead of prayer they get persecution, instead of tears they are traduced, instead of bread they are handed a stone. Instead of grace-full entreaty and encouragement, they receive unforgiving condemnation and ostracism, harped upon year after year, until all the deeds of the brother or sister under criticism are branded as evil or for the purpose of self-aggrandizement. Their failures, real or alleged, are used as subject material of letter writing campaigns—time better spent in praying for them, rather than writing about their shortcomings.

We should be no more eager to publicize the failures of our fellow saints than we are to relate (to any who will listen) the mistakes and failures of members of our own family, for all saints are members one of another. Grace and love do not indulge in vicious vilification; grace and love (grace is love in action) do not maliciously convert half-facts into whole lies. How apt we are to denounce the sins of others! And how this must grieve our Lord, the Head of the body of which the critic and the criticized are both members! There are times when exposure and rebuke *are* in order—but *only* after every means at the command of love, grace, kindness, entreaty and patience has been exhausted. The accused saint should welcome inquiry regarding the accusations levelled at him; if guilty, he should appreciate your prayer on his behalf; if not guilty, he should welcome the opportunity to disprove the charges of the slanderer. The ever-gracious and unfailingly tactful Paul rebuked and exposed the Corinthian saints but he also told them, when there was one in their midst who had been precipitated into an offense, to deal graciously with him and to console, lest somehow the exposed and rebuked one be swallowed up by the more excessive sorrow. To such an one we are entreated to ratify our love (2 Cor. 2:5-8). There should not be an unforgiving, distrustful attitude on the part of supervisors or saints toward those who admit their failures. Let us resolve, henceforth, to show toward others the love, forgiveness, tolerance, and helpfulness which we desire them to show toward us and our own faults, real and alleged; to fail in this is to take the place of a sinless one who has the right to first cast a stone (John 8:7). To charge a brother or a sister with being disorderly or unsubject does not make the charge a fact. Should they seek to disprove the charge, they should not be calumniated with "They seek their 'rights'; this proves they're wrong!" This is a clever "red-herring" tactic; it enables the calumniator to cause every-

one to conveniently overlook the fact that the original charge has yet to be proven. Let those who thus trifle with truth beware, for "all is naked and bare to the eyes of Him to Whom we are accountable" (Heb. 4:13). We should "be calumniating no one" (Titus 3:2).

And where today do we find those who desire a disposition like unto Christ's and His humbleness, like unto Paul and his forfeits, like unto Timothy and his solicitude, like unto Epaphroditus and his sufferings: all presented for our pattern in Philippians? Instead of Christ and His humbleness, we have self and a gleeful gorging on the frailties of others; instead of Paul and his forfeits we have self and a spirit of each seeking after that which is his own; instead of Timothy and his solicitude, we have self and a pious assumption that we are not as others, full of faults, foibles and failures; instead of Epaphroditus and his sufferings we have self and suffering if there are no juicy tidbits of gossip to mouth. Why should shameless saints and supervisors peddle the sins of fellow saints—many of whom are more remorseful over their flaws and more conscious of them than are their detractors who profess to be free of flaws and blemishes? I heard an unusually gifted translator make this statement: "It is easier to translate First Corinthians 13 out of Greek into English than it is to translate it out of English into practice."

Timothy was told to be a model for the believers. So are we all. There is no age limit to progress in these matters; there is no retirement age when we can pension ourselves off and pursue these no longer; there is no age when we can say, "I am too old to change."

We need to be insistent in contending for the fact that those who have believed God be concerned to preside for ideal acts (Titus 3:8). There is danger in familiarizing the *mind* with high spiritual truths to which the *heart* is a stranger: this begets hypocrisy. There is danger in assuming that ability to discuss spirituality is the same

as being spiritual; that to discuss truth is the same as being truthful; that to laud grace is the same as being gracious; that to inveigh against inflammatory letters is the same as refraining from writing harmful and hurtful, slanderous and libelous letters. This is having a form of godliness but denying the power thereof. Let us be careful lest we suppose ourselves guiltless simply because we can discourse on the subject with ease. Practice is more powerful than precept, performance more audible than preaching.

Should anyone object, this is going back to salvation by works, the answer is, No, indeed; salvation is in grace through faith (Eph. 2:8-10), and works or walk should be the natural, logical outgrowth of that fact (Titus 2:14). "As, then, you accepted Christ Jesus, the Lord, be walking in Him" (Col. 2:6). F.N.P.

As we near the close of the sixtieth year of publication of our little journal, our hearts once again well up with gratitude to our blessed Lord for His goodness to us. We are thankful that He has seen fit to put into the hearts of our readers, a desire to help, not only financially, but by prayer and supplication, that we may be guided from above as we seek His will in making our plans for the future of this work. Our sole desire is to glorify Him. To make known His wonderful plan is indeed a privilege not to be lightly thought of. Let us all, as we share it with others, try to do it in a way which will bring glory and honor to Him Whom we love and seek to serve.

We take this opportunity to thank those who have written expressing their gratitude for the help they have received in these pages. We do pray that we may always be led to publish only that which will help our readers to know Him better, and to grow in knowledge only because such knowledge is essential for their effective service and a Scriptural attitude towards those they are longing to help. In chapter five of First Thessalonians, beginning with verse 13b, and ending with verse 22, Paul admonishes the brethren to do fourteen different things. If we could all remember these admonitions, and practice them, how glorious it would be! Let us pray that we may be enabled to remember them in our dealings with other believers. E.O.K.

FAITH

WE HEAR a great deal about faith, but just what is it? The best definition I have found is in the first two verses of the eleventh chapter of Hebrews. Here the Word of God tells us that faith is an assumption of what is being expected, a conviction concerning matters which are not being observed. Just how does this affect us?

Faith must have an object. There are various kinds of faith in this world of ours. There is faith in power, faith in science, faith in human wisdom. There is faith in fellow humans, and there is faith in ourselves.

All these are failing faiths. Their objectives are wrong, for they do not meet God's standards, and eventually lead to disillusionment and sorrow. All these faiths have one thing in common. Either they do not know God, or they ignore Him. Yet He is the only One worthy of faith; the only Being upon Whom we can absolutely rely.

What do we need to look for in searching for the object of our faith? First, the object must be reliable. Second, it must be omnipotent and omniscient. Third, it must be righteous. Fourth, it must be able and willing to meet its commitments. Fifth, the object of our faith must deal with us in a spirit of love.

Let us examine these points. If the object of our faith is not reliable, his promises are so many words without meaning. Our God has proven His reliability by keeping His promises made to earlier generations. Hence, on the basis of performance, we can be assured of His reliability in the future.

Second, God is all-powerful and all-knowing. This is His world, His universe. He created it and even now controls it. If this were not so how would He be able to tell us in Romans 8:28 that now we are aware that God is working all together for the good of those who are loving God. Note that He does not say that there will be no evil, no pain, no sorrow in our lives, but rather that God is able to bring good to us out of any experience. This verse should be imprinted in the hearts of all those who know Him. We can find ample proof in our own lives to bear this out.

Third, the object of our faith must be righteous. God and His beloved Son, Christ Jesus, are the only Ones in the universe Who are absolutely righteous, for all others sinned and are wanting of the glory of God (Rom. 3:23). True, God is now conciliated since He Who knew no sin was made sin that we might become God's righteousness in Christ (2 Cor. 5:21). This, however, is His righteousness imputed to us because He is conciliated because of His Son's work on the cross. God has made the way. It is not of man. Isn't this what is meant when we are told that in grace are we saved through faith and this is not out of you; it is God's approach present, not of works, lest anyone should be boasting (Eph. 2:9). God could not condone sin but He could provide a way to cure it.

Fourth, the object of our faith must be able and willing to keep His commitments. As we look around us we can readily see that man cannot do so. Expediency causes changes, since all of mankind is prone to do whatever seems best for their interests despite pledges and promises. We have made countless treaties that are only recognized when it is to our interest to do so. We have had the Monroe Doctrine for over a century, but today Cuba is an outpost of communism. God alone can keep His promises and can be trusted to always do so.

Fifth, the object of our faith must deal with us in love. Here the evidence is overwhelming. Our knowledge of Him is and has been progressive. It started with Him as our Creator and went forward step by step until now we can know Him as Father. The truths that God has given us in His Word about Himself are often beyond our comprehension, but, knowing God, we can have faith in His Word. We must also realize that God gives understanding as we are ready for it. He does this through the Spirit which indwells us and will lead us into the greater depths of His Word. Perhaps this is why we are told that He parts to each a measure of faith. We might say that God gives the necessary faith to enable Him to use us as He wills: That He will give us knowledge as we can use it. Even the apostles, at the beginning of their ministry, knew nothing of Paul and his message to the Gentiles.

In John 3:16 we read, "For thus God loves the world, that He gives His only-begotten Son, that everyone who is believing in Him should not be perishing but may be having life eonian." True, man crucified Him, but God sent Him forth for that purpose.

God's love is shown in many ways. We often forget that the bounties of nature are from Him. He provides our needs although we often confuse them with our desires. Paul tells us that he had learned to be content with the state in which he found himself (Phil. 4:11), for he knew that God was always right.

We must realize that our God, the God disclosed to us in His Word, has a plan and a purpose that only He can fulfill. Men are obsessed by the idea that they must help God. Too often, in their zeal, they get to working so hard that God is forgotten and their works are a failure, much to their surprise. They fail to see that man's greatest need is to grow into a fuller realization of God.

Theology has taken the place of the Word of God.

True, they will tell you that all their dogmas are based on the Scriptures. If that be so, why are there so many points of disagreement and so much confusion?

Our greatest need today is to find out what the Word says, not for interpretation, but for belief. We are told in Romans 14:22 that the faith we have is toward God. It is the link between us and God.

In Hebrews we are told that apart from faith it is impossible to please God, for those who come to Him must believe that He is, and is becoming a Rewarder of those who are seeking Him out (Heb. 11:6). There is much more that could be said on this subject for it can never be exhausted no matter how much we grow spiritually.

We who are fortunate enough to have had our lot cast with the One Who is operating all in accord with the counsel of His will (Eph. 1:11), have a real responsibility to do nothing or say nothing that will bring sorrow to the One in Whom we have faith. Our lives should bear fruit for Him. Then and only then, we may have the peace that passeth all understanding. Only faith in God's Word can bring us peace. We may be having peace with God, and the first essential is that He will become the sole object of our faith. Then we will know that we are justified, that we have a living expectation, an assurance that we are indeed His children: That in Him, and in Him only, can we trust.

It is extremely important that we realize that we must grow in the knowledge of Him. We will then bear fruit in His service as He leads us.

Again a word of caution. We are apt to develop a feeling of superiority over others because we feel that we have special understanding in God's Word; that perhaps we are more intelligent than those who do not see as we do. This is dangerous. We must never forget that God's way is to part to each a measure of faith. What we have, God gave us. Our merit or lack of merit

is not a factor, it is all of God. Human wisdom is of no help. We are the fortunate ones whom God has chosen. Knowing God's plan and purpose to become All in all, we realize that the future will be beyond our fondest anticipations for He will use us for His glory—as material for displaying the transcendent riches of His grace among the celestials (Eph. 2:7).

Let us, then, in all humility, treasure the privileges we have in our relationship with Him, giving Him the proper place in our lives. We must be conscious at all times of this relationship, knowing that He is always with us, that He is our only solace and the only One we may turn to in our need. We must not forget that He will never abrogate His promises, that He is the only certainty in the universe, that He is the only One Who can give us true peace now, and blessed assurance for the future: That His plan is the only one certain of fulfillment, the only one sure of ultimate victory over death and sin, and that He is the only One Who has the right, the power, and the love to become All in all.

S.B.M.

A SOLUTION TO YOUR GIFT PROBLEM

The CONCORDANT LITERAL NEW TESTAMENT might be the answer to your quest for a suitable gift for a friend or relative. Or perhaps for your pastor, the CONCORDANT GREEK TEXT would be more suitable. Write us early for full information, to avoid the last minute rush. A good assortment of styles and bindings are available for your selection. No gift could possibly give more satisfaction than the Word of God.

Perhaps a subscription to Unsearchable Riches would be more suitable in your particular case. Thus your gift would continue to be used throughout the year. E.O.K.

Your own subscription is probably due. An envelope is enclosed with this issue, for your convenience. Of course if you have paid in advance, then you should disregard it. Foreign subscriptions should be paid through your agent, as usual. We must hear from you periodically in order to maintain our second class mailing privilege. E.O.K.

WAITING IN FAITH

"He was invigorated by faith, giving glory to God"
(Romans 4:20).

TIMOTHY WAITED alone in the pleasant courtyard of his home in Lystra. Above him small white clouds floated across the bright autumn sky, and some birds were chattering in the fig tree nearby. But Timothy didn't notice these things because he was lost in thought and wonder about a man named Abram who had lived two thousand years before. In a few minutes Eunice and Lois, Timothy's mother and grandmother, would come out to join him, and they would tell him more about what was written in the Sacred Scriptures concerning Abram and his faith.

It was exciting even to wait. In fact Timothy found that looking forward to something was *almost* as good as having it.

"Well, Timothy, my son," said Eunice as she and Lois entered the courtyard, "do you remember who Abram was?"

"Oh yes," exclaimed the young boy, "he was the man who had faith."

"And what is faith?" asked Eunice.

"That means to believe God even when things seem impossible," Timothy replied, "just like Abram believing that God would lead him to a promised land and would give him a son and make out of him a great nation which would be a blessing to every other nation."

"Yes," Lois agreed, "that was very hard for Abram to believe. His wife, Sarai, was getting old like me, and no one would expect them to have any children then. But you know, Timothy, the years went on and on, and God kept telling Abram the same thing, that he and Sarai would have a son, and they got older and older, and still they were childless."

Timothy thought about that. Sometimes it was hard for him to wait for something even five minutes. What would it be like to wait for years and years for something to come while every year was making it more and more impossible for it ever to come?

His grandmother continued, "Those were difficult years for Abram, but they were good too, because Abram had faith to give him happiness. God had told him something good would happen, and just believing it made everything that happened good. It's just like you, Timothy. We saw you smiling while you were waiting for us to come. You believed we were going to tell you more about God's Word, and just waiting for what you believed would happen made you happy."

Timothy laughed to hear this. His grandmother really seemed to know how he felt. Yes, faith was a good thing in many ways.

Finally Eunice added, "Abram was given this extra strength and energy because he believed God, and it was this very believing which gave him so much strength. I want you to think about the value of faith in God, Timothy. It may not seem quite as good as the fulfillment of God's promises, but it is still very good. Good things are always made better when you have to wait for them in faith."

And little Timothy did "meditate on these things" just as he did many years later when he was instructed by Paul (1 Tim. 4:15), and Timothy came to believe sincerely and without pretense (2 Tim. 1:5). D.H.

(To be continued)

INDEX TO VOLUME LX

Abstaining from Evil 230
Address on the Envelope, The 5, 51
Blessings are in Christ, Our 243
Blessings, Spiritual 99, 147
Brotherly Kindness 270
Celestials, Among the 195
Changes Lives, God's Love 179
Children's Page 239, 286
Christ of God, The 253
Christ's Supremacy 255
Christian Attitudes 233
Conformed to the Image of His Son 271
Cross, The Word of the 125
Divine Name and Principle Title, The 90
Eons and Worlds 109
Eons, Beyond the 65
Expectation, Active 24, 79, 123, 184, 230
Expectation, The Joy of 24
Faith 281
Faith, Through 239
Faith, The Simplicity of 61
Faith, Waiting in 286
From Useless to Useful by God's Grace 141
God in Christ, Of 42
God is All in all, When 161
Isaiah 42:18—45:15, Notes on 27, 81, 137, 165, 211, 259
Might of His Strength, The 173
Minority's Milk and Maturity's Meat 73
Missionary Reports 12, 23, 64, 71, 136, 146, 216
Obituaries: Abraham L. Heidal, 237; Cecil Hopton, 41; Eva J. Jackson, 209; Gladys Taylor, 144.
Pharaoh 91
Poems 2, 72, 78, 107, 122, 154, 178, 187, 210, 253
Portrait of the Godly Man 16
Power of God, The 91, 125, 173
Prayer as Response 79
Provision for Man's Predicament, God's 155
Retaining the Ideal 184
Rooted and Grounded in Love 5, 51, 99, 147, 195, 243
Sealed in Christ 241
Symphony, Playing your Part in God's 207
Thankfulness in Everything 123
Thanksgiving in the Scriptures 217
Walking together in Love 13
Young People's Department 47, 191