Unsearchable Riches

A Bimonthly Magazine
For God and His
Word

VOLUME XCIX

editor:
James R. Coram

editor emeritus:
Dean H. Hough

CONCORDANT PUBLISHING CONCERN
15570 Knochaven Road
Santa Clarita, CA 91387, U.S.A.

The Sacred Scriptures

A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age;
It gives, but borrows none.

The Hand that gave it still supplies
The gracious light and heat;
His truths upon the nations rise:
They rise, but never set.

Let everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day.

My soul rejoices to pursue
The steps of Him I love,
Till glory breaks upon my view
In brighter worlds above.

William Cowper

UNSEARCHABLE RICHES FOR JANUARY 2008
BEING THE FIRST NUMBER OF VOLUME NINETY-NINE

EDITORIAL

WHAT God has done for us in and through His Son, Jesus Christ, is the basis and continuing focus of our faith. And what we believe is the basis of our walk and service in the Lord.

This is shown at the very start when Abel approached near to Yahweh with a present that recognized His provision for Adam and Eve in their nakedness. This was in contrast to Cain, who brought a present designed to bring honor to himself, and not in harmony with Yahweh's provision-message. But even though he committed this sin of irreverence, Yahweh spoke directly to Cain of a further provision He had prepared for him, one that pictured Christ Who would be made to be a Sin Offering for the sake of all sinners. (Concerning the foreshadowing of the evangel in these early events, we offer two articles on Genesis 4:1-7 in this issue, pages 5-22.)

The fundamental lesson of reliance on the living God for salvation (1 Tim.4:9,10), and not on ourselves (Eph.2:8), which is so sharply delineated in the history of Cain and Abel is brought out over and over again in the pages of Scripture. It is there in the events surrounding Joseph, who pictured Christ as Saviour and Lord, and even Judge, as presented in Genesis 42 (see pages 31-38).

This revelation of the centrality of God's gift of His Son for sinners reaches its highest point in the epistles of Paul. To this descendant of Adam, who in his flesh had proved himself to be the foremost of sinners, God in His overwhelming grace, revealed His righteousness and power and love in a way that opens up all His Word as a coherent message centered on Christ. (See the articles on Romans 4:13 and Galatians 3:16, pages 39-48.) Furthermore, God

made known to Paul riches of truth even beyond what can be traced in the earlier portions of His Word. Yet all of these also are centered in what God did in not sparing His Son, but giving Him up for us all.

But what does all this mean to us in a practical way? Again, in light of God's grace given to us in Christ Jesus, we look at Philippians chapter 3, verse by verse (pages 23-30), concerning the believer's service in the Lord. Our service is fundamentally, in an elementary way, a matter of rejoicing in the Lord, Whom God has given us. It is a matter of believing and then finding growth in faith and maturity in walk as we focus on the righteousness which comes through the faith of Christ.

Now, in beginning our ninety-ninth year of publication we are keeping this fundamental theme of the cross of Christ before us. We still would give attention to the *Untraceable Riches* of Christ (Eph.3:8), for they are much neglected. But also we would give attention to the elementary riches of God's grace upon which the mature revelations are based. These basic riches as they are centered on God's gift of His Son for sinners are presented in various ways, in type and promise, throughout His Word.

Especially for myself, this concern with the "traceable riches of Christ" has developed because of my involvement with the *Concordant Version of the Old Testament* (CVOT). There is inestimable value to us in seeing the way in which these early writings point ahead to Christ and His cross, from which all blessings accrue.

In regard to the CVOT, we are happy to announce that *The Concordant Version of the Pentateuch* is now in print in one volume with large type. This leaves only one more installment to be published in this format. God willing, that volume, which will include Psalms through Song of Songs, Ruth, Lamentations and Daniel should be published later this year. D.H.H.

YAHWEH SPEAKS TO CAIN

CAIN was the firstborn of Adam, and, as such, is a type of his mortal race, which, like him, not only is dying, but murderous. His mother Eve doomed him when he was still a babe, by naming him *Acquired*, as though he came in payment for her efforts, rather than God's workmanship. Alas! It proved too true! But he was the fruit of her disobedience and insubordination, rather than of God's grace.

CAIN AND ABEL

The case of Cain should be of tremendous interest to all the rest of the race. We should pay intense attention, particularly to the words of Yahweh at this crisis. Unfortunately, both the translation and interpretation of His words are in confusion. It is worth our best efforts to restore the text to its original form, and give a concordant rendering, on which a sound interpretation can be based. The usual renderings and explanations reflect the apostate way of Cain, salvation by works, rather than salvation by sacrifice and faith, according to what is later revealed concerning Cain and Abel.

In Hebrews 11:4 we learn that Abel offers to God more of a sacrifice than Cain, through which it was testified that he was just, having God's testimony to his oblation. It is evident from this that there was a difference between the two sacrifices which was vital, and it had to do with sin. Had sin not entered before this, there would have been nothing wrong about Cain's present. Meanwhile the ground had been cursed, and its fruit represented the toil and sweat of

man's hands. It was typical of his efforts to satisfy God in unbelief and sin, by means of works, which cannot please Him. On the other hand, Abel had heard and accepted God's provision, such as He had made for Adam and Eve when He sacrificed an animal for their covering. Therefore he also slew an animal to cover his sin. By it he acknowledged his true state before God, and foreshadowed the sacrifice which was to take away the sin of the world.

Faith cannot exist without a revelation, for who can believe God if he has not heard what He has said? Abel's faith must have been based on God's word, and Cain's act on a failure to believe. Like most men today, Cain did not recognize his own state nor the need of a sacrifice to cover his sin.

CAIN'S PRESENT NOT HEEDED

In the case of Cain and Abel, it is two different classes of sacrifice which are in view, not the general conduct of Cain and Abel. So the ancient rabbis who made the Greek version understood it, for they rendered the word *"well"* by *correctly*. At the beginning of man's history, and ever since, his place in Yahweh's esteem has not been a matter of conduct, but of *sacrifice*. No heed was given to Cain's *present*. Nothing is said of Yahweh's displeasure with his other acts. This is difficult to carry over into English. With his religious background, the average reader takes "If thou doest well, shalt thou not be *accepted*?" as teaching that Cain's bloodless offering was not accepted because he was a bad man. And this is confirmed by the following words in the Authorized Version, "and if thou doest not well, sin lieth at the door." This figurative phrase has actually taken on a meaning just the contrary to the picture it presents! Sin does not lie outside, at the door. It has come inside! At least, in Cain's case, his sin was already committed. That was why Yahweh did not heed him and he was downcast.

LIFTED

The Authorized Version tells us that if Cain had done well he would be *accepted*. Strange to say they never translate this Hebrew word by *accept* again, but *rising* (Lev.13:2), *raise* (Job 41:25), *highness* (Job 31:23), etc. It comes from a stem *nsha* which means *lift*. It is used often in such phrases as lift the *eyes* (Gen.13:14), or the *voice* (Gen. 21:16), or the *head* (Gen.40:20), or the *face* (Job 22:8, translated *honorable*). Just before this we read that Cain's face had *fallen*. Surely here we have the same figure, only that, if Cain had offered well, a blood sacrifice instead of the fruit of the ground, Yahweh God would have heeded it, and his face would not be *fallen*, but *lifted up*.

A concordant rendering falls right in line with the vital revelation of the passage. It uses the term "sin [offering]" to express the Hebrew idiom.

True, there is no extra word for *offering* in the Hebrew, but this is the case in hundreds of other places. It is the well-known figure of association. A thing is called by the name of the most pertinent part. A ship may be called a *sail* or a *steamer* when we refer to its movement, a *bottom* when we speak of its cargo. So a sin offering is usually called a *sin* in numerous places in Exodus and Leviticus and Numbers, and is so translated in the Authorized Version (Ex.29:14, etc., Lev.4:3, etc., Num.6:11, etc.). Yahweh was not blaming Cain for his misconduct in general, but for his failure to shelter himself under a sacrificial offering, such as his brother had brought.

SIN, OR SIN OFFERING

The usual understanding of Genesis 4:7 as speaking of *sin*, personified, crouching outside the door, will not illustrate the idea that Cain *had* sinned, but only that he was liable to do so. But the future is not in view. Sin, to use

this figure, had already entered his heart. Some interpreters go on from the idea that sin was ready to spring upon him, to the next clause, with which it seems to agree, and say, in effect, that sin will not overpower Cain, because he is given rule over it. This, however, is contrary, not only to his previous conduct, and to the murder which followed, but directly denies the great truth that *sin reigned* in death from Adam to Moses over those who did not sin like Adam (Rom.5:14,21). Many efforts have been made to fit *sin* into the context, but with little success. Therefore it seems well to see if its usage as *sin offering* does not give better results.

The simple word *sin* is used for the *sin offering* frequently in Hebrew. It is the figure of association, or perhaps *near*-association, for, in a very real sense the offering is a *sin*. Abel had offered a firstling of the flock and had pleased Yahweh. Is not this a hint to Cain to do the same? A sin offering was reclining at the opening, or door, ready at hand for sacrifice, and mankind had been given the dominion over the cattle of all kinds (Gen.1:26). So Cain had no excuse, even if he had no flocks and was a farmer rather than a grazier.

THE OFFERINGS

The stem of the Hebrew word generally translated "offering" (*qrb*) is NEAR. All the offerings slain on Jewish altars, and the great Antitype, the sacrifice of God's Son Himself on Golgotha, were offered in order to bring men *near* to Him. In the new earth God will once more dwell with mankind (Rev.21:3). At the consummation He will be as near as possible, All in *all* (1 Cor.15:28).

Just as there are four accounts of our Lord's career on earth, each portraying a different side of His character and ministry, so also there were four or five different kinds of offerings as described in Leviticus, each presenting a dis-

tinct aspect of His sacrifice. In our popular version they are called the *burnt* offering, the *meat* offering, the *peace* offering, the *sin* offering and the *trespass* offering. The last three names indicate fairly well the character of the offerings, but the burnt offering is not so called in the inspired text, but rather the *ascent* offering. The point is not that it was all consumed on the altar, which is true, but that it *all ascended* to Yahweh. The *meat* offering was partly eaten, hence its English name. But the Hebrew calls it a *present* to God, an oblation.

The *ascent* and the *present* offerings are concerned with *God's glory*. The *peace* and the *sin* and *guilt* offerings, are occupied with *man's welfare*. The *ascent* offering is pure worship of the Deity for what He *is*, the *present* offering, or oblation, for what He has *done*. The *sin* offering is concerned with removal of the barrier made by man's mistaken acts, and the *peace* offering has in view human *enmity*, or offenses.

CAIN'S PRESENT OFFERING

In bringing a present to Yahweh, Cain did not do well and had a bad conscience. He had expected Yahweh to accept the labors of his hands. When He did not, instead of acknowledging his failures, Cain became angry, and his countenance was darkened.

As a sinner, Cain should not have presented to God the results of his sweat, grown in the ground God had cursed. Eve had evidently been disillusioned by his conduct, for she named her next son Abel, that is, *Vanity*. And, true to his name, Abel recognized the futility of his own efforts, and presented to Yahweh the firstlings, or *firstborn*, of his flock as a sacrifice, a sin offering. To this Yahweh gave heed, for it foreshadowed that saving, sacrificial Sin Offering of His own Son which would rescue and reconcile His lost creatures, and restore them to Himself.

SUFFERING AND DEATH

There is a modicum of truth in Cain's sacrifice, for the fruits died, and death is necessary for restoration to God. *But there was no suffering.*

Neither was there actual suffering on the part of the grain used under the law. But it is clearly indicated in a variety of ways. The grain was *beaten* into fine *flour*. It was subjected to *fire* when *toasted* or *baked* or *cooked*. And it was actually *burned* as incense when *fumed*.

Cain did not realize his need of a *suffering* Mediator. He was not aware that, if Adam's offence brought suffering on him and his, so his own shortcomings called for judgment, and this must at least be indicated by the offering which was to mediate between him and Yahweh. It is not the Saviour's *life* that saves, but His *suffering* and *death*.

Moreover, he needed far more than a mere substitute. God isn't trying to repair mankind and bring it back to Eden. The suffering and the sacrifice must lead to a fellowship infinitely finer and more perfect than that. So *oil* and *frankincense* must be added to the present, in order to indicate the great *Anointed* Saviour, the Son of God's love in Whom He *delights*.

FRANKINCENSE AND OIL

By the marvelous figure of condescension Yahweh speaks to us in terms a human can comprehend. Not only does He speak plainly through later revelation, telling us that the Father is seeking worship in *spirit* and *truth*, but, in the shadowy language of the types, the present offering *must* be accompanied with *frankincense* and *oil*. When the first is fumed as incense it gratifies His sense of *smell*. When the oil is burned it produces *light* to illuminate His *sight*. But the connection between these are not very clear in an English translation or the ordinary course of life. We

must look for their significance in Hebrew and in the service of the tabernacle, Yahweh's dwelling place in Israel.

In the offerings, the effect of frankincense was a delightful *odor*. In Hebrew the stem *ruch* is used for *wind, smell* and *spirit*. When we read that Elohim is *smelling* a restful *smell* (AV *a sweet savor*) it suggests the word *spirit*, to the reader of the Original. He is *spirit*, and those worshiping Him must be worshiping in *spirit* (John 4:24). This Cain did *not* do. God's spirit was not rested by his present.

All of the frankincense was fumed with fire on the altar. We do not read that it disseminated its odor until it was *burned*. So it speaks also of *suffering*.

Hence it is particularly symbolic of our Lord's *spiritual* humiliation and the agony of separation from His Father, endured on Golgotha. This is the highest aspect of His sacrifice, which brought the greatest pleasure to the heart of His Father.

While it speaks of the only time when He was *forsaken* by Him, it is the basis on which all will be *reconciled* to Him. If we approach the Father with the plea that His Son was forsaken by Him for our sakes, our present offering will be most acceptable. It will be a *restful* smell, and He will welcome us to His heart. At the consummation it will bring all His estranged creatures back to Him, to enjoy His permanent rest.

A. E. Knoch

NOTES

The preceding article is excerpted and arranged from three longer studies by A. E. Knoch, written more than fifty years ago. These are: "The First Evangel," in *Unsearchable Riches*, volume 35, pages 183-192; "Babe, Child, Sonship and Firstborn," in *Unsearchable Riches*, volume 41, pages 129-143; and "The Way of Cain," in *Unsearchable Riches*, volume 46, pages 7-22.

GENESIS 4:1-7

4 +**Now the human knew** `**Eve his wife.** + **She** became |**pregnant and** gave |**birth** `to **Cain,** + |**saying: I have acquired** a **man** `through **Yahweh.** 2 +**Then she** |**proceeded to** give **birth** `to **his brother** `**Abel.**

+ **Abel** |**became** a **shepherd**| **of** the **flock,** +**while Cain** *b***was serving** the **ground.**

3 **And it came** to |**be** *f***at** the **end of** a year's **days** +**that Cain** |**brought** an approach **present to Yahweh from** the **fruit of the ground.** 4 +**As** for **Abel** *mr***however, he´ brought** *f* some **firstlings of his flock and** *f* **their fat** portions. **And Yahweh** gave |**heed to Abel and** › **his** approach **present.** 5 +**But to Cain and** › **his** approach **present He** did **not** give **heed;** +**so Cain's** anger grew **very** |**hot, and his face** |**fell.**

6 +**Then Yahweh** |**said to Cain:**

Why is your anger **hot?**

And why is your face fallen?

7 **If you** had *c***done** what is |**well,** would you **not lift** up your face**?**

+**But** *ij***since you** have **not** *c***done** |**well,** there is a **sin** offering,

A flockling **reclining** ›**at** the **portal,**

And for you is *7***restoration~** in **his** sacrifice;

+ **You´ are ruling** *i***over him.**

Notes: **4:1 human** same word as **Adam**; **Eve**: **Living**; **Cain**: **Acquired**. **4:2 Abel**: **Vanity** (or, **Transitoriness**). **4:3 Cain brought . . . from** the **fruit of the ground**: *cf* Gen.3:17, Jude 11; **4:4 Abel**: *cf* Heb. 11:4. **4:7 sin** offering: *cf* Lev.4:3 where the same Hb word is rendered **sin** and **sin** offering, a feminine word in Hb, while **reclining** is masculine in Hb; **restoration**: Hb **impulse**; **ruling:** *cf* Gen.1:26

THERE IS A SIN OFFERING

THE PRECIOUS blood of Christ was foreknown before the disruption of the world (1 Peter 1:19,20). The Lambkin was slain from the disruption of the world (Rev.13:8). Christ died for our sins in accord with the Scriptures (1 Cor.15:3).

In pattern, in promise and in type, from the very beginning of Genesis, the book of beginnings, we can trace the great and pivotal theme of the gift of God's love in saving sinners through the death, entombment and resurrection of His Son, Jesus Christ.

It is there in *pattern* when the evils of chaos, vacancy and darkness had enveloped the earth, and the spirit of God vibrated over the waters, and God said, "Let light come to be!" (Gen.1:2,3). For the Word in Whom was light came into this world of darkness, and although the world did not grasp the light, nevertheless He is the Lamb of God Who takes away the sin of the world (*cf* John 1:1,9,14,29).

It is there in *promise* when Adam and Eve stood before Yahweh, trembling because of the horrible operation of death within them. The message concerning the blood of Christ was there in shadow when our first parents heard Yahweh's words to the serpent concerning the Seed of the woman Who would hurt its head and Himself be hurt in the heel (Gen.3:15). For it is through the death of the Son of God that the Adversary who has the might of death will be discarded (Heb.2:14).

And it is there in *type* when Yahweh clothed Adam and Eve with tunics of skin to cover their nakedness (Gen. 3:21). For God purposed Christ Jesus to be a propitiatory shelter through [His] faith in His blood (Rom.3:25). This

early picture, in type, of God's provision for dying humanity was then expanded when Yahweh prepared a sin offering for the sinner, Cain, for the lifting up of his countenance (Gen.4:7). For God made Christ to be a sin offering for our sakes that we may be becoming God's righteousness in Him (2 Cor.5:21). Faithful is the saying, and worthy of all *welcome,* that Christ Jesus came into the world to save sinners (1 Tim.1:15).

In this series of studies, I have called attention to these foreshadowings of the evangel, along with further details related to this message of God's grace and love in the early chapters of Genesis. But the remarkable words of Genesis 4:6,7, addressed to the angry and defiant firstborn son of Adam and Eve, call for further attention. The passage is a challenging one for the translator, but most rewarding for us all when we see the way in which it looks ahead to the evangel of God concerning His Son, Jesus Christ.

TWO FIRSTS

The first recorded human sin outside the garden was that of Cain when he brought a present to Yahweh from the fruit of the ground (Gen.4:3). It is not called a sin, and from most people's viewpoint it does not seem to be a sin. But it is made clear that Cain had *missed* the mark (which is the root meaning of the word *sin* in Hebrew) in bringing a present to Yahweh. For Yahweh did not heed it, that is, He showed no sign of accepting and approving it.[1] Yet He heeded Abel's offering. Then, rather than learning from Abel's example, which reflected the pattern of Yahweh's provision of Genesis 3:21, Cain added sin to sin, error to error. In his seething anger he expressed his irreverence toward God and His ways (*cf* Rom.1:18-21).

1. The sign would almost certainly have been fire coming from God and consuming the offering (*cf* Lev.9:24; 1 Kings 18:38).

Then also, the first reference to sin in the Scriptures is in Genesis 4:7 where it refers, not to Cain's sin, but to the same kind of sin which Abel brought as a present to Yahweh, which Yahweh heeded with a sign of approval. It was a sin offering, which was provided by Yahweh Himself, and in this respect it is even a fuller type of Christ and the evangel concerning Him than the present Abel brought from the flock over which he served as shepherd. Salvation does not come by means of human efforts; rather it is a matter of *God's approach present* (Eph.2:8).

THE SINNER, CAIN

When Yahweh speaks to Cain it is already evident that death operating in him had led to sin. "Through one man sin entered into the world, and through sin death, and thus death passed through into all mankind, *on which all sinned*" (Rom.5:12). We are apt to think of Cain's sinfulness pretty much in relation to his murder of his brother, Abel. But, as death operated in him, he was missing the mark from birth (as was Abel), and Scripture draws attention first of all to his failures in relation to a recognition and appreciation of God. This was a matter of irreverence, which is a most serious missing of the mark of righteousness (*cf* Rom.1:18). Cain's fury was actually anger against the ways of God. This was what was noted by Yahweh in Genesis 4:6 Who now speaks literally to Cain by means of words.

YAHWEH SPEAKS TO CAIN

Let us look at Genesis 4:6,7, first of all by means of a strictly literal rendering of the Hebrew wording. Words joined by hyphens represent single Hebrew terms. The word "impulse" is put in brackets because the CV conjectures the emendation "restoration," at this point. Slight additions in lightface type are inserted to help clarify the Hebrew idiom.

Why is-it-hot to-you?
And-why it-falls your-face?

Not, if you-are-welling, a **lifting?**
And-if not you-are-welling
to-opening, a **sin;** a **reclining;**

And-to-you [impulse]-his
And-you, you-are-ruling in-him.

As arranged above, the passage is in poetic form, composed of three stanzas, each made up of a couplet of parallel lines.

In the first stanza Yahweh draws Cain's attention to his personal distress over Yahweh's rejection of his present. The parallels are obvious, with both lines starting with "why," and the reference to Cain's hot [anger] being supplemented by the reference to his fallen face.

The verb "falls" provides the connection to the second stanza where Yahweh speaks of a "lifting." In this new stanza where both lines begin with "if," Yahweh asks Cain about the results of "[do]ing well," and then He parallels this question with a statement about "not [do]ing well." Unlike the first and third stanza there is an imbalance in this couplet due to the expanded terms in the second line. This draws special attention to that line and the terms, "opening," "sin" and "reclining-[one]."

The third stanza takes up the reference to the "reclining one" and relates it first to Cain in a personal way, and then points out Cain's position in regard to it.

ANGER AND FALLEN FACE

Yahweh's questions in the opening stanza (end of verse 6) are straightforward and clear. Yahweh draws attention to Cain's reaction to the rejection of his offering. There was something wrong about Cain's present, and there was something wrong about Cain's reaction to the fact it was

not heeded by Yahweh. These opening lines point to sins already committed by Cain, and do not in themselves suggest a warning about a further sin.

Yahweh would have Cain realize the seriousness of his failures.

This is a first and necessary step for the sinner toward receiving the evangel concerning Jesus Christ. On the road to Damascus, the ascended Lord asked Saul of Tarsus, "*Why* are you persecuting Me?" (Acts 9:4). When this sinner, now Paul the apostle, presented the evangel in his epistle to the Romans, he preceded the message of justification with a lengthy section which made absolutely clear the fact that *Not one is just,* for *all sinned and are wanting of the glory of God* (Rom.3:10,23).

Hence in Genesis 4:7 Yahweh speaks to the sinner, Cain, about that which will lift him up from his fleshly fury caused by pride and the irreverence of rejecting the ways of God as they were set before him. But Yahweh is not speaking a word of condemnation; rather His message is one of deliverance. This is a message Cain needs to hear and heed for his good. It is *good news*; it is a *well-message.*

DOING WELL

The Hebrew word for *good* is often used as a verb which is generally rendered "be good" or "be well." In the causative form, as here in Genesis 4:7, it is usually translated "do well" in the CV. Had Cain done what is *well* in bringing a present to Yahweh, his countenance would already be lightened with happiness and peace. However he had not done what was well. The result was that he was beside himself in anger and wretchedness.

At this point Yahweh speaks words of good, directing Cain to that good which will lift up his countenance with happiness instead of anger, and peace instead of a sullen spirit.

A LIFTING UP

The word translated "lift [up]" conveys the idiomatic sense of "dignity" in Genesis 49:3 (Jacob spoke of his son Reuben as excelling in *dignity,*that is, in a *lifted up* position). In Yahweh's dissertation to Job He speaks of the "lifting up" of the leviathan from which the subjectors shrink back (Job 41:25). It speaks of prominence calling for respect. If Cain wanted to be heeded by Yahweh, it must be connected with doing that which is well. That means he needed to align himself with the revelations of God given to him.

Here in Genesis 4:7 the word "lift" speaks of a correction of Cain's fallen face and in this way provides a fitting connection with the previous stanza. When Yahweh heeded Abel's present, but not his own, Cain felt angry and cast down, and this was visible in his countenance. Now the Lord points to the way in which this evil will be reversed.

AN EVANGEL

Yahweh's words are words of evangel, corresponding to the words, "Let light come to be," in Genesis 1:3 and Paul's exclamation in Romans 1:16, "For not ashamed am I of the evangel, for it is God's power for salvation to everyone who is believing."

Now with humanity being expelled from the garden where Adam and Eve enjoyed fellowship with Yahweh, the effects of death were multiplying in different ways.

For Abel it may have been that he had more opportunity as a shepherd to reflect, first of all on the fact that he himself was a *transitory* and vulnerable creature, and then because of this he thought deeply on God's provision of tunics of skin for clothing his parents in their nakedness (Gen.3:21). Abel *heeded* the message God had given. Consequently: "By faith Abel offers to God more of a sacrifice than Cain" (Heb.11:4).

But in his busy, self-centered life, Cain was not ready for the evangel which God was now bringing to him.

Nevertheless, light shall come to be, that is, the Sin Offering will be made by God Himself, and ultimately Cain will bow the knee and acclaim that Jesus Christ is Lord, for the glory of God the Father.

SINCE YOU HAVE NOT DONE WELL

The second line of the middle stanza is the most difficult of the entire passage to translate, but the most significant for our appreciation of the ways of God in dealing with human unrighteousness and irreverence. An appropriate rendering might be as follows:

And if you are not do**ing well, at** the **opening** there is a **sin** offering; there is a **reclining** one.

The word *sin* and the participle, *reclining,* refer to that which was "at the opening." But in Hebrew, the word for sin is feminine in gender, and the word for reclining is masculine. Grammatically speaking the word "reclining" is not an adjective to "sin [offering]" but stands by itself as a further description of that which was at the portal. The two terms are treated separately. That which is at the portal is, in some way, a sin. In addition, it is a reclining thing.

This seems to say (1) that Cain's multiple sin of irreverence and anger must be dealt with by a sin, and (2) that his wrong-headed focus on his own labors must be met by a reclining thing. Yahweh draws Cain's attention to something that He identifies as a sin and as a recliner; there it was for Cain to see, at the opening.

THE OPENING

This is not the only time in Scripture that the word "sin" is associated with the word "opening." In Leviticus 4:3-5, we read:

If the anointed priest should sin so as to bring guilt on the people, then he shall bring near for his sin with which he has sinned a flawless bull calf of the herd, to Yahweh as a **sin** [offering]. *He will bring the young bull to the* **opening** *of the tent of appointment before Yahweh and support his hand on the head of the young bull and slay the young bull before Yahweh. Then the anointed priest, who is consecrated, will take some of the blood of the young bull and bring it to the tent of appointment.*

Because in later portions of God's Word, the Hebrew word for "opening" refers to a doorway of a building, the CV often uses the word "portal" in rendering it into English. This is the English word used here in Genesis 4:7 in the newly published CV of the "Pentateuch." It seems likely that Cain was still at or near the place where he and his brother brought their presents to Yahweh. Such a place may well have been just outside the garden where Adam and Eve had enjoyed access to Yahweh, but from which they all were now excluded (*cf* Gen.3:24). Again, it may indeed have been the place where Yahweh had slain an animal in order to make tunics of skin for the human pair. In any case the striking parallel in language between Genesis 4:7 and Leviticus 4:3,4, aids in opening up Yahweh's message to Cain as one looking ahead to Christ as the Sin Offering.

The sin offering at the portal sets a pattern which is followed in the law concerning the tabernacle, pointing ahead to the Antitype, our Lord Jesus Christ, and His crucifixion. He told His disciples, "I am the Way and the Truth and the Life. No one is coming to the Father except through Me" (John 14:6). For us who are believing the evangel of our salvation, these words in Genesis 4:7 serve as preparation for the marvelous declarations of Ephesians 2:13-18. "Yet now, in Christ Jesus, you, who once are far off, are become

near by the blood of Christ. For He is our Peace . . . . And coming, He brings the evangel of peace to you, those afar, and peace to those near, for through Him we both have had the access, in one spirit, to the Father" (Eph.2:13-18).

A SIN OFFERING

Here, as already noted, Scripture makes first mention of a sin. The reference is to an animal in a reclining position which is to be presented to Yahweh for His heeding (by burning it with fire that He Himself would send). What a shocking thing! Yet again, this shocking present is meant to be a type of God's giving of His own Son in the death of the cross. With this in view we fully understand why the sin offering is simply and candidly called a *sin* in Hebrew.

This was what was in the mind of God as He spoke to this irreverent and unrighteous sinner who was about to murder his brother. It was not the sin of Cain, but the sin which would be the means for the justifying of Cain's life, and so that Cain might be constituted righteous (*cf* Rom.5:18,19).

If some would object here that I do not take Cain's sinfulness seriously enough (for indeed he did murder Abel, and indeed Yahweh laid further curses upon him), I would point to the seriousness of the cross of Christ. It was a sin, a sin of sins. But it was the sin which results in justification for everyone, for you and me who are believing the evangel, and for faithful Abel as well, but also for the murderer Cain, who was locked up in stubbornness (*cf* Rom.11:32).

A RECLINER

Something was reclining at the portal. It was not sin personified as an evil force lurking, or crouching as a lion, or coiled as a serpent, or any such thing, ready to pounce on Cain. Sin personified as a force was already much nearer to Cain than what was at the portal; it was making his

home in him, as with us all (*cf* Rom.7:17). Cain would know without looking what Yahweh was referring to. His brother had brought a present to Yahweh from the firstlings of his flock, and from their fat portions (Gen.4:4), and that was what Yahweh had heeded. There was a flockling at the portal, quietly readied (*cf* Acts 8:32,33). As such it was a true type of the Lamb of God which takes away the sin of the world.

The Hebrew word for "reclining" is clearly used of various animals at rest, of small cattle at a well (Gen.29:2), of a burdened donkey sinking down in weariness (Exodus 23:5) and of various animals, both predators and prey, lying together in peace in the kingdom (Isa.11:6,7). Even when Judah is figured as a crouching lion which is *reclining*, the point is made that it is unlikely anyone could make him rise (Gen.49:9). It is used of the needy of Israel reclining in serenity (Isa.14:30) and of Yahweh's chosen ones reclining in a good homestead under Yahweh as their shepherd (Ezek.34:14,15).

Yahweh is not speaking of an ominous power readied for attack. Rather He is referring to an animal that is in a resting position. Since the Hebrew participle "reclining" is masculine in gender, the CV inserts the masculine word "flockling" (AV, "lamb") in lightface type (*cp* Gen. 22:7,8; Exodus 12:3). This is conjecture, but it is in harmony with the sense of an animal waiting in serenity, and is the very term used in Isaiah 53:7 in reference to the One Who opens not His mouth as He is fetched to slaughter.

The word "reclining" is the connecting term leading to the final couplet. The reclining flockling is in some manner *for Cain*, and Cain has the right to *rule over it*. I hope to look at this as a type of Christ in His obedience unto the death of the cross in a separate article. In many ways this extraordinary passage of Scripture is able to *lift up our faces* with joy and thanksgiving to God.

D.H.H.

DEEMING IT TO BE REFUSE
(Philippians 3:1-21)

For the rest, my brethren, rejoice in the Lord. (3:1a)

As we consider Paul's entreaty here for faithful service to our Lord, let us continually be rejoicing in the *Lord.* While whenever we are not distracted from so doing, we cannot but rejoice in *Christ* in connection with our future salvation and glorification, here we are not called to a contemplation of these, but are instead enjoined to be rejoicing in our *Lord* in consideration of our *service* as *slaves* for His sake.

To be writing the same to you is not, indeed irksome for me, yet it is your security. (3:1b)

It is as if Paul is apologizing for repeating his entreaty so often for us to be rejoicing in the *Lord.* But since few seem even to grasp the point of his words in this connection, and even those who understand them need special grace in order to heed them, it is critical that he repeat and stress them on behalf of us all.

It is by no means irksome for Paul to be writing the same to us, for it is our *security* that he should do so in the interests of our faithful service, lest we be left to our own devices and be put to shame.

Even if inconsistent in their theology, in their way, all believers rely on *Christ* for salvation. Few indeed, however, have no confidence in the flesh (Phil.3:3b), which is to say, no confidence in themselves but in God (*cf* 2 Cor.1:9) as concerns their *service* for their *Lord,* upon Whom they are wholly dependent for any success therein.

Because of the darkness of our minds, intuitively, such

an approach seems out of the question, since it conflicts with our received ideas as to moral responsibility. We fail to recognize that in our endeavors in which we *effect* (or produce) our own salvation as concerns our practical affairs, it is in fact *God* Who is operating in us for the sake of His delight both the willing and the doing in which we engage unto this end (*cf* Phil.2:12,13).

Yet if we should come to realize that as the Image of the invisible God, it is Christ Himself Who *as our Lord* motivates and inspires us so that we *therefore* enjoy a demonstrable measure of ability (i.e., "invigoration") in His service, how can we not but rejoice in Him? "For the rest, brethren mine, be *invigorated* in the *Lord* and in the *might* of *His strength*" (Eph.6:10). Hence, "Be rejoicing in the *Lord* always! Again, I will declare, be rejoicing!" (Phil.4:4).

Beware of curs, beware of evil workers. (3:2)

Those who are figured here as "curs," who, however fine fellows they may be in their own person, are in a certain respect not doers of good, but "evil workers." This is because, however unwittingly, they stand in opposition to the apostle in his insistence on our putting no confidence in the flesh, whether as concerns not only our ancestral pedigree but even our own righteousness which is of law.

Those who see value and importance in those very things which Paul deems his refuse, who therefore insist on retrieving them out of Paul's refuse container, are indeed, in this respect, like the wild dogs of the east, who are quite undiscriminating in what they are willing to ingest.

Beware of the maimcision, for we are the circumcision who are offering divine service in the spirit of God, and are glorying in Christ Jesus, and have no confidence in flesh. (3:3)

In the present administration, unlike in previous ones, "Circumcision is nothing . . ." (1 Cor.7:19). What was once a token of covenant relationship with the Deity, is now a mere

mutilation of the flesh. Conversely, as those who place no confidence in the flesh and are glorying in Christ Jesus, we become the genuine Circumcision, for this is what the rite signified, in the cutting off of the flesh. Circumcision—as the type of all law-obedience for salvation—has become a badge of apostasy. Beware, then, of the maimcision!

And am I having confidence in flesh, also? If any other one is presuming to have confidence in flesh, I rather: in circumcision the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, in relation to law, a Pharisee, in relation to zeal, persecuting the ecclesia, in relation to the righteousness which is in law, becoming blameless. (3:4-6)

All of these are concerned with confidence in the flesh; most have to do with a place of nobility for an esteemed Israelite under law, while two (membership in the sect of the Pharisees, and zealotry for the putative virtue of persecution of the ecclesia) are concerned simply with the approval of one's peers in the pursuit of "orthodoxy."

But things which were gain to me, these I have deemed a forfeit because of Christ. But, to be sure, I am also deeming all to be a forfeit because of the superiority of the knowledge of Christ Jesus, my Lord, because of Whom I forfeited all, and am deeming it to be refuse . . . (3:7,8a)

The Greek word which the CV translates "refuse," *skubalon,* is an interesting term. It is a New Testament *hapax legomenon* ("[something] said only once"); that is, a word that occurs only once in a single corpus or body of literature.

The AV translation "dung" accords more with the usage in Josephus (*Jewish War,* 5.571) where in the final siege of the Romans in the Jewish War (66-73 A.D.) some of the Jews were reduced to such straits that they searched the sewers for old cow dung and ate the "*offal*" (*skubalon*; i.e., the residual garbage) therefrom.

The CV translation "refuse" corresponds to the usage

found in the apocryphal work *Sirach* (or *Ecclesiasticus;* 27:4): "As when one sifts with a sieve, the *refuse* [*skubalon*] remains; so also the filth of man in his speech." Similarly, in the collection of the Rylands Papyri (2.149.22; 39-40 A.D.) the writer speaks of animals grazing on "the *gleanings* [*skubalon,* i.e., 'residuals'] of my vegetable-seed crop." Apart from connotative usage, then, the essence of *skubalon* appears to signify that which remains as a residue, which is appropriately discarded as worthless.

These things which had been "gain" to Paul, he now deems a "forfeit" (i.e., something to which the right is lost). He does so gladly "because of Christ"—with a view to "gaining Christ" in his own awareness and practical service, in consideration of the true significance of the cross, in the victory achieved there.

Paul accordingly not only *forfeits* all (giving up the rights and benefits thereof), but deems it as *refuse* as well, which is to say as mere residue, which is to be *discarded* as worthless.

It is "the righteousness which is *in* law" (Phil.3:6) and "*of* law" (Phil.3:9), which includes God's law given to Israel but is not confined to it, which most cannot believe we are to deem as refuse and so discard accordingly insofar as our standing before God is concerned. Yet it is here that we are "complete" in *Christ* (*cf* Col.2:10), and so simply have no need of law-obedience for our justification.

Further, we cannot "fully follow [Paul]" in his "teaching" (2 Tim.3:10) for our service in which he gives no entreaty for us to heed any directives of Moses at all per se, while at the same time taking it upon ourselves to look to Moses' law for instruction concerning our walk. Instead, our apostle declares, since we are complete in Christ, "Let no one, *then,* be judging you in food or in drink or in the particulars of a festival, or of a new moon, or of sabbaths, which are a shadow of those things which are impending—yet

the body is the Christ's" (Col.2:16,17). As those who are so closely identified with Christ as to be figured as members of His own body (Eph.5:30), we simply have no need to be "scrutinizing" days and months and seasons and years (*cf* Gal.4:10) within a code of law never given to us, which we are nowhere enjoined to heed.

The "all" which Paul deems a forfeit and as worthless refuse includes all that which the Israelite people deemed most valuable—in which they placed their *confidence,* albeit, as aptly termed by Paul, a "confidence in flesh," whether of heritage, peer approval, or obedience to law.

Insofar as their standing before God was concerned, they were *confident* that their pedigree and law-obedience were the *sine qua non* ("without which, not") of divine blessing.

Today, perhaps all believers are enlightened sufficiently to know that, in Christ, it is simply not important whether we are of Israelite descent at all, or whether we have obeyed the law concerning circumcision. Many, however, suppose that what is in fact a certain "righteousness in law" is essential to their salvation. This is so whether such a righteousness in law is based upon various portions of the law of Yahweh given to Israel, particular instructions of Jesus given to his disciples, or sundry imperatives of service contained in the epistles of Paul.

Many suppose that they must avoid various sins while achieving at least some minimal level of virtue or else they will be confined to hell for all eternity.

Others, more enlightened in a way, recognize that one's outward acts (whether of sinful deeds or virtuous endeavors) are simply *not* determinative of one's destiny.

Such ones, however, insist that a certain inward activity of mind in which one willingly acquiesces to the influences of the spirit and thus accepts Christ as one's Saviour, *is* determinative of one's destiny unto salvation.

Such a mental act, however, is deemed not as simply a

proximate cause of one's salvation, one which itself is but the fruit of divine grace, but instead as *a requisite act, ultimately under one's own control, which is the ultimate cause of one's salvation.*

In the end, then, those holding this position finally make man his own saviour just as surely as those who do so more overtly through explicit appeals to law-obedience if one would escape hell and gain heaven.

. . . that I should be gaining Christ, and may be found in Him, not having my righteousness, which is of law, but that which is through the faith of Christ, the righteousness which is from God for faith: (3:8b,9)

Thus we "gain Christ" in a true recognition of Him; we decidedly do not gain Christ as our Saviour by our correct understanding of His truth, but by God's own choice "before the disruption of the world" (Eph.1:4), in accord with the grace given to us in Christ Jesus before times eonian (2 Tim.1:9). We would be found in Him as those not having their own righteousness which is of law, but that which is through the faith(fulness) of Christ, the righteousness which is from God, [based] "on the [i.e., 'this'] faith" (literal rendering).

This is all unto the end:

to know Him, and the power of His resurrection, and the fellowship of His sufferings, conforming to His death, if somehow I should be attaining to the resurrection that is out from among the dead. Not that I already obtained, or am already perfected. Yet I am pursuing, if I may be grasping also that for which I was grasped also by Christ Jesus.

Brethren, not as yet am I reckoning myself to have grasped, yet one thing—forgetting, indeed, those things which are behind, yet stretching out to those in front—toward the goal am I pursuing for the prize of God's calling above in Christ Jesus. (3:10-14)

We may conform ourselves to His death, by "*reckoning*

[ourselves] to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord" (Rom.6:11). Then, in contending the ideal contest of the faith, we may, *in spirit,* even seek the attainment of "the resurrection that is out from among the dead," as those who would "get hold of eonian life" (1 Tim.6:12; 19) even now.

Even Paul could only pursue this goal that he might grasp it; he had not yet obtained it or become already perfected therein. Thus he emphasizes the importance of "forgetting" (figuratively, at least) those things which are behind that he might stretch out to those in front: namely, the pursuit of the prize, that of *a vital, present-day foretaste* of God's calling above in Christ Jesus in the coming eon, which itself is not a prize at all, but a gracious gift, granted to us gratuitously in God's grace.

Whoever, then, are mature, may be disposed to this, and if in anything you are differently disposed, this also shall God reveal to you. (3:15)

How encouraging these words are! If we are not yet sufficiently mature to grasp the true sense of Paul's words here, do not be worrying about anything (*cf* Phil.4:6), God shall reveal it to us in due course. To our own master we are standing or falling. Now we will be made to stand, for the *Lord* is able to make us stand (*cf* Rom.14:4).

Moreover, in what we outstrip others, there is to be a mutual disposition to be observing the elements by the same rule. (3:16)

As we observe the elements of our faith and its concomitant faithfulness (*cp* Rom.4:12), while recognizing that we possess an enlightenment enjoyed by few others, let us be disposed not to this fact alone. Instead, let us have a "mutual disposition" which includes a mindfulness as well to this "same rule" of outstripping others when it comes to be "elementing" our faith, that is to be engaging in a faithful walk, suited to the nobility of our position as sons of God and ambassadors of Christ (*cf* Gal.6:15,16; Eph.1:5; 2 Cor.5:20).

Become imitators together of me, brethren, and be noting those who are walking thus, according as you have us for a model . . . (3:17)

In all of these things, let us be imitating Paul, while noting others as well who are walking thus, for we have all such ones as a model (*cf* 2 Tim.3:10,11).

. . . 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, whose consummation is destruction, whose god is their bowels, and whose glory is in their shame, who to the terrestrial are disposed. (3:18,19)

Many who are friends of Christ, are nevertheless *enemies* of the *cross* of Christ, insofar as its significance is concerned in the achievement of God's purpose to become All in all (1 Cor.15:28). The consummation which is theirs ("whose consummation") for such unfaithful *service* is that of a certain "destruction" (or "loss"), namely that which will obtain when they, even as ourselves, are manifested before the dais of Christ and are requited for their practices through the body, whether good or bad (2 Cor.5:10). "If anyone's work shall be burned up, he will forfeit it, yet he shall be saved, yet thus, as through fire" (1 Cor.3:15).

For our realm is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him even to subject all to Himself. (3:20,21)

Our realm inheres in the heavens, where God rouses us together and seats us together among the celestials, that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus (Eph.2:5-7). How we long to have the body of our humiliation conformed to the body of His glory. Yet this is just what He will do, "in accord with the operation which enables Him even to subject all to Himself." How great is our Saviour, the *Lord* Jesus Christ. J.R.C.

THE REPENTANCE OF ISRAEL

THE COURSE OF JOSEPH with his brethren was conducted with a wisdom the like of which Egypt never saw at any other time, notwithstanding its reputation in the ancient world. Joseph did not impulsively call for his family to share his good fortune, but waited till they were spiritually prepared to enjoy his favor. We might foolishly criticize him for not calling his father, at least, to bask in the favor of Pharaoh, as soon as he was established. Instead he waited more than seven years without even sending a comforting message to his sorrowing parent. And, when his brothers came, he treated them as if he did not want to know them, even though his heart yearned for their favor and fellowship. Like his Lord, he did not disclose himself to them until he had brought them to repentance. Then his favor was appreciated and enjoyed, as it could never have been, if it had not been preceded by the trials and distresses which came before.

GENESIS 42:1-5

42 +**When Jacob** |**saw that** there **were** grain **rations** to be had **in Egypt,** + **Jacob** |**said to his sons: Why are you staring** at *sf***one another?** 2 **And he** |*sa***added: Behold, I have heard that** there **are** grain **rations in Egypt.** Go **down there***d* **and purchase for us** 7a **little food***0* **from there,** +**that we may live and not die.**

3 +**So Joseph's ten brothers** went |**down to purchase cereal** grain *f***in Egypt.** 4 +**Yet Jacob** did **not send** `**Joseph's brother Benjamin** `with **his brothers, for he said: Lest**

mishap [l]**befall him.** [5] [+]**Thus** the **sons of Israel** [l]**came** along **to purchase in** the **midst of** others [w]who were **coming; for the famine** [b]**was** also **in** the **land of Canaan.**

THE FAMINES

There were three famines in the promised land in the days of the patriarchs, yet they differed much in degree and effect.

The first came soon after Abram entered the land (Gen. 12:10). It did not extend down to Egypt, for Abram went there to escape it. But he brought a serious *evil* on Pharaoh, so Abram was ejected out of Egypt. The second was in the days of Isaac. Yet he was told *not* to go down to Egypt. So he went to Gerar, and there he imitated Abram's ruse, for fear of the Philistine king, passing off his wife as his sister. Both of these brought *evil* upon the nations to which they went for help.

Far worse conduct on the part of Jacob's sons sent Joseph down to Egypt, yet this led to a great salvation, not only of the people of the promise, but of the Egyptians as well. *This is an epitome of their whole history.* Outside of their land they have never been a blessing, but after they accept their King, and return to Him, they will save, not themselves alone, but the other nations also.

As it may be in Israel very soon, if it has not already begun, God brought the sons of Jacob to repentance by means of great tribulation. The famine that Joseph had foreseen was not a local one, but spread over all the earth, including the holy land. The people were starving to death. Yahweh, however, had provided a saviour, and was about to deliver them, but first they must suffer much evil, so that they would not only repent, but also would be prepared to enjoy His salvation and appreciate, not only His goodness, but the evil that conditioned them to enjoy it. Jacob heard the evangel that there is salvation in Egypt, and he

believed it, and sent ten of his sons to go down and bring of the life-saving food to sustain them.

GENESIS 42:6-13

6 +**As** for **Joseph, he** was **the** man in **authority over the land; he** was `**rationing out to all** the **people of the land.** +**When Joseph's brothers** |**came,** + **they** |**bowed down to him** with their **brow** to[d] the **earth.** 7 + **Joseph** |**saw** `**his brothers and** |**recognized them;** +**yet he** made him**self** |**unrecognizable to them.** + **He** |**spoke harshly** `to **them and** |[sa]**asked** › **them: From where have you come?**

And they |[sa]**replied: From** the **land of Canaan, to purchase food.**

8 +**While Joseph** had |**recognized** `**his brothers,** + **they**´ did **not recognize him.** 9 +**Now Joseph** |**remembered** `**the dreams** [w] **he had dreamed** ›**about them, and he** |**said to them: You** are **spies**|**. You have come to see the land** `in its **nakedness.**

10 +**Yet they** |[sa]**replied to him: No**[t]**, my lord.** + **Your servants, they have come to purchase food.** 11 **All of us, we** are **sons of one man; we** are **forthright** men; **your servants have nev**er [b]**been spies**|**.**

12 +**But he** |**said to them: No**[t]**, for you have come to see the land** in its **nakedness.**

13 + **They** |[sa]**replied: We, your servants,** were **twelve brothers, sons of one man in** the **land of Canaan. And, behold, the youngest** is `with **our father** 'this **day, and the one—he is no** more.

BENJAMIN

Benjamin (**son**-at-**right**), Joseph's only brother of the same mother, was probably not involved in the crime of attempted fratricide, so did not need the discipline which Joseph used to bring them to repentance. His name suggests that he presents a picture of the disciples of Christ,

those who are His, and who were not guilty of taking part in His death. The figure of the right hand is often used, in contrast to the left, to designate those who are exempt from judgment. The Son Himself is seated at God's right hand (Matt.22:44). In the judgment of the nations, the sheep at His right shall enjoy the allotment of the kingdom (Matt.25:34).

GENESIS 42:14-38

14 +**However Joseph** ˡ**said to them: It** is just ʷ**as I** ˢᵖ**told** ˃ **you,** ˃ **saying⁻: You** are **spies**ˡ. 15 ⁱ**By this you shall be tested,** as sure as **Pharaoh** is **alive. You shall assuredly** not go **forth from here,** ᵗ**unless** ᶦᶠ **your youngest brother** ⁱ **comes⁻** ᵇᵈ**here.** 16 **Send one** ᶠ**of you, and let him take your brother** here, +**while you** shall **be bound.** +**Thus shall your words be tested** whether there is **truth** in **you.** +**But if not,** ᵗ**then,** as sure as **Pharaoh** is **alive, you** are **spies**ˡ**!**

ˢ**And they** ˡ**said: The youth** ˡ**cannot leave his father.** +**When he would leave his father,** +**then he would die!**ⁿ 17 +**Yet he** had **them** ˡ**gathered** ˃**under guard** for **three days.**

18 + ⁱ**On the third day Joseph** ˡ**said to them: Do this, and** you shall **live! I** am **fearing the** One, **Elohim.** 19 **If you** are **forthright** men, **let one of your brothers be** kept **bound in your guardhouse.** + The rest of **you, go** ⁷**and**ⁿ **bring** the grain **rations** for the **famine of your households.** 20 +**But you shall bring your youngest brother to me,** so +**that your words may be verified, and you shall not die. And** ˢᵒ**this** is what **they** ˡ**did.**

21 +**Now they** ˡ**said,** each **man to his brother: Verily, we** are **guilty on** account of **our brother,** ʷ**because we saw** the **distress of his soul** ⁱ**when he supplicated⁻** ˃**with us,** +**but we** did **not hearken. Therefore this distress has come** ˃**upon us.**

22 + **Reuben** ˡ**retorted** to **them,** ˃ **saying⁻: Did I not** ˢᵃ**tell** ˃ **you,** ˃ **saying⁻: Do not** ˡ**sin** ⁱ**against** the **boy?** +**But you**

did **not hearken.** +**As** for **his blood,** *mr*__indeed,__ *bd*__here it is required__ from us.

23 +__Yet they´__ did **not know that Joseph** was **making out** their words, **for** there was `a **translator**| **between** him and **them.** 24 +__Now__ *7*__Joseph__*0* turned |__around,__ away **from** *on* **them; and he was weeping.** +__Then he__ |__returned to them and__ |__spoke to them.__ + __He__ |__took `Simeon from `them and__ had __`him__ |__bound__ ›__before their eyes.__

25 + __Joseph__ *m*__gave__ |__instructions__ + to |__fill `their__ *all*__vessels__ with **cereal** grain, + **to restore their money,** each **man's** in**to his sack, and to give** › **them provisions for** the *way*__journey.__ +__Accordingly__ one |__did so for them.__

26 +__Then they__ |__loaded `their__ grain **rations on their donkeys and** |__went__ off **from there.**

27 +__When,__ *i*__at__ the **lodging** place, `one of them |__opened `his sack to give provender to his donkey,__ + __he__ |__saw `his money__ *7*__pouch__*0*__;__ + *bd*__here it__ was **in** the **mouth of his bag.** 28 __And he__ |__said to his brothers: My money has been restored.__ + *mr*__Indeed,__ *bd*__here__ *7*__it__*n* is **in my bag.** +__At__ this **their heart** |__tensed up,__ so +__that they__ |__trembled,__ each **man** looking ›__at his brother,__ › __saying__¯__: What** is **this** that **Elohim has done to us?**

29 +__When they__ |__came to their father Jacob__ in*d* the **land of Canaan,** + __they__ |__told__ › __him `all__ `that had **befallen**| **`them,** › **saying**¯**:** 30 **The man** who is **lord of the land spoke harshly** `with **us and** *g*__put `us__ *7*__i__**under guard**0 **as spies**| `against **the land.** 31 +__But we__ |__said to him: We__ are **forthright** men; **we´ have nev**er *b*__been spies__|**.** 32 **We** were **twelve brothers, sons of our father; the one—he is no** more; **and the youngest** is `with **our father** `this **day, in** the **land of Canaan.** 33 +__Then the man__ who is **lord of the land** |__said to us:__ *i*__By this I shall know that you__ are **forthright** men. **Leave** `one of **your brothers** `with **me;** + **take** *7*the grain **rations***c* `for the **famine of your households and go.** 34 +__But bring `your `youngest brother to me.__ +__Then I shall know that you__ are **not spies**| *i*__but you__ are **forthright** men. **I shall** *g*__deliver `your brother__

to you, and you may go as ˡ**merchants** ˋin **the land.**

35 + **It** ˡ**came** to **pass** when **they** were **emptying their sacks,** + **behold,** each **man** found **his money pouch in his sack.** +**When they** ˡ**saw** ˋ**their money pouches, they and their father** as well, + **they were** ˡ**fearful.** 36 +**Then their father Jacob** ˡ**said to them:** It is ˋ**me** that **you bereave. Joseph, he is no** more, **and Simeon, he is no** more. **And you** would ˡ**take** ˋ**Benjamin** away. **On me** [lb]**come all these** things.

37 +**Now Reuben** ˡ[sa]**spoke to his father,** › **saying**¯**: You may** [c]**put** ˋ**my two sons** to **death, should I not** ˡ**bring him** back **to you.** Do **give** ˋ**him** [on]**into my hand, and I**´ **shall restore him to you.**

38 +**But he** ˡ[sa]**replied: My son shall not** go **down with you** [t]**since his brother is dead, and he** is **remaining, he alone.** + If **mishap would befall him** [i]**on** the **way** [i] **which you** ˡ**go,** +**then you would** [c]**bring down** ˋ**my grey hairs** [t]**with affliction** to[d] the **unseen.**

JOSEPH'S MOTIVE

From his later conduct it is evident that Joseph's heart was much moved by the presence of his brothers, and by their report, and it needed much restraint on his part to act the false accuser. Yet he did not consult his own feelings, but was concerned for their welfare. Not, indeed, that of their physical frames, or he would have fulfilled their request without further fuss. Neither had he any thought of "punishing" them for their crime. His motive was much higher than that. It was a delicate role to play, and easily misunderstood. Are not God's dealings, especially with the sons of Israel today, very similar and, temporarily, incomprehensible by the descendants of the sons of Jacob?

Joseph had his ten brothers put in ward for three days, so they would be led to consider the seriousness of their fratricidal crime. Even so their descendants are being persecuted today, so that they may reconsider the wrong done

to their Messiah by their forefathers. But, in Joseph's case, the time was very short, only three days, for a longer time would only cause his father and brother unjust suffering. By returning to each one the money he had brought to pay for the cereal they had received, he stirred up their consciences still more.

A. E. Knoch

STUDY NOTES

Here in Genesis 42 (and continuing through chapter 44) some fundamental steps by which the nation of Israel will be brought to repentance are set forth in the way in which Joseph deals with his brothers. Yet also as a type of Christ in His exaltation with authority, we see in Joseph's actions a pattern of Christ in bringing all mankind into the grand subjection described in Philippians 2:9-11.

1. When the brothers bowed down to Joseph (Gen.42:6), what was still lacking, according to Genesis 42:8?

2. Will not the bowing and acclaiming of Philippians 2:10,11, be in full recognition (realization) of the One in authority as the Saviour, Jesus, Who humbled Himself unto death, even the death of the cross (Phil.2:8)?

3. What might be the parallel between Joseph and Christ when we read that Joseph *recognized* his brothers (Gen.42:7,8)? Might not Romans 5:8 be considered in this respect?

4. Consider a possible parallel between the statement that Joseph *remembered* his dreams (Gen.42:9) and what the evangel says about the faith of Jesus Christ (i.e., Rom. 3:22-26; Heb.12:2). Was it not that Joseph was always keeping in mind the revelation of future glory God gave him? Is there not a parallel here with reference to Christ?

5. In considering what is said about the *harshness* of Joseph, and its results, what can be said about the purposes of Christ in His work of judgment?

WHAT IS JUDGMENT?

IT IS A SAD COMMENTARY on the human race to find that the word "judgment" is so unstable and liable to deterioration. This must be because men are so unjust and vindictive themselves. The word has come to mean condemnation and punishment almost exclusively, when it ought to be neutral. How seldom is it used in a good sense among us!

The Pharisees were not slow to *condemn* others. Yet our Lord rebuked them for passing over *judgment* and the *love* of God. They neglected the reparatory side of judgment. The *poor* (Prov.29:14; Psa.72:4) they failed to judge, and the *fatherless* (Isa.1:23; Psa.10:18); that is, they did not protect them in their rights. Our Lord combined *judgment* with *mercy* and *faith.* These, the weightier matters of the law, they neglected. Such a "judgment" certainly did not mean punishment. Instead of so judging, the scribes devoured widows' houses, though they were swift to condemn those who did not keep the traditions (Mark 7:5; 12:40).

Perhaps the best place to show that judgment is always *right,* is found in Abraham's appeal to the Lord, when He spoke of the state of Sodom. The Authorized Version reads, "Shall not the Judge of all the earth do *right?* (Gen. 18:25). I agree that they expressed the sense correctly, yet I deplore the fact that, in doing so, they passed up a notable opportunity of anchoring the true meaning of the word *judgment* in our language. The Hebrew reads, "The Judge of the entire earth, would He not execute *judgment?*" It is clear that anything wrong would not be judgment in Abraham's eyes. If anyone in Sodom should suffer unjustly that would not be *judgment,* and would be wrong. *There is absolutely no injustice in divine judgment.* It is rather, *the righting of what is already wrong.*

A. E. Knoch

THROUGH FAITH'S RIGHTEOUSNESS

ROMANS 3:21-31 focuses attention on justification by means of *the faith of Jesus Christ.* This work of God's righteousness is for all sinners. The human is justified by the faith of God's Son, apart from works of law.

However, what has been achieved at the cross has not yet been put into effect and realized. It will ultimately be manifested and appreciated by all as described in Romans 5:18,19, when all mankind will enjoy life's justifying, and all who have been constituted sinners because of Adam's disobedience will be constituted just because of Christ's obedience in faith.

Nevertheless, in the current era, there is a special display of God's righteousness, in His work of justification, as it is graciously placed upon *those who are believing* the evangel (Rom.3:22). These are the called of Jesus Christ (Rom.1:7), who are already identified as being "out of the faith of Jesus" (Rom.3:26). Now in Romans chapter 4 the theme of faith is especially centered upon the believer's faith in believing that Christ (in His faithful faith) died for our sins. And also the theme of righteousness now is that of God reckoning the righteousness established by means of the faith of Christ to the believer. God's reckoning of righteousness to us is also apart from works of law and is a matter of God's grace.

But in stressing our faith, Paul keeps the evangel concerning Jesus Christ's faith before us, for that is the foundation of all we believe.

Hence in considering what Paul says about our faith, the evangel of God concerning the faith of Jesus Christ is not

to be forgotten or even marginally overlooked. Our faith means nothing apart from His faith. God could not and will not reckon righteousness to anyone apart from His grace and love in not sparing His Son but giving Him up for us all. God had the faith of His Son in view when He reckoned righteousness to Abraham, and He looks back at that faith and its accomplishments when He reckons righteousness to us.

THE BELIEVER'S FAITH

With this evangel in our hearts, we are seeking now to follow our apostle's teaching concerning the character and value of our faith. It is one of the three greatest graces which God has given us (*cf* 1 Cor.13:13), fully centered in the evangel of God concerning His Son. Our faith is the channel through which God reckons righteousness to us. And along with this fundamental blessing it becomes the means for spiritual growth in our lives, in joy and peace (*cf* Rom.15:13), in endurance and patience (*cf* Col.1:11), and in the walk of love (*cf* Eph.5:1,2).

In order to clarify the grace of God in reckoning righteousness to us even now while we live in bodies of humiliation and weakness, Paul endeavors in Romans 4 to put our faith in its proper place. Our believing of God is like Abraham's believing of God as recorded in Genesis 15:6. It is in an environment in which there is nothing apparent[1] on God's part except His word to us, and on our part except our believing of that word.

GOD'S PROMISE

Now in Romans 4:13 Paul expands on the pattern pro-

1. This is not to deny that God's spirit and His invisible operations are critically involved in our encounter with His Word.

vided by Abraham's believing of God's word and God's reckoning of righteousness to him as recorded in Genesis 15. The apostle would have us note not only the pattern of Genesis 15:6, but also that the word of God which Abraham believed was a word of promise just as the evangel is for us.

For **not through law**
is the promise to Abraham,
or to his Seed,
for him to be enjoyer of the allotment of the world,
but **through faith's righteousness**.

Here and in the next few verses, Paul relates faith to God's promise, not to God's act of promising, but to that which is promised and its fulfillment. It is not that Yahweh promised something to Abraham because he believed. But rather God first declared the promise (which was based on what Christ would do later), then Abraham believed the promise, and because of this act of faith, that which was promised became assured for Abraham. It belonged to him.

There is no distinct Hebrew word for *promise;* the context of a passage must determine whether the Hebrew word for "say" or that for "speak" is a promise, that is, a word concerning good to come. In the case of Abraham, the message he believed was what Yahweh *said* to him when he looked up toward the heavens at the vast number of stars. The CV (2007 edition) of Genesis 15:5 reads:

+Then He [c]brought `him [l]forth `outside[d] and [l]said: [pr]Now look up to**ward the heavens and count off the stars if you [l]can › number‾ `them. And He [l][sa]promised › him: Thus shall become your seed.**

This was the promise as it was given to Abraham. He would have descendants numbering as the stars of the heavens. This is the allotment promised to Abraham, measured here in terms of people rather than geography.

PROMISE AND RIGHTEOUSNESS

Yet in order for this promise to be a faithful promise, that is, a promise of God, it is absolutely necessary that Abraham be justified in God's sight. Since this is impossible in the flesh and by works of law (Rom.3:20), God Himself must righteously supply justification, in His grace, as indeed the evangel of God announces He has done, through the faith of Jesus Christ (Rom.3:21-26).

So we see that when Yahweh reckoned Abraham's faith to him for righteousness, He was looking ahead to that which would be accomplished through the death, entombment and resurrection of Christ. So also, when God reckons righteousness to us who are believing (*cf* Rom.4:11, 12,23-25), He is basing this on what was achieved through the faith-obedience of His Son, our Lord Jesus Christ.

EXPANDED MEANING

Accordingly, in Romans 4:13, with the evangel he is bringing in view, Paul expounds this promise given to Abraham in new and expanded terms. He shows that the promise to Abraham concerning his seed being as numerous as the stars of the heavens, was in some important way a promise *to* his SEED. Then the apostle adds that the promise of such a vast and countless number of descendants involves "the allotment of the world." Finally, Paul relates Genesis 15:5 to verse 6 and thus notes that the fulfillment of the promise is channeled through faith's righteousness.

These are noteworthy and significant matters, not simply what Paul says about faith (though that is the principal matter), but what he says about the *Seed* and *the allotment of the world.*

THE SEED

The obvious sense of the word "seed" in Genesis 15:5 is

"descendants." Paul employs that meaning in Romans 4:18 where he writes that Abraham would become the father of many nations, according to that which has been declared, "Thus shall be your seed."

But here in Romans 4:13, there is good reason to take the word "SEED" in reference to Christ, as the Seed of Abraham, Who will be the principal Allotee of the allotment of the world. This is clearly what the apostle intends in the parallel passage of Galatians 3:16.

Now to Abraham the promises were declared, and to his Seed. He is not saying "And to seeds," as of many, but as of One: And to "your Seed," which is Christ.

Hence we find Paul pointing to God's promises, whether to Abraham or to the Circumcision or to the Uncircumcision as centered in Christ and His place as King (1 Cor. 15:25) and ultimately Head over all (*cf* Eph.1:23; Phil.2: 10,11), Who indeed is appointed by God Enjoyer of the Allotment of All (Heb.1:1,2).

In this way, while dwelling on our faith, as first typified by Abraham's faith, Paul would not have us forget that all is dependent on the faith of Jesus Christ. Faith's righteousness is the righteousness reckoned to us when we believe, but our believing is focused on our Lord Jesus Christ and His faith in which righteousness is established. So also, whatever promises God makes to us are, in the first place, promises made to His Son. This was true of the promises to Abraham. And it is true of the promises to us.

The magnitude of the promise of Genesis 15:5,6 as it truly existed in the mind of God could not be perceived by Abraham.[2] It was only after the promised Seed had come and had died for sinners (who were still sinners when He

2. For a discussion of the way in which the promise of seed numbering as the stars foreshadows our calling among the celestials, see *Unsearchable Riches,* volume 49, pages 248-250 [vol. 96, pages 112,113].

died for them, Rom.5:8), that God revealed through His chosen apostle the expanding significance of the promise. We are beginning to see that now in Romans as Paul evangelizes the evangel to us. Not only Abraham and the nation of Israel, but believers from any and all nations have a special part in the allotment promised to the Seed of Abraham. This is because Christ died for us (as He has died for all), and because God chose us in Him before the disruption of the world (Eph.1:3,18,22,23), which God has not done for all.

Yet also, because we keep our focus on the promise as it was directed to the One Who is the Seed of Abraham, we can see that the word "world" here cannot be limited in any way. Eventually the world of all humanity will receive the benefit of the justifying of life which is gained through the faith-obedience of Jesus Christ.

FAITH'S RIGHTEOUSNESS

The promise of a vast allotment will become reality to Abraham because he believed God when He said his seed would number as the stars of the heavens, and because God thereupon reckoned it to Abraham for righteousness. There were no works of law Abraham had to perform in order for this promise to be assured. The allotment belonged to Abraham as soon as he believed the promise and righteousness was reckoned to him, and the allotment will be realized in all its glory in God's own time.

What treasures of spiritual grace there are in the words "faith's righteousness"! God's promise to us of righteousness and the glorious allotment assigned to us from God, even to be joint enjoyers of Christ's allotment (Rom.8: 15,17), is firmly settled on the faith of Jesus Christ, and graciously granted to us upon our believing! In this there is no room for works of law.

D.H.H.

AN EVANGEL OF PROMISE

THE SCRIPTURE "brings before an evangel to Abraham" (Gal.3: 8), which, though very different in itself, in principle, is the same as the evangel of our own salvation. With respect to the certain futurity of His promises *in grace*, God's ways with Abraham in this prototypical event are representative and precedent-setting of His ways with us. We have no more "say" concerning our possession of the blessings comprised in God's good news for us than Abraham had concerning the blessings comprised in God's good news for him (*cf* Gen.12:3; 18:10; *cp* Rom.4:16; Gal.3:18). It is in this sense alone that all who are united in Christ Jesus (*cf* Gal.3:28b) are "of Abraham's seed" (Gal.3:29).

It is with this likeness in view which we enjoy both to Abraham and to his literal seed, that Paul declares, "Now you, brethren, *as* Isaac, are children of *promise*" (Gal.4:28). And, "if you are Christ's, consequently you are of Abraham's seed, enjoyers of the allotment according to the promise" (Gal.3:29). The appositive explains the sense in which we are "of Abraham's seed." It explains that we are, "enjoyers of an allotment according to promise" (Gal.3:29).

It is not "the" specific allotment given or "the" specific promise made (to Abraham) which is in view. (The definite article does not appear in the Greek before either "allotment" or "promise.") Paul is by no means saying that God's particular blessings to Abraham's genealogical seed are our particular blessings as well. Besides, any such considerations are entirely beside the point.

In principle, God's ways with Abraham and with Isaac are the same as His ways with Christ and with us. God's

declarations and promises concerning ourselves, as with Abraham, are matters "of faith," *that they may accord with grace* (Rom.4:16). The very purpose in their being matters which are *of faith*, is that they should already be true prior to the time in which we first believe them.

"Christ reclaims us from the curse of the law, becoming a curse for our sakes, for it written, Accursed is everyone hanging on a pole, that the blessing of Abraham may be coming to the nations *in Christ Jesus*, that we may be obtaining the promise of the spirit through faith" (Gal.3: 13,14). In this passage as well, the appositive confirms the sense in which this is said, the sense in which the blessing which is said to be "of [or, pertaining to] Abraham" comes to the nations, yet in the Person of Christ Jesus. The likeness consists of this: that we obtain the promise of the spirit which God makes to us *through faith* even as Abraham, *through faith*, obtained the promise of the spirit which God made to him (Gal.3:14b).

YOUR SEED, WHICH IS CHRIST

Thus we are those "who are observing the *elements* [or basic principles] of the faith [i.e., of this, essentially-speaking, common faith] in the footprints of our father Abraham, *in uncircumcision*" (Rom.4:12). That is, before we ever believed, God's promise to us was already true, and when we believed we had not yet performed any works of righteousness. "For not through law is the promise to Abraham, or to his Seed, for him to be enjoyer of the allotment of the world [the SYSTEM or total blessing which God had prepared for him], but through faith's righteousness" (Rom.4:13). Neither God's promises to Abraham concerning his descendants, nor His promises to Abraham's Seed ("which is Christ," Gal.3:16b) concerning His glorified brethren (*cp* Titus 1:2; Rom.8:29) can possibly fail. As to the *expectation* of life eonian which concerns

ourselves, God, Who does not lie, *has promised*, doing so "before times eonian" (Titus 1:2).

In saying that there is a sense in which even Christ Himself is the "Seed" of Abraham, Paul has astutely availed himself of the fact that the word "seed" may be used with a single object in view as well as in the more common uniplural sense in reference to many individual seeds. As always, he introduces his illustration to make a particular point. Paul's point here is that in the original promise made to Abraham "and to his seed" we may observe the *completeness* inherent in the *singular* nature of an unqualified promise. "He is not saying 'And to seeds,' as of many, but as of One" (Gal.3:16b).

As far as Paul's point is concerned and can be reflected by way of this illustration, God is saying, "And to 'your Seed,' which is Christ [alone]" (Gal.3:16c). As Paul says, "Now this I am saying: a covenant, having been ratified before by God, the law, having come four hundred and thirty years afterward, does not invalidate, so as to nullify the promise. For if the enjoyment of the allotment is of law, it is no longer of promise, Yet God has graciously granted it to Abraham through the promise" (Gal.3:17, 18).

The fact that, as to His ancestry, our Lord is descended from Abraham, is beside the point. In the figure here, Christ, our *only* Saviour, is represented by the *singular* "seed" of Abraham. The likeness consists of this: even as Abraham's offspring *alone* may possess their promised blessings, thus also our blessings in Christ depend solely upon His finished work. Any shortcomings of our own, which come afterward, can never invalidate the sufficiency of His antecedent sacrifice or nullify the promises of God concerning our salvation, for these promises depend *solely*, or *singularly*, on the merits of Christ's sacrificial blood.

In the word "seed," the apostle draws our attention to its singularity. Having thus fixed our attention on the thought

of singleness, Paul would have us know that in the matter of providing *all* that is necessary to ensure our salvation, *singleness stands for Christ and excludes ourselves*: "And to 'your *Seed*,' which *is* [that is, which thus symbolizes or represents] *Christ*."

YOU FALL OUT OF GRACE!

The Galatians, however, were under the delusion that merely in the cross of Christ alone apart from some completing activity of their own they were perilously incomplete (*cf* Gal.3:1-3). The apostle replies by saying that in holding such a view they were perilously mistaken. Yet they were persuaded that if they were ever to gain a right (or "justified") standing before God, whatever the benefits of Christ's sacrifice might be, in any case, there were some rules which they themselves must also obey.

Like their modern counterparts, they viewed the blood of Christ on the one hand as indispensable, and yet on the other as insufficient. Christ was only their Saviour after they were first their own saviour. In their attitude and thinking, as a result of holding such proud and mistaken views, their beliefs necessitated their *practical* exemption from the benefits which are afforded *only* in Christ. This did not change their *actual* position in Him, but it did rob them of a realization of it. By denying the sufficiency of Christ's finished work for their eonian salvation, they exempted themselves from a true appreciation of Christ's Saviourhood. In so doing, they also lost the unique happiness which the true evangel had once afforded them (Gal.4:15).

Thus their faith was not vibrant and living. It was not remaining in the evangel, Paul's evangel of the grace of Christ (Gal.1:6). May God grant us the grace of grasping and retaining the evangel given to us that we might be blessed with a living faith.

J.R.C.

UNSEARCHABLE RICHES FOR MARCH 2008
BEING THE SECOND NUMBER OF VOLUME NINETY-NINE

EDITORIAL

SOMETIMES, we are drawn away from a greater devotion to God's Word simply by the distractions and gratifications of daily life. "Now that falling among the thorns, these are those who hear and, by *worries* and *riches,* and by the *gratifications of life,* going on, *stifle,* and are *bringing nothing to maturity*" (*cf* Luke 8:14).

Clearly, "those intending to be rich are falling into a trial and a trap and the many foolish and harmful desires which are swamping men in extermination and destruction. For a root of all of the evils is the fondness for money, which some, craving, were led astray from the faith and try themselves on all sides with much pain" (1 Tim.6:9,10).

Ironically, many who have only a little money, nevertheless, have a greater fondness for money, as well as a greater desire to gain wealth, than many who have long been wealthy, who even so are by no means greedy, being generous toward others as well. "Those who are rich in the current eon be charging not to be haughty, nor yet to rely on the dubiousness of riches, but on God, Who is tendering us all things richly for our enjoyment; to be doing good acts, to be rich in ideal acts, to be liberal contributors, treasuring up for themselves an ideal foundation for that which is impending, that they may get hold of life really" (1 Tim.6:17-19).

The "gratifications of life," speak of the *satisfactions* and *pleasures* of life. It is not that we must forego all longings for fulfillment and contentment while at the same time repudiating all that is pleasureful; it is instead that we must not make these our constant goal and perpetual quest. While we would gladly receive the satisfaction and pleasure which God sees fit to grant us, just as surely, we must not grumble and murmur—expressing discontent and complaint—with regard to those things which God sees fit *not* to grant us.

The many and diverse worries comprised in the phrase "the

worry of this eon . . ." (Matt.13:22), include all the adverse things that people can and do worry about, whether upon occasion, frequently, or continually. While we do not *know* what the future may bring (*cp* Prov.27:1), we often *fear* what may happen, and so *worry* about it accordingly, filling our lives with anxiety and distress.

The apostle Paul's counsel is ideal: "Do not worry about anything, but in everything, by prayer and petition, with thanksgiving, let your requests be made known to God, and the peace of God, that is superior to every frame of mind, shall be garrisoning your hearts and your apprehensions in Christ Jesus" (Phil. 4:6,7). Even so, since our troubles *cause* us to worry as we do, until God graciously empowers us *not* to worry (or at least alleviates our worry), we will continue to worry on, unabated.

This should not surprise us. After all, of ourselves, we are not competent for anything (*cf* 2 Cor.3:5); hence we do well, ultimately speaking, to "be having no confidence in ourselves, but in God" (2 Cor.1:9).

Our worries, then, even as our seeking after riches or for gratifications of life, will stifle our attentiveness and devotion to God and His Word. This will result in our not bringing anything to maturity, as concerns our walk in the Lord. Let us, then, while recognizing the desperate straits in which we find ourselves, have confidence in God, our *Saviour,* as we look to Him for *deliverance.*

According to the power that is operating in us, God is able to do superexcessively above all that we are requesting or apprehending (Eph.3:20). Therefore, He is well able to attenuate or even fully remove our trials, which include our worrying, even as our seeking after riches and gratifications of life.

Our prayer to God, then, is that He would indeed either attenuate or remove our trials—if possible, sooner than later, but if not, then later rather than sooner. And, we may make this request in full confidence that it will be granted. This is so, since "No trial has taken you except what is human. Now, faithful is God, Who will not be leaving you to be tried above what you are able, but, *together with the trial, will be making the sequel also, to enable you to undergo it*" (1 Cor.10:13). J.R.C.

THE RETURN TO EGYPT

43 +**As** to **the famine,** it was **heavy in** the **land.** 2 +**So it** |**came** to **pass, as** soon ʷ**as they had** ᵃˡˡ**finished** › **eating**⁻ `**the** grain **rations which they had brought from Egypt,** +**that their father** |**said to them: Return, purchase for us** a **little food.**

3 +**Yet Judah** |ˢᵃ**spoke to him,** › **saying**⁻**: The man** ⁷who is **lord of the land**⁰ ᶜ**bore witness,** yea **witness**⁻ ⁱ**to us,** › **saying**⁻**: You shall not see my face unless your** ⁷·**youngest**⁰ **brother** is `with **you.** 4 **If you will send**| `**our brother** `with **us, we** are determined to go |**down and** |**purchase food for you.** 5 +**But if you will not send**| ⁷**our brother** `with **us**⁰**, we shall not** go **down. For the man, he said to us: You shall not see my face unless your** ⁷·**youngest**⁰ **brother** is `with **you.**

6 +**Then Israel** |**said: Why** did **you** ᶜ**bring** this **evil** ›**on me** ›**by telling**⁻ › the **man, you** ›**had** ᶠʳ**another brother?**

7 + **They** |ˢᵃ**replied: The man questioned,** yea **questioned**⁻ us ›**about ourselves and** › **our kindred,** › **saying**⁻: Is **your father** ᶠʳ**still alive? Have you** another **brother?** +**So we** |**told** › **him** ᵒⁿ**in accordance** with ·**these** ˢᵖ**facts.** How could **we** |**know,** yea **know**⁻ **that he** would |**say** ⁷**to us**⁰**:** ᶜ**Bring down** `**your brother?**

8 +**Yet** again **Judah** |**said to Israel his father:** Do let **the youth go** `with **me. And** do **let us** |**set out and** |**go** +**that we may live and not die,** not ᵐʳ**only we,** but ᵐʳ**also you** ᵐʳ**and our little ones.** 9 **I**′ **shall be** the one to be |**surety** for **him. From my hand shall you seek** to exact **him; if I** do **not bring him** back **to you and put him before you,** +**then I will be** at **fault** ›**before you all** ·my **days.** 10 **For if we had not pro-**

crastinated, [t] **we would now have returned this** [du]**twice.**

11 +**So Israel their father** ˡ**said to them: If** that is the [so]**case, indeed,** then **do this: Take** some[f] **of the land's superior** products **in your** [all]**vessels and** [c]**bring** them **down to** the **man** as an approach **present;** a **little balm and** a **little honey, tragacanth gum and labdanum, pistachio nuts and almonds.** 12 +**Also, take** a **double** amount of **money in your hand; and** `**the money** 'that was **restored**ˡ **in** the **mouth of your bags, you** must ˡ**bring back in your hand; perhaps it** was an inadvertent **error.** 13 **Take** `**your brother** +**too, and set out; return to the man.** 14 **And may El Who-Suffices** [g]**grant** ˃ **you compassion before the man,** so +**that he sends** back ˃**with you** `**your other brother and** `**Benjamin.** +**As** for **me,** [as]**if** [w] **I am** to be **bereaved, I** shall **be bereaved.**

15 +**So the men** ˡ**procured** `**this** 'approach **present. And they took** a **double** amount of **money in**to **their hand, and** `**Benjamin.**

+**Then they** ˡ**set out and** went ˡ**down** to **Egypt** + where **they** ˡ**stood** ˃**in Joseph's presence.**

LOCKED UP IN STUBBORNNESS

There is very little obstinacy on earth comparable to that of the descendants of Jacob to this very day. In the physical famine of their day, the brothers and their father kept putting off any return to Joseph until the pangs of hunger drove them to act. So it will be before they return to their Messiah. The fearful inflictions of the end time will force them to seek shelter and salvation in their Saviour. God's potent power in that day will induce in them a willingness (Psa.110:3), so that the divine force will be, in reality, divine mercy. This will unlock them from stubbornness (Rom.11:25-32). So also it is a beginning step in God's operation of mercy toward them that the brothers are compelled to return to Joseph (Gen.43:1-15).

GENESIS 43:16-34

16 +**When Joseph** l**saw** `**Benjamin** `with **them,** + **he** l**said to** the one **who** was to **over**see **his house: Bring** `**the men** to[d] **the house.** + Have an animal **slaughtered** for **slaughtered** meat, **and** c**have** it **prepared. For the men shall eat** `with **me** i**at noon.**

17 **And the man** l**did just as Joseph had said.** +**So the man** l**brought** `**the men** to[d] **Joseph's house.**

18 +**Yet the men were** l**fearful** t**because they were brought** to **Joseph's house, and they** l**said:** It must be **on** sp**account of the money** `which was **restored**l **in our bags** i**at** the **start** that **we** are **brought**l in, so ›**that** one may **roll**– himself upon **us and** › **cast**– himself upon **us and** › **take**– `**us for slaves, and** `**our donkeys** too.

19 +**Hence they** came l**close to the man who** was to **over**see **Joseph's house, and they** l**spoke to him** at the **portal of the house.** 20 + **They** l**said: O! my lord, we** came **down,** yea **down**– i**at** the **start to purchase food.** 21 **And it** lb**occurred** t**when we came to the lodging** place **and** began l**opening** `**our bags,** + **behold,** there was 7**the**0 **money of each** one **in** the **mouth of his bag, our money in its** full **weight.** +**Now we** l**brought** `**it back in our hand.** 22 **And we have** c**brought down other money in our hand to purchase food. We** do **not know** a**who** pl**put our money in**to **our bags.**

23 + **He** lsa**replied:** It is **well-being** ›**with you. You must not be** l**fearful. Your Elohim and** the **Elohim of your** 7**fathers**~s**, He gave** › **you** a **buried** treasure **in your bags. Your money came to me. And he** brought l**forth** `**Simeon to them.**

24 +**Then the man** l**brought** `**the men** toward **Joseph's house and** l**gave** them **water, and they** l**washed their feet.** +**When he** had lg**provided provender for their donkeys,** 25 + **they** l**laid out** `**the** approach **present** fr**for Joseph's coming**– i**at noon; for they had heard that they should eat bread there.**

26 +**When Joseph** ˡ**came** ˙**home**ᵈ, + **they** ˡ**brought** ˋ**the** approach **present** ʷ **in their hand to him** into[d] **the house, and they** ˡ**bowed down** ›**before him** to[d] **the earth.**

27 + **He** ˡ**asked** › **them** ›**about** their **well-being and** ˡ**said:** Is it **well-being** with **your** ˙**old father** of **whom you** ˡˢᵃ**spoke? Is he** ᶠʳ**still alive?**

28 + **They** ˡˢᵃ**replied:** It is **well-being** ›**with your servant,** › **our father; he** is ᶠʳ**still alive. And they** ˡ**bowed** the **head and** ˡ**prostrated** themselves ⁷**to him**⁰.

29 +**When** ⁷**Joseph**⁰ ˡ**lifted** up **his eyes and** ˡ**saw** ˋ**his brother Benjamin, his** own **mother's son,** + **he** ˡˢᵃ**asked:** Is **this your** ˙**youngest brother** of **whom you** ˢᵃ**spoke** ⁷**to bring**⁰ him **to me? And he** ˡˢᵃ**added: May Elohim be gracious** to **you, my son.** 30 +**Then Joseph** ᵐ**left** ˡ**quickly, for his compassions were fervid for his brother,** so +**that he** ˡ**sought to weep. And he** ˡ**entered** ˙his own **chamber**ᵈ **and** ˡ**wept there**ᵈ. 31 +**After he** had ˡ**washed his face,** + **he** came ˡ**forth,** + ˡ**checked** himself **and** ˡ**said:** ᵖˡ**Serve** the **bread.**

32 +**Then they** ˡᵖˡ**served** › **him alone** by **him**self, **and** › **them alone** by **them**selves, **and** › **the Egyptians** ˙who **ate**ˡ ˋwith **him, alone** by **them**selves; **for the Egyptians** ˡ**could not** › **eat**⁻ **bread** ˋwith **the Hebrews** ᵗ**since that** would be an **abhorrence to** the **Egyptians.** 33 +**Now they** ˡ**sat** › **facing him, the firstborn according** to **his birthright, and the junior according** to **his inferior** status. +**So the men,** looking **each** ›**at his associate, were** ˡ**amazed.** 34 +**Then he** had **helpings** ˡ**carried from** ˋ**before him to them;** +**yet Benjamin's helping was fivefold** ˡ**more** ᶠ**than** the **helpings of all of them.** +**Thus, with him, they** ˡ**feasted and** ˡ**drank freely.**

TENDER FEELINGS

This time the brothers get a very different reception, because they come in a very different spirit, for they have been exercised about their sins. And Joseph was so moved that he cannot refrain from weeping, especially as he once

more lays eyes upon his own brother, Jacob's beloved wife's only other son, Benjamin. So he has to retire in order to relieve himself by tears. But the time for him to reveal himself to his brothers has not yet come.

A. E. Knoch

A SEASON TO WEEP

The Assembler spoke of many different seasons for humanity under the heavens, including "a season to weep" (Ecc.3:4). For Joseph there were several occasions for weeping, not so much in sorrow as in anticipation of the coming happiness. So he wept at the first sign of his brothers' repentance (Gen.42:24), and now at the sight of Benjamin (Gen.43:30). Later also will come the "long" weeping when Jacob and Joseph embrace at their reunion in Egypt (Gen.46:29). And once more he will weep when his brothers come to him in fear and doubt concerning his intentions, and he will comfort them and speak to their hearts (Gen.50:15-21).

In this our thoughts turn to the scene presented in Revelation 1:7 when the Lord comes before Israel. That will be at once a season of sorrow over the past and of joy at His presence. A. E. Knoch wrote of this in THE UNVEILING OF JESUS CHRIST, pages 107-109, as follows:

"Lo! He is coming with clouds, and every eye shall be seeing Him—those also, who stab Him—and all the tribes of the land shall be grieving over Him. Yea! Amen!"

"What a sight this will be to the nation which has rejected Him for so many centuries! When they see the marks of His passion, the spirit of grace and supplication will overwhelm them, and they will mourn over the past and be in bitterness because of their rejection of Messiah. It will be national—all the tribes of the land will beat their breasts because of Him . . . . One sight of Him, and they are His."

THERE IS A RECLINING ONE

THE REMARKABLE passage found at Genesis 4:6,7, should be seen as a foreshadowing of the evangel. Here Yahweh speaks to the aggrieved and angry sinner, Cain, with a message of good. Yet it is an evangel that does not appeal to Cain in his pride, under his present circumstances. In structure this word of God is poetic, composed of three couplets, or paired lines which stand in parallel to each other. The first couplet would direct Cain to recognize that he is a sinner, and has a serious need:

Why is your anger hot?
And Why is your face fallen?

When Adam and Eve were filled with fear and tried to hide from Yahweh because of the exposure (in their nakedness) of their dying condition, Yahweh first drew attention to their sinfulness by asking pointed questions, "Where are you? . . . Who told you? . . . What is this you have done?" (Gen.3:9,11,13). Then, in light of the pressing need caused by their sin, Yahweh Himself killed an animal and provided tunics of skin to clothe them. Now, in a similar way, when Cain is filled with fierce and self-centered resentment, Yahweh asks questions able to make him aware of his sin.

Next Yahweh draws Cain's attention to that which will lift his spirit in aligning himself with the divinely instituted pattern of Genesis 3:21. Had Cain followed that pattern when he brought a present to Yahweh, that is, had he done what is well, he would not be filled now with the evil spirit exhibited in his countenance. But the pathway

of doing that which is well is still open for Cain. And once again this is associated with the killing of an animal.

If you had done what is well, would you not lift up your face?
But since you have not done well, at the portal there is a sin offering, a flockling reclining,

Today also, God has a message which will lift the sinner up from wretched hate and irreverence, as it did Saul of Tarsus. "Grateful am I to Him Who invigorates me, Christ Jesus, our Lord, for He deems me faithful, assigning me a service, I, who formerly was a calumniator and a persecutor and an outrager: but I was shown mercy, seeing that I do it being ignorant, in unbelief. Yet the grace of our Lord overwhelms, with faith and love in Christ Jesus. Faithful is the saying, and worthy of all welcome, that Christ Jesus came into the world to save sinners . . ." (1 Tim.1:12-15).

This evangel concerns Christ Jesus, Whom God made to be a sin offering for our sakes that we may be becoming God's righteousness in Him (2 Cor.5:21). He was One Whose disposition was of a quiet readiness and compliance in emptying Himself, and in humbling Himself unto death, even the death of the cross (Phil.2:5-8).

We must not suppose that God has eternally shut off from the sinner, Cain, that which He provided for the foremost of sinners, Saul. Christ Jesus came into the world to save sinners, in accord with God's will for all mankind (1 Tim.1:15; 2:4-6). Philippians 2:9-11 makes it clear that Cain will someday be brought into that state of well-doing and well-being that was intimated by Yahweh's words to him in Genesis 4.

THE RECLINING ONE

The single word, **reclining,** is attached to the end of the second couplet in such a way that it stands out by itself.

In grammatical form it is a participle, which would ordinarily serve as an adjective to the noun, **sin**-offering, that is, a *reclining sin offering.* Yet adjectives generally agree in gender and number with the nouns they modify, and *reclining* is masculine singular, while *sin* is feminine singular. Also, this second line of the second couplet is already much longer than the first line so that it is thrown off balance for a perfectly matched parallel. The effect is that both the words, *sin* and *reclining* draw special attention to themselves separately. The word *reclining,* like an adjective to its noun, does add information about the sin offering. But it also stands alone in its own right. Like the term *sin offering,* the word *reclining* points ahead to Christ in His death for sinners in a *distinctive* way.

As the Sin Offering, Christ Jesus, Who knew no sin, was made to be the great Anti-Sin, the Sin which puts an end to sin. As the Reclining One, He was obedient unto the death of the cross.

Genesis 4:7 only hints at these powerfully striking aspects of the evangel. Looking back at the passage now, we who are believing God's evangel concerning His Son rejoice to see what was in the Lord's mind as He spoke to Cain. The faithful obedience of Jesus Christ is foreshadowed here in these few terse expressions, so that they shine out in full harmony with the divine words of Genesis 1:3 and their effects on the world of darkness.

THE THIRD STANZA

The word *reclining* is the connecting link to the last stanza. As mentioned, it is masculine in gender, so that it is the antecedent of the pronouns "his" and "him" of the final two lines, even as *Cain* is the antecedent of the pronouns "you." Yahweh directs Cain's attention to a sin offering which has a particular character. It is a reclining and submissive animal (most likely a young male sheep,

a flockling, but that is not directly stated). Furthermore, it bears an important relationship to Cain, and also Cain bears an important relationship to it.

IMPULSE OR RESTORATION?

Taking the Hebrew text as it stands today, and rendering it word for word into English, this third couplet of our passage might be set out as follows:

And-to-you impulse-his
And-you, you-are-ruling in-him.

Even apart from the ideal state of Eden, we can sometimes trace in sheep a compliant disposition. Under wise and sensitive care, the impulse of many domestic animals becomes a readiness to be directed by their master.

In several thought-provoking articles,[1] Brother A. E. Knoch told of his investigations of the Hebrew word translated "desire" in the AV in Genesis 3:16 and 4:7 (also in Song of Songs 7:10). This is the word rendered "impulse" in the literal version above. Following Brother Knoch's suggestion, based on the Septuagint Version of this passage, the CV renderings (in both the 1957 and 2008 editions) represent an emendation of the Hebrew word *thshuqe* ("impulse") to *thshube* (literally, "return," but rendered idiomatically by the word "restoration"). This has seemed quite satisfactory to me, especially (as Brother Knoch stressed) because it seemed to provide an early picture of the evangel as a message of deliverance and salvation. For Cain, a message of restoration (or "return") might speak of a turning back to his relationship before Yahweh before he rejected the divinely sanctioned pattern of Genesis 2:21. And this, in turn, could reflect the deeper message of a turning away

1. *cf Unsearchable Riches,* vol.35, pp.183-192; vol.41, pp.142,143; vol.46, pp.7-22.

from condemnation to the right standing before God which is proclaimed in the evangel.

Yet of course the evangel tells first of all of Christ, what He has done, and then of the good which this brings about. The evangel in its elementary essence is: "*Christ died* for our sins" (1 Cor.15:3); "While we are still sinners, *Christ died* for our sakes" (Rom.5:8). From this we may proceed to: "Christ Jesus came into the world to *save* sinners" (1 Tim.1:15), and even further to: "Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, *be graciously granting us all*?" (Rom.8:32). The glory and blessings revealed in the evangel do not stop even here, but in every case they rest on the astounding fact that the Son of God was crucified as a common criminal and died on behalf of sinners. The glories rest on the obedience of Jesus Christ to the death of the cross; they are dependent on Christ's faith which is for our faith.

In Genesis 4:6,7, when Yahweh speaks of a *lifting* for Cain, this serves well in pointing ahead as a type of deliverance. But the words *sin* and *reclining* point to the *means* of deliverance, thus serving as types of our Lord Jesus Christ as the Sin Offering and the Lamb of God.

Consequently, I am suggesting here that the word used in the extant Hebrew text, rendered "impulse" in the CVOT footnote for Genesis 4:7, should be given further consideration. In its derivation, this Hebrew term is built on the root idea of RUN-ABOUT, which suggests a sense of service. But, more than service, as suggested in Song of Songs 7:10, the word speaks of an inner urge for the good of another. Hence the damsel rejoices in the relationship between herself and her beloved:

I am my darling's,
And his **impulse** *is toward me.*

We will see this good impulse and impulse for good in many later foreshadowings of the evangel, although the word itself is not used. It is there in the quiet demeanor and trust of Isaac at the ascent to Mount Moriah, and in the disposition of Joseph and his appreciation that God was working all his sufferings together for the good of himself and his family. All of this pictures Jesus Christ Who emptied Himself and humbled Himself and died for us, so that the old humanity which follows in the way of Cain would be put to death.

FOR CAIN

The impulse of the recliner was *for Cain.* It was disposed to do what would be of good use for him. The implications of this, seeing that it involves the personal preparation and guidance, even the active arranging of God, may first shock us. Indeed, here was a creature specifically prepared by Yahweh for sacrifice. Yet this serves as a type of God's giving of His Son, Who was made to be a sin offering for our sakes.

Cain was unwilling to do what his brother Abel had done. It would have been a blow to his pride in view of all he had done by the sweat of his brow. He would rather have pleased Yahweh by giving something of his own labors to Him (for which he would be honored), and he would not look for it under any other terms. He would not have his standing before God be based on the sacrifice of an innocent flockling, provided by God. This is the "way of Cain" (Jude 11). It is based on the stubborn pride of the human which in turn is based on a denial of the reality of death operating within us. This truly wicked impulse must ultimately be abolished, for it is false and destructive.

The evangel speaks of that which is stupid and weak from the human perspective (*cf* 1 Cor.1:18-23). Yet we are not ashamed of this astonishing message (Rom.1:16).

CAIN'S PLACE OF RULE

The last line of this poem in Genesis 4:6,7, tells, not of the reclining animal's relationship to Cain, but of Cain's relationship to the flockling. Cain was to rule over the reclining animal and offer it (him) up to Yahweh as a sin offering.

This is in accord with Yahweh's instruction to Adam that he and his race were to sway over the lower animals (Gen. 1:28). Yet this message from Yahweh only seemed to exacerbate Cain's attitude of disdain toward the ways of Yahweh. To follow the example of his "transitory" brother, Abel, rather than continue in his way of self-sufficiency, was unacceptable to him.

So it has continued to be. The god of this eon blinds the apprehensions of the unbelieving, so that the light of the evangel concerning God's Son, Jesus Christ, does not reach their hearts (2 Cor.4:4).

D.H.H.

WITH EXPECTATION

In announcing the death, on February 8, of our dear sister, **Nova Richardson,** of Boise, Idaho, we do so with the happy expectation of always being together with our Lord (*cf* 1 Thess.4:13-18). Nova was closely associated with us in our translation projects for many years. God gave her both a desire and ability to understand many details of Hebrew and Greek grammar and a cheerful perseverance in the labor involved in checking and rechecking our renderings. Her life was a testimony of reliance on the living God, Who is the Saviour of all mankind.

We make mention now also of Brother **Elmore Harty,** who died last year on May 18 at 97 years of age. He had no settled home but traveled widely heralding the evangel of conciliation as he saw it.

Again, we received notice of the death of **Lucille Grandy,** of Wagener, South Carolina, on November 1, 2007. We feel the loss of this warm-hearted sister, who served among those associated with the ecclesia there.

These and other losses sharpen our sense of longing with expectation and thanksgiving for what God has prepared for us all in the oncoming eons.

FOR THE PROGRESS OF THE EVANGEL

(Philippians 1:1-30)

PAUL'S EPISTLE known as "Ephesians," together with those directed to the "Philippians" and the "Colossians," are sometimes termed the "perfection epistles." This is because they present the zenith of Pauline truth, the revelation of which Paul became a dispenser, as well as the primary exponent, "in accord with the administration of God, which is granted to me for you, to *complete* the word of God" (Col.1:25).

These same epistles are often called the "prison epistles" as well, since they, together with 2 Timothy and Philemon (*cp* 2 Tim.1:8; 2:9; 4:6,7; Philemon 9), were written near the close of Paul's career, when he was held in bonds at Rome (*cp* Acts 28:30,31; Eph.6:20; Phil.1:17; Col.4:8).

Our present subject, the Philippian epistle, "is a divine commentary on the latter half of Ephesians, and, like it, is especially concerned with the deportment demanded by the transcendent doctrines developed in the first half of the Ephesian letter. This is the key to its contents. *It does not deal with doctrines, but with deportment.* This will illumine many a difficult passage in it . . . .

"This epistle was not written by Paul and Timothy in the character of *apostles,* but *slaves.* This is important, as it gives us a key to the character of the whole letter. The mention of the overseers, or supervisors, and servants leads to the same conclusion. The grace also is from the *Lord.* If we keep this in mind it will greatly simplify the understanding of difficult portions of the epistle."[1]

1. A. E. Knoch, CONCORDANT COMMENTARY, pp.296,297.

SPEAKING THE WORD OF GOD FEARLESSLY

Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, together with the supervisors and servants: Grace to you and peace from God, our Father, and the Lord Jesus Christ. (Phil.1:1,2)

A word of "grace and peace" from God our Father and the Lord Jesus Christ, is contained within the introductory portion of all of Paul's epistles. There is a tendency for us to overlook these words or to fail to note their importance. Yet they are full of significance: God's constant disposition toward us is one of graciousness and peacefulness. Since, through our Lord Jesus Christ, God is graciously inclined and at peace toward us, we ourselves may be having peace toward God (*cp* Rom.5:1), while extending joy and thanksgiving toward Him as well.

I am thanking my God at every remembrance of you, always, in every petition of mine for you all, making the petition with joy, for your contribution to the evangel from the first day until now . . . . (Phil.1:3-5)

"I am thanking my God . . . for your contribution to the evangel . . . ." Since the gifts of the Philippians to Paul, in their contribution to the work of the evangel, were ultimately out of God (Rom.11:36) and given from heaven (John 3:27), Paul thanked *God* accordingly for the Philippians' own gifts. As the proximate cause thereof, we do well to be grateful to one another for gifts given and help provided. But we especially do well to recognize and be thankful to the One Who is the ultimate cause of the very generosity and kindness of our friends, which prompts them gladly to share of their means or time with us, with a view toward furthering the evangel of Christ. It is no wonder, then, that it is "each according as he has proposed in his own heart, not sorrowfully, nor of compulsion, for the *gleeful* giver is loved by God" (2 Cor.9:7).

. . . having this same confidence, that He Who under-

takes a good work among you, will be performing it until the day of Jesus Christ: according as it is just for me to be disposed in this way over you all, because you, having me in heart, both in my bonds and in the defense and confirmation of the evangel, you all are joint participants with me of grace, for God is my Witness how I am longing for you all in the compassions of Christ Jesus. (Phil.1:6-8)

Whatever good work God has undertaken *among* us ("you" is plural here), God will continue to be performing among us, until the day of Jesus Christ.

God is doing a good work in us, individually, and among us, collectively. His good work results in our good work, whether it should be the good work of one's being, as the Philippians, a patron of the evangel, or as is true of many, a devoted student of the Scriptures, a faithful husband or wife, a true friend, a helper of the downtrodden—or any other good and virtuous act performed by ourselves. These good works which we do, we do as those who are God's achievement: "For His achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them" (Eph.2:10).

And this I am praying, that your love may be superabounding still more and more in realization and all sensibility, for you to be testing what things are of consequence, that you may be sincere and no stumbling block for the day of Christ, filled with the fruit of righteousness that is through Jesus Christ for the glory and laud of God. (Phil.1:9-11)

Let us imitate Paul in praying this same prayer ourselves, God giving us grace to be praying it habitually and intelligently.

"Knowledge" (*gnōsis,* KNOWledge) is good; and "realization" (or "recognition," *epignōsis,* ON-KNOWledge) is even better. Even so, without *love,* we are nothing (1 Cor. 13:2). Hence we are to be "rooted and grounded in love," which itself results from God granting us, "in accord with

the riches of His glory, to be made staunch with power, through His spirit, in the man within, Christ to dwell in [our] hearts through faith . . ." (Eph.3:16,17).

Thus our *love* is to be an intelligent and scripturally-grounded love; and it is our love that is to be superabounding—"still more and more"—in (1) *realization* (*cp* 1 Tim. 2:4,7) and (2) *all sensibility* (*cp* Luke 9:45). This is "for [us] to be *testing* what things are of *consequence* (*cp* Rom.2:18).

To "test" is to "form a careful opinion by subjecting the senses or mind to impressions" (*cp* Rom.1:28; 12:2)[2]. Man is of more "consequence" than a sheep (Matt.12:12), and of the flying creatures of heaven (Matt.6:26). And, God's purpose of the eons which He makes in Christ Jesus our Lord (Eph.3:11), is of more consequence than the genealogies of post-Exilic times, with which some seek to identify themselves in a quest to "prove" their Israelite origins according to the flesh (*cp* 1 Tim.1:4).

Some things are of far more consequence than others. And, before we can even begin to test or form careful opinions concerning things of consequence, many and varied, we must first have the wisdom and enlightenment to perceive what things *are* of consequence, and, what things, comparatively at least, are not.

This is all unto the end that we "may be *sincere* [*eilikrines*, SUN-JUDGED; as in the Latin sense, of "pure"] and *no stumbling block* for the day of Christ, filled with the fruit of righteousness that is through Jesus Christ for the glory and laud of God" (Phil.1:10b,11).

Now I am intending you to know, brethren, that my affairs have rather come to be for the progress of the evangel, so that my bonds in Christ become apparent in the whole pretorium and to all the rest, and the majority of the brethren, having confidence in the Lord as to my

2. KEYWORD CONCORDANCE, entry "test," p.300.

bonds, are more exceedingly daring to speak the word of God fearlessly. (Phil.1:12-14)

Some might well suppose, now that Paul was suffering evil unto bonds as a malefactor, that this would mean the end of his effective ministry in the evangel. But since "the word of God is not bound" (2 Tim.2:9), Paul's affairs had rather come to be for the *progress* of the evangel, apparently reaching unto some even within the Pretorium, the very household of Caesar (*cp* Phil.4:22). Accordingly, the majority of the brethren, having confidence in the Lord as to Paul's bonds, rather than drawing back, became more exceedingly daring to speak the word of God fearlessly!

Some, indeed, are even heralding Christ because of envy and strife, yet some because of delight also; these, indeed, of love, having perceived that I am located for the defense of the evangel, yet those are announcing Christ out of faction, not purely, surmising to rouse affliction in my bonds. What then?—Moreover, seeing that, by every method, whether in pretense or truth, Christ is being announced, I am rejoicing in this also, and will be rejoicing nevertheless. (Phil.1:15-18)

Here is our example: Even if the heralding of some has no better motive than their own aggrandizement in their quest for power in the midst of envy and strife, announcing Christ out of *faction, not purely,* even if with such a low motive as in so doing to increase the suffering of another of whom they are jealous (*cp* "surmising to rouse affliction in my bonds"), "*nevertheless,*" we will be rejoicing even in this (i.e., in such ill-motivated evangelism) also. This is because, "by every method, whether in pretense or in truth, [at least] Christ is being announced" (Phil.1:18), and since "God delights, through the [seeming] stupidity of the heralding [of 'Christ crucified'], *to save those who are believing*" (*cp* 1 Cor.1:21-25).

For I am aware that, for me, this will be eventuat-

ing in salvation through your petition and the supply of the spirit of Jesus Christ, in accord with my premonition and expectation, that in nothing shall I be put to shame, but with all boldness, as always, now also Christ shall be magnified in my body, whether through life or through death. (Phil.1:19,20)

The phrase here "in salvation," is literally "into saving" (*eis sōtêrian*), and refers to God's work in Paul of sustaining and preserving him through trial, that in nothing would he be put to shame, but instead, as he says, "with all boldness, as always, now also Christ shall be magnified in my body, whether through life or through death" (Phil.1:20).

For to me to be living is Christ, and to be dying, gain. Now if it is to be living in flesh, this to me means fruit from work, and what I shall be preferring I am not making known. (Phil.1:21,22)

This is the figure of inverted ellipsis, where what is needed in the first clause is supplied by the second, and what is needed by the second is supplied by the first. The literal thought is as follows: *For me to be living is gain to Christ, and for me to be dying, is gain to Christ, as well.*

That is, gain will accrue to Christ and to His cause either way. While pointing out if what should happen would be that Paul would continue to live that this would mean "fruit from work" for him as a result, even so, the apostle declines to make his own preference known, whether he should be living or dying.

(Yet I am being pressed out of the two, having a yearning for the solution and to be together with Christ, for it, rather, is much better.) (Phil.1:23)

This is not as in the Authorized Version, "For I am in a strait betwixt two," but as in the Concordant Version, "Yet I am being pressed out of the two" (*sunexomai de ek tōn duo;* I-AM-*be*ING-pressED YET OUT OF-THE TWO). Paul was under the constraint of these two alternatives, whether he

should be living or dying. And out of the pressure brought to bear upon him by each of these, he was, quite naturally, longing for the *solution*[3] to his dilemma, one in which each alternative course, in its own way, seemed problematic.

Paul declares that he has a yearning for two things: (1) a solution to his present dilemma, whether he should be living or dying; and (2) "to be together with Christ, for it, rather, is much better." It is well for Paul to have a solution to his present dilemma; but it is much better to be together with Christ, which was the apostle's expectation and constant longing.

Paul says nothing to indicate that if the solution to his dilemma were to be that he would die, that *he* would then *not* actually *die,* but would instead *at that very juncture,* be transported, albeit incorporeally (not to mention, inscrutably), into the presence of Christ. To the contrary, Paul identifies the time of our assembling into the presence of Christ, as being that of our resurrection, not at the time of our death (2 Cor.4:14; 1 Cor.15:51-53; 1 Thess.4:13-18).

Yet to be staying in the flesh is more necessary because of you. And, having this confidence, I am aware that I shall be remaining and shall be abiding with you all for your progress and joy of faith, that your glorying may be superabounding in Christ Jesus in me through my presence with you again. (Phil.1:24-26)

It is not that Paul did not know whether his death were imminent or not, as he makes plain here. Still, he longed for the resolution of his situation in its practical outworkings, through the passage of a span of time after which it would be clear to all that he would be continuing on in ministry.

---

3. Here the Greek is *ana luō* (UP-LOOSE). Its force is that of the English "resolution" (as in the verb "resolve"), in the sense of finding a *solution* to a problem. In addition to Philippians 1:23, it appears as well in Luke 12:36 where the CV renders it idiomatically as "break loose": "and you be like men anticipating their own lord, when he should *break loose* from the wedding festivities . . . ."

Only be citizens walking worthily of the evangel of Christ, that, whether coming and making your acquaintance, or being absent, I should be hearing of your concerns, that you are standing firm in one spirit, one soul, competing together in the faith of the evangel . . . (Phil.1:27)

May it always be the sincere endeavor of our heart to be walking worthily of the evangel of Christ, "standing firm in one spirit, one soul, competing together in the faith of the evangel . . . ."

. . . and not being startled by those who are opposing in anything, which is to them a proof of destruction, yet of your salvation, and this from God, for to you it is graciously granted, for Christ's sake, not only to be believing on Him, but to be suffering for His sake also, having the same struggle such as you are perceiving in me, and now are hearing to be in me. (Phil.1:28-30)

To be "startled," is to be disturbed or agitated suddenly, as by surprise or fear. It is only natural to be startled when those whom we regard, even if unwittingly, begin to oppose this or that teaching within the compass of the faith of the evangel. Ideally, Paul would not have us be startled in such cases, or at least through this entreaty, would have us soon compose ourselves and continue on faithfully, even if some are now constrained to "disagree." Such opposition is a proof of their "loss," or "destruction" of corresponding reward (*cf* 1 Cor.3:10-15).

Yet it is a proof as well of our *salvation from opposing*, "and this from God." This is because, in such a case, God has, for Christ's sake (so that at least some would maintain a true testimony concerning Him and the nature of His saving work), graciously granted us *not only* to be believing on Him (which favor is enjoyed by all His chosen ones), "but to be *suffering* for His sake *also*, having the same struggle such as you are perceiving in me, and now are hearing to be in me" (*cf* 2 Tim.1:8; 4:5). J.R.C.

SATAN TRIES CHRIST

AT THE BEGINNING of His ministry our Lord was not ushered into a second Eden to lead a *luxurious soulish* life, such as Adam and Eve enjoyed before they succumbed to Satan's wiles. Instead, He was led into the *wilderness* by the spirit, where there was nothing to please His soul (Matt.4:1). The wilderness of Judea, though very near to Jerusalem and Bethlehem, is composed of extremely desolate and inhospitable terrain. It fits well with the Dead Sea, of which it forms the western shore. From the highlands near Jerusalem it is cut by deep wadies, dry most of the year, with steep stone cliffs, and hardly any vegetation. It is not merely devoid of luxuries, but of necessities to sustain life. Had there been food of any kind, our Lord would have found it. Instead, He was hungry.

Satan's trial of God's Son is far more helpful for believers, who have an earnest of God's spirit, than that of Adam, who lacked this essential aid. We should not be deceived like Adam and Eve, for we not only have much more knowledge of the Subjector, but also, in believing the evangel, we are given spiritual insight, along with the shield of faith to protect us. Besides this we have the sword of the spirit, the word of God to defeat him. Christ had this in fullest measure, so His encounter with the Adversary should be of extraordinary help to us.

Matthew's account of our Lord's life as a whole, is confined to Jesus as the *Christ*, the Anointed, the King of Israel. But, here we are dealing with a wider sphere, to which Satan belongs. In Job we read of a group of beings called *sons* of Elohim, the Subjectors. These are used by

God to carry out His intention, which may include evil, to produce ultimate good, as in Job's case. In Hebrew his name is *Satan* which means adversary. In Greek this is rendered *Diabolos,* THROUGH-CASTER. So here we have two *sons* of the Subjector. One is used for good, the other for evil. Hence our Lord here in Matthew 4 is not merely the Messiah of Israel, but He is presented in the wider sphere of divine sonship, which is more fully developed in John's account.

TRIAL OF CHRIST IN FLESH

Satan made three distinct attempts to destroy the Son's complete submission to the Father. To aid our memories we may call them (1) His *flesh,* (2) His *faith,* and (3) His *fame.* First he seeks to tempt Him to appeal to God's power in order to satisfy His bodily needs, apart from divine direction. When a thrust with the sword of the spirit defeats this attempt, the Adversary himself quotes the Scriptures, in order to distort His faith by a false appeal to the Word. This is most successful among believers today, but Jesus was not so easily deceived as we are by the Adversary, who is the god of this eon, and who blinds the apprehension of the unbelieving (2 Cor.4:4). On this basis he now receives the worship of the whole religious world, and if we do not fully *believe,* even we who are the chosen are in danger of giving Satan the subjection and worship which belongs to God and His Anointed.

But finally, Satan challenges our Lord's right to be called God's Son, for He appears to be nothing but a starving human who could not even manage to get enough to eat. In order to reveal the highest of God's glories as a Saviour and Reconciler He had emptied Himself (Phil.2:7), changing from the form of Subjector into that of a slave. He was now a *Human,* and must comport Himself accordingly. Satan had ignored this, and challenged Him to prove

His Sonship, when His mission was to demonstrate His humanity. So He proves His position by appealing to a passage dealing with humanity: "Not on bread alone shall man be living, but on every declaration going out through the mouth of God" (Matt.4:4).

Of Jesus the chief priests and scribes and elders said: "Others he saves! Himself he can not save!" (Matt.27:42). So it was at the very beginning. All was created through Him, and even in His humiliation, He could feed four thousand with seven cakes of bread and a few fishes (*cf* Matt.15:32-39). These also were hungry people, yet they left over seven hampers full of food, enough to have sustained Him a long time in the wilderness.

NOT ON BREAD ALONE

And, approaching, the trier said to Him, "If you are God's Son, say that these stones may be becoming cakes of bread." Yet He, answering, said, "It is written, 'Not on bread alone shall man be living, but on every declaration going out through the mouth of God.'" (Matt.4:2-4)

When our Lord was tried by the Adversary, again it was an attack on His spiritual relationship to God, rather than any enticement to moral delinquency, and our Lord countered it accordingly. After having fasted for forty days, what crime could there be in turning stones into bread to assuage His hunger? Is not this miracle only the acceleration of the usual process of nature? Stone is weathered by the sun and air, and turned into soil. Plants reach down and take from it the substance and vitality which, in turn, is stored up in the grain. This is ground and kneaded and baked into bread for human consumption. He Who does this in the course of eons can do it in a second. In its place it is eminently right and commendable. Probably we shall experience an even greater miracle constantly in the glo-

rious bodies which will be ours when vivified. Perhaps we will live directly on the sunlight which turns the stone into bread (Matt.4:1-4).

But the error here is fundamental. All life is sourced in *God* and it is not right to use His sustaining forces apart from His direction. Man, as he is now constituted, must, indeed, live on food which once was a stone, but not on that *alone*. He must eat in accord with the word of the God Who created the food, and Who sustains the eater. At present man is not constituted to eat stones, for God wishes him to experience the evil connected with the production of his food. There must be toil and trial and tears in order to put him in his proper place before His Creator, and the Model Man is not going to evade these because He has the power to do so. He was still on the way to the cross, which must precede the path to the crown. Satan's object was not to make Him a glutton or a winebibber, as His human enemies called Him on a later occasion, but to draw Him away from absolute dependence on the word of the living God.

Most humans live on "bread" or food alone, or very little else. The chief source of life is either unknown or unappreciated by them. Yahweh Elohim took Israel in hand in the desert, where there was no food for their vast throng, to teach them their absolute dependence on Him. They were there, not only forty *days* but forty *years* and would have perished miserably if they had not been granted food from heaven. This was done deliberately, that He might make known to them that, "not on bread alone shall the human live, for by every utterance from the mouth of Yahweh shall the human live" (Deut.8:3).

At first the Adversary did not quote Scripture but only reasoned from the major premise that the Son of God could transform stones into bread. This is quite true. Before He entered the human race, our Lord had been

the Firstborn of creation, through Whom all the rest had come into being. But the minor premise was absolutely and fatally false. The Son Who had emptied Himself and condescended to the form of a human *could* perform such a miracle for others, but He could *not* do it as the Saviour of the world. As such He must be absolutely dependent on God, and could only put into His mouth that which came out of God's mouth.

CHRIST EMPTIED HIMSELF

Here the Adversary made the mistake that we, unspiritual (un)believers, often make. We fail to grasp the vital object of Christ's mission in the past, which was, not to be well-fed and powerful and successful and famous, but to fast and be weak and a failure and shamefully mistreated, so that such passages as the Adversary quoted are altogether out of place. The same is true of the saints today. The Corinthians were astray in this matter (1 Cor.4:8). They were puffed up and boastful, as many are today. Paul wrote, "Already are you sated, already are you rich, apart from us you reign . . . . We are stupid . . . yet you are prudent . . . . We are weak, yet you are strong. You are glorious, yet we are dishonored." He goes on ending with, "As the offscourings of the world we became, the scum of all things, hitherto" (1 Cor.4:8-13).

How could the primordial sin and offense have been avoided? There was only one way, and that is the only one today. Had Eve simply avoided all reasoning and false quoting, and quoted the exact words of Yahweh Elohim, she would have thwarted his designs. Yahweh had not spoken of *any* tree, but only of *one*. Moreover, He did *not* say they were not to *touch* it. She should have indignantly denied the serpent's denial. She should not have tested God's word by the outward appearance of the fruit. She should not have given any to her husband. *She should have quoted God's*

actual words to the serpent. "You must not eat from it" (Gen.2:17). That is what we should do today. None of us are as subtle as Satan, so are foolish to try to argue with anyone who has his spirit.

PETER IMITATES SATAN

Not only Satan proposed to relieve Jesus of soulish suffering, but Peter, the chief of the apostles, was determined to keep Him from the agonies that lay ahead. He even dared to rebuke Him, and actually demanded that He be "propitious" to Himself, not discerning that He was to be the Propitiation for the whole world, so could not be so to Himself (*cf* Matt.16:22-26). It used to appear very strange to me that our Lord could give Peter such a title as "satan," the worst that I could think of, until I saw that the prince of the apostles was only repeating the advice given to the Son of God before He began His ministry. And is not this being constantly repeated in the Lord's service today? Why walk in the will of God, when all about us is against us?

SCRIPTURE MISPLACED

Then the Adversary is taking Him along into the holy city, and stands Him on the wing of the sanctuary. And he is saying to Him, "If you are God's Son, cast yourself down, for it is written that 'His messengers shall be directed concerning Thee,' and 'On their hands shall they be lifting Thee, lest at some time Thou shouldst be dashing Thy foot against a stone.'"

Jesus averred to him, "Again it is written, 'You shall not be putting on trial the Lord your God.'" (Matt.4:5-7)

Being defeated by a quotation from the Scriptures concerning the welfare of Christ's soul and flesh, the Adversary now changes to assail His *faith.* Now *he also* quotes the Scriptures. He appeals to the ninety-first psalm, which

states: "For He shall enjoin His messengers concerning you, to keep you in all your ways. On their palms shall they lift you, lest you should strike your foot against a stone" (Psa.91:11,12). The Adversary had triumphantly begun as before, "If you are God's Son." He should have said, "If you are *not* God's Son." The Son, as the Saviour, is *not* saved. Unlike the scoffers at the cross, we delight in the fact that "Others He saves! Himself He cannot save!" (Matt.27:42).

The Adversary, like most of us today, does not apply the Scriptures to the right *time* in God's plan. A passage out of place is more dangerous than none. It is "in the Bible," but is not according to God's plan.

We, also, cannot claim as our own the promise in Psalm 91:11-12. I thought of this when I went (of my own volition) to the area where the sanctuary stood, overlooking the Kidron wadi. At that corner the wall is highest outside, and is so far above the level of the ravine, with its stoney slope that I could expect little less than broken bones, or even death, if I should fall off the wall. As heights make me dizzy I did not loiter long, for I knew no scripture which would guarantee that I would not be severely injured. If I had appealed to this passage it would have been *credulity* not faith, but it will doubtless apply to the faithful believer in the kingdom.

Even in the kingdom I doubt if this would apply to anyone intent on trying it *in order to find out if it is true. That is not faith.* It is arrogant *un*belief. The Israelites probed Yahweh, their Elohim, at Massah (Probing). They were thirsty, and really reasoned that, if Yahweh were able, He would not have allowed this. So, at Moses' pleading, He brought water out of a rock, the last place they would expect to find it (Ex.17:2). What they said was, "Is Yahweh among us or is He not?" (Ex.17:7). Not withstanding the many miracles they experienced, they all died in the wilderness because of unbelief. Therefore Moses said:

"You shall not probe Yahweh your Elohim as you probed at Massah" (Deut.6:16). God can do anything, but He will never be probed by believers, for that itself is sufficient evidence that they have no confidence in His power.

GLORY

Again the Adversary takes Him along into a very high mountain, and is showing Him all the kingdoms of the world and their glory. And he said to Him, "All these to you will I be giving, if ever, falling down, you should be worshiping me."

Then Jesus is saying to him, "Go away, Satan, for it is written, 'The Lord your God shall you be worshiping, and to Him only shall you be offering divine service.'" (Matt. 4:8-10)

After the Adversary had made two mistakes in testing the Son in connection with His flesh and faith, he made a final attempt to reach Him through His *fame.* Originally the Son was the highest creature in the universe, but His kenosis, or emptying, had left Him without any apparent glory at all. Son of a poor artisan, in a despised village in contemptible Galilee, without visible means of support, He was on the downward road to the still deeper disgrace of a crucified criminal. Now Satan offered Him the opposite, a place at the summit of earthly glory, without the painful path He was pursuing. It is striking to note the physical concordance of His course with His spiritual career. Satan took Him to a very high mountain, a symbol of elevation and the political eminence which he was promising Him. But He came down, literally, He descended from above the heavens to below the sea to the lowest spot on earth—the shore of the Jordan near the Dead Sea (*cp* Eph.4:9). And from there He made His home in a town on lake Galilee, still quite a distance below sea level. Such places are very

scarce on earth. So also was His lonely career, mostly lived in the deepest depressions of His native land.

The spiritual character of these trials should help us to understand that the mission of Satan is not in the realm of flesh, but of spirit. He is opposed to faith in God, even when he artfully suggests that we put God on trial or when he produces Scripture for his suggestions and demands. Few saints, alas! are able to counter with Scripture as our Lord did, because they do not intelligently apprehend the role in which Satan has been cast by God, and confuse it with that of a mythical "devil" who inflames the flesh and leads men to vile and vicious deeds. Only indirectly, as in the case of Adam, does the Adversary influence mankind in the direction of immorality, that is by leading him into opposition to God's will.

PAUL OUR PATTERN

But the question might be asked, does the truth of Genesis and of Matthew apply today? There are some basic truths, such as the introduction of sin into humanity which apply to the whole of the eonian times. Others, such as suffering for the sake of others, are limited to the wicked or evil eons. As we are human and live in these eons, they apply to us. But there is a very special application to the present secret administration. This we find in Paul's epistles. It is personally exemplified in the case of Paul himself. He speaks of it particularly to the Corinthian ecclesia, and explains it at length in his first epistle to them (3:6-13).

Unlike Paul, but very much like Christendom today, the Corinthians were already *sated,* already *rich* and *regnant* (1 Cor.4:8). Note how close this comes to the three places of our Lord's testing by Satan—the *flesh* (sated), the *faith* (rich), and *fame* (reign). In the *future* these terms may describe our condition. Now, however, we must not satiate ourselves with the desires of the flesh and of the

eyes, and the ostentation of living (1 John 2:16). Yet note the word *already.* Paul wished that they really reigned, in the *future,* for then he will reign with them. But *now* these things are out of place.

God demonstrates, by means of Paul, a living example, how the very greatest of Christ's apostles should fare, for they were used as an exhibition, or theatrical, to make this clear to the world, and to messenger and to humanity. To them we appear as stupid, yet Christendom, like the Corinthians, is prudent. We are weak, yet they are strong. They are glorious, yet we are dishonored. Seldom, it may be, are we hungry or thirsty, naked or buffeted and unsettled, but we toil, working with our own hands. We also are reviled and persecuted and calumniated of all things, even by other believers.

OUR BLESSEDNESS

O, that the saints, especially their teachers, would realize that our true blessedness lies, not in fleshly fortunes or selfish faith, or fame for ourselves, but in spending and suffering for the sake of others in this temporary terrestrial tent. Even in the future, in our glorious celestial abodes, our happiness will not be based primarily on the *possession* of a glorious body, or a perfect faith, or our high rank, but on our ability to be bringing blessing to others. How marvelous it will be to have a body able and willing to serve God acceptably! And how blessed to be so filled with God's spirit that no faith will be needed to accept His Word! And how glorious to be in a position to bring even the celestial sphere into harmony with God's grand consummation, so that He becomes all even in the highest realm of creation! A. E. Knoch

---

The preceding article was compiled from unpublished notes with portions added from *Unsearchable Riches,* vol.36, pp.109-111.

IN ACCORD WITH GRACE

JUSTIFICATION based on the faith of Jesus Christ is an achievement of divine grace (*cf* Rom.3:24). The reckoning of righteousness to the believer is a grace ("favor") from God (*cf* Rom.4:4,5). So also, God's promise to those who are believing and thus are reckoned righteous is fully in accord with grace (*cf* Rom.4:16).

NOT THROUGH LAW

It is true that in heralding the evangel, Paul was not nullifying law (Rom.3:31). God will write the law on the hearts of Israel, and they will do what it instructs (*cf* Ezek.36:26-28). Nevertheless, the evangel which the apostle was bringing is fully centered in grace, apart from works of law. This evangel is sourced in the faith of Jesus Christ, for our faith (*cf* Rom.1:17). This which is true of the evangel, is therefore true of the *promise* of glory of which the evangel speaks. As was so of the promise given to Abraham, God's promise of an allotment (*cf* Rom.8:17) given to us as believers is not through works of law (*cf* Rom.4:13). The promise comes to us by faith alone, out of Christ's faith and for our faith. Hence in Romans 4:14,15 we read:

For if those [out of] **law** *are enjoyers of the allotment,*
faith *has been made void,*
and the **promise** *has been nullified,*
for the **law** *is producing indignation.*
Now where no **law** *is, neither is there transgression.*

Law is sustained as a necessary part of Israel's calling; they are under law (Rom.3:19); their very identity is shaped

out of their association with law (Rom.4:14), for theirs is the legislation (Rom.9:4). But God's promise of a future allotment from Him rests entirely on Christ's faith and will not be fulfilled on the basis of human obedience to law. If it could happen that way, then the faith of Jesus Christ in dying for sinners would be made void, and the faith of the believer would in actuality be just a meaningless gesture.

Finally, as Paul now points out, if the promise of God depended on human beings keeping the law, then the promise would be nullified, for no one, as we are presently constituted, can keep the law.

LAW PRODUCES INDIGNATION

Here, Paul refutes the false notion in two directions. First he shows us that the idea that the promise can be fulfilled by human works makes all he has been saying about the faith of Jesus Christ and of the believer void of any significance. Faith would take us in the wrong direction. Then he shows us that the idea that the promise can be fulfilled by works of law must be discarded simply because no one keeps the law; this would mean that the promise could never be fulfilled.

The precepts of law are holy and just and good (Rom. 7:12), yet human beings are fleshly (Rom.7:14), and thus by inevitably transgressing the law, divine indignation can only be increased. This will be made very evident again at the end of the millennial kingdom when the Adversary is loosed from being bound, (Rev.20:1-3; 7-10). The evangel Paul is bringing takes us beyond the promise of the new covenant promised for Israel, so that God's righteousness is made manifest in His work of justification through the faith of Jesus. It is in view of this evangel fully centered upon the death and resurrection of Jesus Christ that the consummations of the eons have attained (in spirit) to us (1 Cor.10:11).

FAITH AND GRACE

There is only one pathway to righteousness. That is the pathway announced in the evangel of God. The faith of Jesus Christ in dying for sinners, and their identity with Him in His death, entombment and resurrection, is the only way to justification and a new creation in which human beings become constituted righteous.

As for us who believe, we are reckoned righteous in God's transcendent grace, through the channel of our believing of the evangel even now while we remain sinners in the flesh. We are brought under the sway of God's grace (*cf* Rom.5:21), apart from law, in this most acceptable era in which we live (*cf* 2 Cor.6:1,2). God's promise of glory is ours, not through law, but through faith's righteousness. This is the message Paul presents now in Romans 4:16,17.

> *Therefore, it is out of* **faith,** *that it may accord with* **grace,**
>
> *for the promise to be confirmed to the entire seed, not to those out of the law only, but to those out of the faith of Abraham, who is father of us all,*
>
> *according as it is written that, A father of many nations have I appointed you—*
>
> *facing which, he* **believes** *it of the God Who is vivifying the dead and calling what is not as if it were—*

With these words, Paul not only contrasts faith with works of law, but also grace with law itself. The promise of which God speaks in the evangel rests on faith alone, and for us it is wholly a matter of the grace of God.

GOD'S JOY

The word *grace* is a member of the JOY family in Greek. It is favor arising from the joy of the giver, bringing joy to the receiver. It is joy as a two-way street. Justification in God's

grace is justification in the realm of God's joyful giving. It is His delight to justify us righteously and gratuitously through the deliverance which is in Christ Jesus. Now in Romans 4:16 we also learn that from the vast depths of His joy God promises a special allotment of glory to those who are believing the evangel.

GOD'S WORD OF PROMISE

The promise of a future allotment from God is not simply for those descendants of Abraham who are "out of law," but it is for all who are "out of [that sort of] faith" which was given to Abraham when God spoke to him in the night, in Genesis 15:5,6. We all can recognize a kinship with this "father-high" at that moment—not so much as he was in Genesis 22, when he was called upon to serve as a type of God Himself in the giving up of His Son. We find our relationship to Abraham in Genesis 15, as he was when he could not do any great deeds of faith. At that point, Abraham could only receive in faith what God said to him about something that God had done in regard to him which would be realized in God's own time.

It is in this pattern of faith and promise that Abraham is like a father to us, and we are sons to him.

WHAT IS WRITTEN

In Romans 4:17 Paul uses the exact wording of the Septuagint Version of Genesis 17:5, but he is still relating the evangel to the example of Abraham in Genesis 15:6. We are to see Abraham as our father in that he believed God apart from works of law. He is our father in that God reckoned righteousness to him on the basis of his faith alone, before he received and carried out the instructions concerning circumcision. It is in following this particular footstep of faith in what God says that we are Abraham's descendants. It is a forceful figure of speech. He is like

our father, and so we are like his sons, all because of the place of faith alone in establishing our position of righteousness before God.

But also there is a promise from God involved for those who are sons of Abraham in this figurative way. Here again he is like a father to us. Because God has reckoned us righteous, we shall indeed be constituted righteous, and therefore we shall receive glorious blessings, allotted to us by God, blessings that cannot be given apart from righteousness.

EXPANDING SIGNIFICANCE

Hence Paul now uses the language of Genesis 17:5 in expressing the *promise* that Abraham believed in Genesis 15:6. The core message is basically the same. Pointing to the stars, God promised Abraham: "*Thus* shall be your seed" (Gen.15:5). Then two chapters later, we read that God called Abram (Father-high) by the new name, Abraham (Father-high-throng), saying, as the Hebrew text words it: "a father of a *throng* of nations have I appointed you" (Gen.17:5). Paul would have us see that God's gracious gift of reckoning righteousness on the basis of faith so that one may be an enjoyer of an allotment from God is not limited to Abraham alone. The promise is explicitly applied to many peoples. (The Hebrew says, "throng of nations," and the Septuagint renders this as: "many nations.") But the evangel reveals to us that the significance of what God said to Abraham expands even beyond what that message conveyed in Genesis. The "throng" of descendants includes all who believe what God says to them and promises for them.

BELIEVING GOD'S WORD

Abraham did do something in Genesis 15:6. He did not do works of law; he did not become circumcised; he did

not follow instructions of the Lord. But he did believe what God said to him. This means also that he listened to God's message. He set his attention on what God said to him. Paul tells us this in the middle of Romans 4:17 where he relates Abraham's faith to certain important details about the God, Whose word he was believing.

according as it is written that,
A father of many nations have I appointed you—
facing which,
he [Abraham] *believes it of God . . .*

The pattern of faith provided by Abraham, as Paul now presents it, is twofold. First he faces the promise. Then he believes it. So also with us. We face the promise which God speaks to us. Then, in God's grace, we believe it.

It is the message which reveals God. In this letter Paul began his exposition of the evangel by saying that the righteousness of God is revealed *in it,* that is, *in the evangel* (Rom.1:17); what God says to us manifests His righteousness (Rom.3:21). It is the message telling us of the death of Christ for us as sinners that commends God's love to us (Rom.5:8). It is the evangel that says we have become planted together in the likeness of Christ's death, and thus we will be of the resurrection also (Rom.6:5). At its very core it reveals God as the One Who is vivifying the dead.

Like Abraham, we focus our attention on that message of God which He has spoken to us, and we believe it.

Yet our faith, like Abraham's, is not perfect, and many other voices and ideas keep appearing in front of us. May God keep our attention on His message of righteousness and life centered in Christ Jesus.

UNUSUAL WORDING

In comparing Abraham's faith in Genesis 15:6 to our faith, and God's promise to Abraham in Genesis 17:5 to

the promise He gives to us in the evangel, the apostle Paul expresses himself in an unusual way in Romans 4:17. He quotes Genesis 17:5 as worded in the Septuagint translation, and then adds these words (adapting the CV wording to a more literal form):

facing of-which he-believes of-God of-the *One*-**vivifying the dead-***ones* . . .

The word "facing" represents a Greek preposition compounded of three common prepositions, DOWN-IN-INSTEAD, giving the general sense of "opposite" or "in front." This term is always translated **facing** in the CV (see KEYWORD CONCORDANCE, p.99). In Greek it is always followed by a word in the genitive case, shown above by the preposition "of."

The verb "believe," however, is not ordinarily followed by a genitive. And the fact that this occurs here in this passage ("he-believes *of*-God") has led translators and commentators to claim this as an example of the grammatical feature of "attraction" in which a pronoun is expressed in the same case (nominative, genitive, dative or accusative) as its antecedent, even though it would ordinarily appear in a different case. A clear example of this is found in Ephesians 4:1 where the pronoun "which" appears in the genitive "of-which" because its antecedent is in the genitive, "of-the-calling," even though "which" carries the sense of the dative case ("with which"). But in Romans 4:17 the pronoun appears before the genitive term, "of-God," so that if Paul expresses himself by using an otherwise, incorrect case for a term because of its connection with another term, he is doing this in an especially awkward way by using the pronoun before the noun he wants to serve as its antecedent.

This would mean that Paul's syntax is quite confused. The result is that commentators offer different "correc-

tions" to Paul's wording. Some suppose Paul meant to say that the promise of Genesis 17:5 spoke of matters which were so in God's sight, that is, in front of God, before His eyes. While others explain that Paul intended to speak of Abraham being in front of God in his act of believing Him.

The CV, however, supposes that Paul intended to use the genitive, "of-God," following the verb, "he-believes." In verse 4 he said that Abraham believed God. Now in verse 17 the apostle would have us see that, in believing God, Abraham was believing God's word. He was positioned in front of the promise just quoted, *facing which,* he believes what it says as that which is *of God,* revealing that God was One Who vivifies the dead.

What Abraham believed was what God said to him. What we believe is what God says to us. In believing God, Abraham was facing God's promise. And he believed it as a word of God which made God known to him as the Vivifier of the dead, speaking of things that are not so at present as if they were. So also we believe the evangel and find it to be a revelation of the righteousness of God Who is the righteous Justifier of sinners, all of whom will be vivified and constituted righteous.

RETAINING FAITH

Later on, when Abraham listened to Sarah about taking Hagar to himself and bearing a son by her (Gen.16:1,2), he was not overtly denying what God had said to him in Genesis 15:5, but he was not retaining it in faith. He was associating the promise of a son and of many descendants with the words of Sarah and with his own acts rather than holding to the promise as wholly a matter of what God said and God would do. He was letting another word become the focus of attention, not the word of God alone, as He spoke in Genesis 15:5, but inserting the words of Sarah and the thoughts of his own mind. He was not doing as

he did in Genesis 15, placing faith simply and fully in the context of what God had said.

So also we may lose sight of the evangel and its words of promise as God has stated them in the context of faith and grace. We are frequently wanting to help God out. Inner impatience and the disquieting feeling that God requires more of us than faith in His evangel and reliance on Him, easily beset us. Or again, we may weary of the fact that today faith in what God says to us is not at all a matter of sight, so that God does not provide visible evidence of what the evangel says is true. In Ephesians, Paul identifies these kinds of attack against us as "fiery arrows of the wicked one," which, he tells us, need to be extinguished by "the large shield of *faith*" (Eph.6:12-17). As Paul reminded the Corinthians, we need to be *retaining* the evangel in heart so that it may be saving us daily from losing that joy which comes from believing (1 Cor.15:1,2).

THE GOD WHO VIVIFIES THE DEAD

In the course of his life, Abraham did not always keep God's promise before him as firmly as he did in Genesis 15. But he began by carefully attending to what God said to him, and he kept returning to that position of facing the word. In doing this, Abraham was growing in the realization of God. In front of God's word, he was given joy because of what the promise meant to him. But above all else he was given joy in seeing what it said about God. This latter grace was the greater grace.

The promise was that Abraham would be the father of many nations. From all the evidence that could be seen this was an utter impossibility. It was nonsense. But against that overwhelming, visible evidence, there was the promise of God. When what God said to Abraham was faced squarely by Abraham, it became clear to him that *God* must be able to make him alive as a father of many descendants.

"Abraham was practically dead, so far as progeny was concerned. What he needed was vivification in some degree in order to have the necessary vitality for generating a seed so multitudinous as was promised to him."[1]

God vivifies the dead!

Does that sound familiar to us? Does not the evangel of God concerning His Son, which we are believing, say the same thing, only in a greater and wider significance, and in the context of literal death?

"For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified" (1 Cor.15:22).

Yet again, for us who are believing the evangel, but who, like everyone else, are mortals and sinners in the flesh, there is a figurative application of this truth about God, which is of practical value to us each day. The expectation of literal vivification from literal death is the bedrock of our expectation of the glory of God (Rom.5:2). This happy expectation invigorates us as we await its realization (Rom.8:24,25). So we see that the truth that God vivifies the dead has continuing value in our daily lives, in respect to a figurative vivification.

Note how Paul presents this later in this letter to the Romans:

"Now if we died together with Christ, we believe that we shall be living together with Him also, having perceived that Christ, being roused from among the dead, is no longer dying. Death is lording it over Him no longer, for in that He is living, He is living to God. Thus you also, be reckoning yourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord" (Rom.6:8-11). This living to God arises from the message we are believing. It is a matter of God operating in us (*cf* Phil.2:13) as we believe the evangel. Therefore, Paul writes, "Now if the spirit of

1. A. E. Knoch, *Unsearchable Riches,* vol.32, p.52.

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" (Rom.8:11).

GOD'S NAMING

When the apostle Paul speaks of God as calling that which is not as if it were, he does not have some esoteric philosophy of creation in view. This passage does not support the mystic concept that God created the universe out of nothing. Such an idea can only distract our minds away from the things of consequence concerning God as Creator and Saviour. Creation out of nothing can neither be explained nor understood. The throng of Abraham's descendants will not arise from nothing. They will live and enjoy an allotment from God as a result of the death, entombment and resurrection of Christ and of God's further operations in view of this crucial event.

The message Abraham believed was one that viewed the future as so certain and sure that it could be spoken of as verity. God's word was equated with fact even though it was not an experienced fact at the time. It was fully dependent on God, and He will bring it about.

God called Abram (Father-high) by a new name that was an expansion of the old name: Abra*ha*m (Father-high-throng). This was in accord with the expanding promise which God spoke to Abraham. Yet even at the end of his life, a census of Abraham's descendants would not match the sense of his name, even in its earliest form. It was God's joy to speak of the favor of the allotment He had in view for Abraham long before it would be realized. God called what was not [yet experienced] as if it were.

For it shall be.

It shall be because God had a plan involving His beloved Son which will bring it about. It shall be because the Seed

of Abraham would come, and on the basis of His death and resurrection, Abraham will visibly appear as, and in fact experience being, the father of many peoples.

So also for us, the evangel we are believing speaks of that which is not presently experienced as it will be. It is only in faith and in spirit that we enjoy what God has said about us. We are justified by the faith of Jesus Christ. We cannot prove this empirically, in reference to what is evident as we fail and do wrong things, and are ourselves suffering hurt and affliction. We are not now vivified in body as we will be in conformity to Christ's body of glory (Phil. 3:21). Our bodies are soulish and soilish, and not yet in the image of the Celestial One, our Lord Jesus Christ (*cf* 1 Cor. 15:42-49). Believing that which shall be does affect us for good, in our behavior and in our spirit. But our mortality and sinfulness in the flesh are still with us. Nevertheless, God reckons us righteous through the faith Jesus Christ.

IN FRONT OF THE EVANGEL OF GOD

As Paul will soon point out, we are believing that Jesus our Lord was given up because of our offenses, and He was roused because of our justifying (Rom.4:25). This is the evangel, which speaks to us of God as the One Who vivifies the dead.

Let us, therefore, be positioning ourselves day after day, moment by moment in front of what God has said to us in the evangel. The message that Christ died for our sins, was entombed and has been roused is a declaration of the truth that God secures righteousness and life. No matter what may happen to us as we struggle and stumble in the flesh, what God has said is true and will be fully realized. And as we believe it we will be vivified in our spirits in an immediate, practical way by the spirit of God with the persuasion that nothing can separate us from the love of God in Christ Jesus, our Lord (Rom.8:38,39). D.H.H.

ABRAHAM'S FAITH AND GOD'S GRACE

ABRAHAM is the father of us all (Rom.4:12,16,17) in this very respect: God had already chosen Abraham before He made Himself known to him, and had already decided as well just what He would do for him and through him. He *informed* him of His plans: "A father of many nations *have I appointed you*" (Rom.4:17; Gen.17:5); "Thus *shall be* your seed" (Rom.4:18; Gen.15:5); "At this season' *I shall come 'and there will be* for Sarah a son'" (Rom.9:9; Gen.18:10).

When Abraham believed God's declarations concerning himself, he did not make them true, nor did he thus qualify himself to be the object of His promises (Rom. 4:16-22). He faced the truth, and believed it of the God Who is vivifying the dead and calling what is not as if it were (Rom.4:17). For the word of God was already sure. Therefore, it was impossible for Abraham either to qualify or disqualify himself for those things which God had already decided to give him.

Abraham's faith gave him conviction and expectation; it afforded him assurance. For God had already determined what He would bring to pass with regard to Abraham and his seed prior to the time in which He revealed this to Abraham, and quite apart from any of his own opinions in the matter. Indeed, if he had failed to believe God's word to him, while it is true that he thereby would have lost all the power and joy of faith, nevertheless, he would not have nullified God's promises: "For what if some disbelieve? Will not their unbelief nullify the faithfulness of God? May it not be coming to that!" (Rom.3:3,4). The same would be true in our case, were we to disbelieve. In

fact, beyond the message that Christ died for their sins, most believers seem to be full of unbelief concerning the evangel of their salvation. Yet its glorious message remains true on their behalf nonetheless.

According to His will, God graciously grants at least a small measure of faith concerning the work of Christ and His victory over death to all who are His (*cf* 1 Cor.15:10,11; 1 Thess.4:14; Rom.12:3). But whatever faith each one may have as a result, does not make the evangel of his salvation become applicable to him, for it was already applicable to him long before he was born, and certainly long before he first believed. One may possess great riches of which he is ignorant. As with the slaves during the American civil war who heard and believed the news of their emancipation, we do not make the gospel of our salvation true by believing it. When we believe, we only enter into a realization and appreciation of what is already true.

Christ died for our sins whether we think so or not. In God's sight, we died to sin when He died for our sakes, even if we should deny this to be true. *And,* the fact is, God long ago had already chosen those of us who are now in Christ, according to His pre-eonian grace and purpose, designating us beforehand to be conformed to the image of His Son, having set His hand to call us, justify us and glorify us, all in His time.

JUSTIFIED BY FAITH

When we believe, our faith is reckoned, or accounted, for ("into," *eis*) righteousness (Rom.4:5). God considers our faith in His declarations to be a righteous faith; for it is always *right* to believe what He says. However, *salvation from sin is only to be found in the work of Christ,* not in one's faith in the work of Christ.

Paul does not say that to him who is not working, yet is believing (Rom.4:5), his faith qualifies him for salvation!

He does not say that we are justified because we believe or in return for believing. This is not the case. Our Lord "was roused," not merely to make it possible for us to be justified, but *"because of our justifying"* (Rom.4:25). We are justified out of Christ's own personal faith (Rom.3: 22,26). It is not through our faulty faith, but through the matchless faith of our Lord Jesus Christ that we have peace toward God. His work of faith affords this to us. Our faith only makes this known to us.

FAITH ACCORDS WITH GRACE

With regard to God's declarations and promises concerning ourselves, as with Abraham, God has made them matters "of faith" *that they may accord with grace* (Rom. 4:16). The very *purpose* in their being matters which are of *faith*, is that they should already be true prior to the time in which we first believe them.

God "is justifying the irreverent" (Rom.4:5), doing so *gratuitously, in His grace* (Rom.3:24). In the very nature of things, when acting in *grace*, God must act purposefully, according to *His* choice and apart from any obligation to requite His creatures for their actions (*cf* Rom.9:11; 11:6).

It is fitting that those chosen ones who are called in this current era of the *display* of God's righteousness (Rom. 3:26) should have faith. *Their faith points to Christ*, in Whom, through His sacrificial death, God's righteousness is manifested. It is manifested, not through our faith, but "through Jesus Christ's faith" (Rom.3:22). God unveils (*cf* Rom.1:17) His righteousness to men by justifying them gratuitously in His grace, through the deliverance which is in Christ Jesus (Rom.3:24). This glorious gratuity is "for all", "for all sinned and are wanting of the glory of God" (Rom.3:24). It has been *bestowed* upon God's chosen ones at present (it is "on all who are believing," Rom.3:22). God has done this in order that we might constitute a special

display, or example, of this great blessing which He has purposed for all. Through the obedience of Christ, this and related glorious benefits will actually be given to all mankind (*cf* Rom.5:15,16,18,19).

Since we are justified *gratuitously*—without *any* warrant, insofar as *anything* we may have done is concerned—we cannot boast in ourselves that we are justified (Rom.3:27).

The truth of the evangel—the grace of God in truth—debars all boasting in man (Rom.3:27). It is not merely that we *should not* boast, but we *cannot* boast! "Now may it not be mine to be boasting, except in the cross of our Lord Jesus Christ" (Gal.6:14).

GOD'S GOODNESS TOWARD ALL

Our faith is evidence of our *calling* (1 Cor.1:23,24), of our having been *chosen* (1 Cor.1:26-29) for membership in the body of Christ and for life eonian. If others do not believe, they will not enjoy the life of the coming eons. But this is only because, *according to God's wise counsels and purpose,* they have not been chosen for this particular allotment.

Yet, since God is exceedingly good, all will receive whatever is best for *Him* and best for *them.* This is true even if this should include the experience of a temporary enlistment as a vessel of indignation in order that man's injustice might commend God's righteousness (*cf* Rom.3:5; 9:22).

When we believe God in these matters, our faith accords with His operations in grace, and is centered in His gracious promises. Thus we are enabled to believe and to rejoice in our happy expectation. Let us be invigorated by the *grace* which is in Christ Jesus (*cf* 2 Tim.2:1)!

J.R.C.

The preceding article is excerpted from *Unsearchable Riches,* vol.77, pp.89-94,120-124.

UNSEARCHABLE RICHES FOR MAY 2008
BEING THE THIRD NUMBER OF VOLUME NINETY-NINE

EDITORIAL

THE ESSENCE of "the kingdom of God," whether in its present governance within our hearts, or in its future implementation, under Christ, over the nations of the earth in the coming eon, is "*righteousness and peace and joy in holy spirit*" (Rom. 14:17). Hence it is that "he who *in this* is slaving for Christ, is well pleasing to God and attested by men. Consequently, then, we are pursuing that which makes for peace and that which is for the edification of one another" (Rom.14:18,19).

It is true that "righteousness" encompasses many particulars. Yet in our wider pursuit of "righteousness, faith-[fulness], love, [and] peace" (2 Tim.2:22), there are certain things that are basic to our approach, besides being practical necessities along the way. Thus, through his epistle to Titus, the apostle Paul speaks concerning these as follows:

"Remind them to be subject to sovereignties, to authorities; to be yielding, and to be ready for every good work, to be calumniating no one, to be pacific, lenient, displaying all meekness toward all humanity" (Titus 3:1,2).

It is necessary for us to be subject to those in authority over us, whether in the civil government under which we live, in our employment, or within our own families. Similarly, if in times ahead we would engage ourselves, ideally, in "every good work," we must be preparing ourselves for such endeavors even at present.

It is vital that we do not "calumniate" (i.e., defame or disparage) others, but instead be pacific and lenient, "displaying all meekness [i.e., mild-manneredness] toward all humanity."

"For we also were once foolish, stubborn, deceived, slaves of various desires and gratifications, leading a life in malice and envy, detestable, hating one another" (Titus 3:3).

Therefore, if we would now become "well pleasing" (Rom.

12:1) to God in our walk, we must be "*transformed* by the renewing of [our] mind" (Rom.12:2).

It is critical, then, that we become "*concerned* to preside for ideal acts" (Titus 3:8). Indeed, we cannot very well "be *learning* to preside over ideal acts for necessary needs" (Titus 3:14), unless we first become *concerned* to do so.

In order to inculcate this concern within us, having first frankly stated how sinful and detestable "we also" once were, our apostle then interjects:

"*Yet* when the kindness and fondness for humanity of our Saviour, God, made its advent, *not for works which are wrought in righteousness which we do, but according to His mercy, He saves us,* through the bath of renascence and renewal of holy spirit, which He pours out on us richly through Jesus Christ, our Saviour, that, being justified in that One's grace, we may be becoming enjoyers, in expectation, of the allotment of life eonian" (Titus 3:4-7).

"Faithful is [this] saying, and I am intending you to be *insistent* concerning these things, *that those who have believed God may be concerned to preside for ideal acts.* These things are ideal and beneficial for humanity" (Titus 3:8).

"*Not* for works . . . which we do, but *according to His mercy, He saves us*"! And, as concerns His mercy, as related by Paul, God is saying: "I *shall* be merciful to whomever I *may* be merciful, and I *shall* be pitying whomever I *may* be pitying" (Rom.9:15). In the original text to which Paul refers, Yahweh is saying to Moses: "I will be *gracious* to whom I am being gracious and will show *compassion* to whom I am showing *compassion*" (Ex.33:19). Thus mercy accords with *grace,* even as pity accords with compassion.

"Consequently, then, it is *not* of him who is willing, *nor* of him who is racing, *but of God, the Merciful*" (Rom.9:16).

Once again, then, "that those who have believed God may be *concerned* to preside for ideal acts," "I am intending you to be *insistent* concerning these things" (Titus 3:8). J.R.C.

FAITH AND EXPECTATION

THE BELIEVERS are those who are believing what God says to them. In his letter to the Romans, the apostle Paul brings the evangel (WELL-MESSAGE) of God concerning His Son to us. This is what we are believing.

This message from God is first presented in detail in Romans 3:21-31. To begin with it tells us about God's righteousness and Jesus Christ's faith. It tells of justification, but the starting point is not our justification, but the revelation (*cp* Rom.1:17) of God's righteousness which is centered in Christ's faithfulness. God's righteousness is the source of our justification, not our righteousness, for we are unrighteous. And the means of justification is Christ's faith, not our faith but His. It is through the deliverance which is in Christ Jesus (Rom.3:24), not in what we do, but in what He has done.

A MESSAGE FOR SINNERS

Justification, which was accomplished in the past will be realized in the future. It has not come into effect in human experience and realization yet. Ultimately it will embrace all mankind (Rom.5:18,19). But in the meantime, the evangel which tells us that God gave His Son Who died for our sakes, this message revealing God's righteousness manifested through the faith of Jesus Christ, is being proclaimed. And those who, in God's grace, are believing it are already being affected by it in spirit and will be fully blessed in every way in resurrection (*cf* Rom.6:5,8; 8:23). On believing the evangel, God reckons the righteousness gained by Christ to us (Rom.4:4,5,11,23-25), and seals us

with the holy spirit of promise unto the deliverance of that which has been procured (Eph.1:13,14). The evangel speaks, then, of an achievement in the past that will be realized for all in the future. And then it speaks particularly of present and future enjoyment of special blessings for us who are believing.

In Romans 4, Paul is beginning to show what the evangel means to us who are believing it, in terms of promises for the future and spiritual blessings for the present. All that Paul says concerning our blessings, however, is built firmly on what God has done in giving His Son for sinners. We continue to follow Paul's thoughts in Romans 4 concerning our faith, but as we do so we need to keep in view what he has said in chapter 3 concerning God's righteousness and Jesus Christ's faith.

THOSE WHO ARE BELIEVING

God is the Saviour of all mankind, *especially* of believers (1 Tim.4:10). The special salvation which God graciously grants to those who believe the evangel, as it relates to justification, was briefly noted in Romans 3:22. God's righteousness, manifested through Jesus Christ's faith is *on all who are believing.* This is then presented in Romans 4:5 in the following words: ". . . to him who is not working, yet is believing on Him Who is justifying the irreverent, his faith is reckoned for righteousness" (*cp* Rom.4:23-25). The justification gained by the faithful obedience of God's Son to the death of the cross is now placed on us—it is reckoned to us—who are believing.

THE EXAMPLE OF ABRAHAM

God's gracious gift of reckoning righteousness to those who believe His word to them is pictured in God's dealings with Abraham (Abram) in Genesis 15:1-6, as he was prior to circumcision, bearing the name of "Father-high,"

and yet childless and aged. God did not give Abraham the evangel He has given us through Paul. But God gave him an evangel, and he believed it, apart from works of law, and God reckoned it to him for righteousness. This is the fundamental similarity between Abraham and us, and the basis for us to be considered sons of Abraham.

However, there are many other points of similarity, as brought out in Romans 4:17-21, as follows:

1. [Abraham], facing [the promise] *believes it of the God Who is vivifying the dead and calling what is not as if it were—*

2. who being beyond expectation, *believes in* [on] *expectation,* for him to become the father of many nations according to that which has been declared, "Thus shall be your seed."

3. And *not being infirm in faith,* [Abraham] considers his body already deadened (being inherently somewhere about a hundred years) and the deadening of the matrix of Sarah, yet the promise of God was *not doubted in unbelief,* but he was *invigorated by faith,*

4. giving glory to God,

5. being *fully assured also, that, what [God] has promised, He is able to do also.*

Like Abraham, in believing what God says to us we come to recognize God as the Vivifier of the dead, Who is calling that which is not as if it were. We also, like him, continue to be believing God, not on the basis of sight, but simply on the basis of full *reliance* on God, *expecting* that what He has said will come to be. As with Abraham before Isaac was born, this believing of God's word and reliance on Him is what dispels doubts and makes faith stronger despite the visible and physical evidence all around us which seems to oppose it. This strengthening of faith which comes by

focusing on what God has said to us, makes us, as it made Abraham, glorifiers of God. This focus on God and His evangel is the pathway to full assurance that what God has promised He is able to do also.

GOD VIVIFIES THE DEAD

Paul uses the word "dead" here in Romans 4:17 in a figurative sense. But there can be no doubt what he is saying. The man called "Father-high" was like a dead man as far as being a father was concerned. Yet God said to him that he would have descendants numbering as the stars of the heavens (Gen.15:5), and that there would be a throng of nations looking to him as their father (Gen.17:5). Believing that word and facing it, Abraham came to see that it all rested on God Who alone could and would make him a potent and vigorous man in carrying out the functions and joys of fatherhood.

For us, the term "dead" has both a figurative and literal application. In the present context Paul has shown that we are dead as to righteousness (*cf* Rom.3:9-20,23), but God has vivified us with justification based on the faith of Jesus Christ. This evangel rejuvenates our thinking and our doing, even as the apostle describes it in Romans 6:9-11 (*cp* Eph. 4:20-25). Believing, as we do, that Christ was roused from among the dead and is now living to God, we are guided by this faith to be reckoning ourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord.

Yet indeed, the "promise" of the evangel of God speaks of a literal vivification for the literal dead. "Christ died for our sins according to the scriptures, and . . . He was entombed, and He has been roused the third day according to the scriptures, . . . roused from among the dead, the Firstfruit of those who are reposing. For since, in fact, through a man came death, through a Man, also, comes the resurrection of the dead. For even as, in Adam, all are

dying, thus also, in Christ, shall all be vivified" (1 Cor. 15:3,4,20-22).

This literal vivification from literal death is future. But as we are believing this word of promise, we are enjoying the present spiritual blessing of expectation.

EXPECTATION IS RELIANCE

In the Concordant Version, the verb "expect" is sometimes rendered "rely" (e.g., 2 Cor.1:10; 1 Tim.4:10). So also the Greek word for "expectation" involves a sense of "reliance." Expectation, or reliance on God as the Vivifier Who will do what He has said, is one of the three greatest of graces (1 Cor.13:13). While other graces such as prophesying or spiritually instilled knowledge are discarded, expectation remains as the support of faith throughout the current era, sustaining us and encouraging us and strengthening us. Both faith and expectation are needed by us all until they are replaced by sight and fully realized experience when we are vivified. This transforming vivification will begin when "the Lord Himself will be descending from heaven with a shout of command, with the voice of the Chief Messenger, and with the trumpet of God, and the dead in Christ shall be rising first. Thereupon we, the living who are surviving, shall at the same time be snatched away together with them in clouds, to meet the Lord in the air. And thus shall we always be together with the Lord" (1 Thess.4:16,17). We will thus be roused in incorruption, in glory and in power, with bodies dominated by spirit, wearing the image of the Celestial One, in incorruption and immortality (1 Cor.15:42-44,49,53).

THUS SHALL IT BE

Whatever God has said shall be, thus shall it be. That was innate to the promise given to Abraham, and it is innate to God's promise to us. We shall be living together with

Christ. All who are believing that Christ Jesus died and rose for their sake (Rom.5:8; 1 Cor.15:3,4; 1 Thess.4:13) shall be included in that snatching away to meet the Lord in the air. "And thus shall we always be together with the Lord" (1 Thess.4:15-17).

The evangel announces what God has done through the faith of His Son, Jesus Christ. Yet these glorious achievements of God are not presently experienced and manifested, except in spirit by those who are believing this evangel. While we groan in our bodies of humiliation we are carried along on the grace of expectation, awaiting the deliverance of that which has been procured (Eph. 1:14; Phil.3:20,21).

In accord with what God has said, thus shall it be.

INVIGORATED BY FAITH

At present we do not know the power of life and happiness and peace as we will have them when we are vivified. But we are greatly invigorated, in spirit, in believing that God is the One Who vivifies the dead. The believing does not take the form of feeling but rather of expectation. If we rest our faith on feelings or experiences in the flesh or visible signs we will be led into doubts and depressing disappointments, for this is not the era for such evidences. Yet faith will grow as we focus on what God has said and rely on Him to bring it about. Faith that is settled upon expectant reliance on God is faith that invigorates. It rejuvenates us spiritually.

Abraham did have experiences in flesh that we do not have. But he never experienced being the father of a throng of nations, which was the promise God gave him. Hence Paul (who also had experiences that are not granted to us today) speaks in Romans 4 of Abraham as he was at a time when God's promise had no visible evidence of fulfillment at all. As far as what was perceptible to the senses was con-

cerned, Abraham saw (he "considered" it as a fact) that his body was dead in relation to human reproduction. What was visible was that the fulfillment was physically impossible. Consequently, at that time, Abraham was believing solely on the basis of God's word and the expectation that it would be fulfilled.

That is how we are, too. We do not ignore the visible fact that we are dead as far as any hope of justification is concerned. But we believe that we are, nevertheless, justified gratuitously through the deliverance which is in Christ Jesus. And we expect this will be known and enjoyed to the full. We believe the evangel and rely on God to bring about in glorious realization all that He has said has been achieved through the faith of Jesus Christ. The fulfillment is in God's hands, just as the means were when He spared not His own Son, but gave Him up for us all.

This is the pathway to a strong and vigorous faith. It is the pathway that says, "God will bring us into the enjoyment of what He says He has done." We say with Paul, "Faithful is He Who is calling [us], Who will be doing it also" (1 Thess.5:24).

GIVING GLORY TO GOD

Giving glory to God is the effect of believing His word and relying on Him to do, faithfully, what He has said. It is the result of an appreciation of Him, Who He is and what He does. It is not a rule to follow, but for us today, it is the product of faith resting on expectation.

Paul speaks of Abraham giving glory to God, but this is not actually said in the Scriptures. During a time when there is no visible support for God's promise of vivification and His declaration of righteousness, to believe that promise and declaration and to rely on Him to bring them into full enjoyment *is* to give glory to God. Glorifying God is not a practice established by rule and regimen, but the

effect and accompaniment of believing that God is what He says He is and does the good that He says He does. In the oncoming eons, for us, it will arise from actually experiencing the good in bodies conformed to Christ's glory. Finally all will bow in the name of Jesus and acclaim His Lordship, *to the glory of God the Father* (Phil.2:10,11). But for Abraham long ago, and for us today, the believing of the evangel of God concerning His Son, and the expectation that God will bring us into the enjoyment of all He has declared, this is what glorifies Him.

FULLY ASSURED

Abraham was *fully assured* that what God has promised, He is able to do also (Rom.4:21). This verb is used again in Romans 14:5, where Paul urges each of us to "be fully assured in his own mind" regarding personal decisions in our behavior. In both cases the instigating factor of full assurance is the word of God which is being believed. Our mind is a mind which is influenced by the evangel that "Christ died and lives" (Rom.14:9). This message affects our thinking and walk in a pattern of love and righteousness and peace (*cf* Rom.14:15-21). For Abraham it was the promise that God would make him the father of many nations. In believing this and in relying on God, Abraham was given peace and assurance. For us full assurance comes from believing the evangel of God that we are justified gratuitously in His grace through the deliverance which is in Christ Jesus. Believing that God speaks truly and faithfully, we have full assurance that what He has said will come about.

But what if we find our faith faltering? That will surely happen when we focus our minds on what is tangible to our senses and experienced in our flesh. The Galatians were misled into thinking they needed to follow Abraham with respect to the law concerned with circumcision as estab-

lished in Genesis 17. But here in Romans 4, Paul relates his evangel to only one passage from that chapter, God's promise that He had *appointed* Abraham as a father of a throng of nations. Abraham was already *appointed by God* to be the father of many peoples. Faith focuses entirely on what God says He has done. For us today, full assurance is the product of believing God when He tells us that justification is gratuitous; it is in His grace; it comes about by the deliverance which is in Christ Jesus, by His faithfulness to the death of the cross, by His unfaltering faith in His God and Father.

The key to full assurance is in the simplicity of taking God at His word. To seek physical signs and the support of the senses is mistaken for God's chosen ones today. To suppose that God wants us to do something for Him so that He can save us is destructive to the enjoyment of the salvation He has procured for us. We may prefer some sort of practice, like circumcision, or "sacraments," or "charismatic powers," as visible bases for assurance. But we are partakers of that happiness the Lord described to Thomas: "Seeing that you have seen Me, you have believed. Happy are those who are not perceiving and believe" (John 20:29). Full assurance is in believing God and relying on His ability to bring us to the glory He has prepared (*cf* Rom.5:2; 8:18-25).

GOD IS ABLE

What God has promised, He is able to do also. We revel in these words of faith and expectation. If God says He will do what is good, and if He is able to do it, it will be done.

May God grant us the grace of attending to the message He has spoken to us. May God grant us the grace of believing and of continuing to believe this evangel with reliance on Him and His ability in power, wisdom and righteousness to fulfill its every word.

D.H.H.

WE ARE AWAITING

WE ARE AWAITING the sonship, the deliverance of our body (Rom.8:23). This great expectation is, first and foremost, the resurrection of the dead and the snatching away as described in 1 Thessalonians 4:13-18. Our faith is grounded on Him, Who roused Jesus, our Lord from among the dead (*cp* Rom.4:24). "Our realm [the homeland for which we are craving] is inherent in the heavens out of which *we are awaiting a Saviour* also, the Lord, Jesus Christ" (Phil.3:20).

While we wait in readiness, we may feel temporarily undone and neglected at times. But as we meditate on the Sacred Scriptures we will be assured, that in the heavens with Christ, we have a permanent and actual possession. In Him our lot was cast. It has always been there and this is where we belong (*cf* Eph.1:11).

As great as the celestial realm will be the highlight of our future surely must be the fact that, from that moment on, we will always be together with the Lord (*cf* 1 Thess.4:17). Being with the King of Kings, our Lord and Saviour is what makes heaven glorious, beyond our grandest dreams.

"For to expectation were we saved. Now expectation, being observed, is not expectation, for what anyone is observing why is he expecting it also? Now, if we are expecting what we are not observing, *we are awaiting it with endurance*" (Rom.8:23-25). Our continual prayer is that, by His grace, we will be endued with all power, in accord with the might of His glory, for all endurance and patience with joy (Col.1:11).

Don Bast

THE DISPOSITION OF CHRIST

(Philippians 2:1-30)

If, then, there is any consolation in Christ, if any comfort of love, if any communion of spirit, if any compassion and pity, fill my joy full, that you may be mutually disposed, having mutual love, joined in soul, being disposed to one thing—nothing according with faction, nor yet according with vainglory—but with humility, deeming one another superior to one's self, not each noting that which is his own, but each that of others also. (2:1-4)

Here, we find the usage of "if" termed "the if of argument"; it is the equivalent of "since" (*cp* Rom.8:31).

There is such an abundance of "comfort of love," "communion of spirit," besides "compassion and pity" afforded us in Christ! *Since,* then, this is so, *in* the empowerment we find through the comfort of love, communion of spirit, even as compassion and pity which is in Christ, Paul would have us "fill [his] joy full" by being "*mutually* disposed" toward one another, "having *mutual* love, *joined* in soul."

Our apostle would have us be "disposed to *one* thing": "*Nothing according with faction, nor yet according with vainglory.*"

"Faction" (*eritheia,* STRIFE-) is "a group or clique within a larger group . . . ; party strife and intrigue; dissension."[1]

"Vainglory" is "excessive elation or pride over one's own achievements, abilities, etc.; boastful vanity"[2] (*cf* Galatians

1. Dictionary.com Unabridged (v 1.1); based on the RANDOM HOUSE UNABRIDGED DICTIONARY, Random House, Inc. 2006.

2. *ibid.*

5:26: "We may not become vainglorious, *challenging* one another, *envying* one another").

Accordingly, then, the apostle Paul would have us "with humility, [be] deeming one another superior to one's self, not each noting that which is his own, but each that of others also."

Eritheia ("faction, CV) is a derivative of *eris* (STRIFE), which itself is the equivalent of the English "strife," which speaks of "enmity or zeal in action, evil competition"[3] (*cf* Rom.13:13, "strife and jealousy"; *cp* 2 Cor.12:20).

If "with humility," we are "deeming one another superior to one's self, not each noting that which is his own, but each that of others also," we will simply have no room for faction, strife, vainglory, jealousy, competition, envy, or challenging of one another. May the virtues and the benefits we find in Christ as we center upon them, keep us from engaging in these sundry yet closely related evils.

For let this disposition be in you, which is in Christ Jesus also, Who, being inherently in the form of God, deems it not pillaging to be equal with God, nevertheless empties Himself, taking the form of a slave, coming to be in the likeness of humanity, and, being found in fashion as a human, He humbles Himself, becoming obedient unto death, even the death of the cross. (2:5-8)

We are to "see to it" ("let this disposition be in you") that the disposition of Christ be in us, living and operative in our lives. This is our duty, or "role responsibility"; the fact that we have no resources of our own with which to fulfill this obligation does not exempt us therefrom, apart from which we cannot be well pleasing to God. Therefore, we must look to God in His saving grace to transform us by the renewing of our mind (Rom.12:2), if we would in any measure at all fulfill this lofty counsel.

---

3. KEYWORD CONCORDANCE, entry "strife," p.290.

"The supreme example of self-abasement set before us in the Scriptures is the descent of Christ from the form of God to the death of the cross, from the zenith of celestial glory to the deepest depth of earthly degradation. We are exhorted to cultivate His humble disposition, so contrary to all our own ambitions and counter to the spirit of the world about us, that we may emulate Him in devotion to the welfare of others, though it involves our own humiliation.

"In the course of this exhortation we are reminded of the *kenōsis* [i.e., 'emptying'] of the Christ, that which changed Him from the form of God to the form of a slave . . . .'

"In Paul's exhortation he presents for our emulation two distinct acts of Christ, the *kenōsis* and the *tapeinōsis,* the emptying and the humbling. The first describes His descent from the form of God to the form of a slave; the second His descent from the fashion of a man to the fashion of death most detestable to men and most obnoxious to God, the death of the cross. As He was in the form of God before He took the form of a slave and a human frame, the *kenōsis* is the inspired term for the change which accompanied His incarnation."[4]

THE FORM OF GOD[5]

The entire *complement of* the "Deity" [or, "*d*eity," *theotês,* PLACERship, the "GOD*ness*" or PLACERship *of* God] is dwelling *bodily* in Christ (Col.2:9). In a *bodily* way, the entire array of *that which pertains to* God is *dwelling in* Christ. Since the entirety of that which pertains *to* God yet cannot be communicated *by* God in Himself, Who is spirit, is dwelling bodily *in* Christ, it follows that Christ Himself is *not* the Deity.

Similarly, since, in His "pre-existence," Christ alone was

4. A. E. Knoch, *Unsearchable Riches,* vol.21, pp.197,202.

5. James Coram, *Unsearchable Riches,* vol.86, pp.69,70.

"inherently [lit., "inhering," i.e., existing by right] in the form *of* God," He, accordingly, "deem[ed] it not pillaging to be *equal with* God" (Phil.2:6,7).

Since Christ is the Son of God, He is a Being distinct from God. Christ therefore was not equal to God in an identification-of-person sense; instead, the *appearance* of Christ was in a form which is to be identified as that which is proper to Deity. To all appearances, Christ was the same as, or "equal to," God.

We are not told that Christ is a Form of God (and, therefore, that Christ is a mere Form, instead of a tangible, actual Being). Instead, we are told that God's Anointed, *Christ,* before He emptied Himself, was "inherently *in* the form *of* God" (Phil.2:6). Form refers not to inward essence but merely to external appearance (e.g., 2 Tim.3:5). The form of God was not a manifestation of what Christ was in Himself, but a representation of His God. His glory consisted not in actually being the Deity, but in possessing the visible appearance through which God had chosen to manifest Himself.

"The form of God," does not refer us to that of which God Himself is composed, nor is it an expression corollarial to the notion that God Himself is a corporeal being. Instead, it refers to the personal *appearance* of *Christ,* in which He inhered and thus deemed it not pillaging to be *equal* with *God* (lit., "ANOINTED JESUS WHO IN FORM OF-GOD belongING . . ."). Christ was inherently in the "of-God" *form;* thus He *appeared* to be the Deity. He Who is the Image of the invisible God, existed in the form which is proper to Deity, the form in which God would have Himself made manifest.

IN THE NAME OF "JESUS"!

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. (2:9-11)

It is in response to the fact that Christ voluntarily emptied Himself, descending from the highest to the lowest place, that God now highly exalts Him. Even so, in bestowing the name Jesus (*Iêsous;* "Yahweh-SAVIOUR) upon Him, God does not *reward* Him with this name, but instead *graces* Him with this name, the name that is above every name.

Our Lord declared, "Now the Father, remaining in Me, *He is doing His works*" (John 14:10). All is *out of* God (Rom. 11:36), including the obedience of Christ unto death (*cf* Acts 4:27,28). Christ's obedience, too, then, even as our own, is ultimately the work of God. All is *for* God (Rom. 11:36), to Whom alone all ultimate glory is due.

It is in the name of "Jesus," that is, "Yahweh-*Saviour,*" that every knee should be bowing, whether celestial, terrestrial, or subterranean, and every tongue should be *acclaiming* that Jesus Christ is *Lord,* to the glory of God, the *Father.* Thus it is evident that it is the *Saviourhood* and *Lordship* of Jesus Christ even as the *glory* of God as *Father,* that is in view here, when every knee bows and every tongue declares.

By usage, it is necessarily an "acclamation" (as opposed to a negative "confession"); that is, a proclamation made with enthusiastic approval, for all is declared unto the *glory* of God—the glory of God, *the Father.*

In the coming eons, those who are God's people, will enjoy either "the allotment of the land" (Matt.5:5), or an allotment among the celestials (*cf* Eph.1:3; 2:6), in the case of those whose "realm is inherent in the heavens" (Phil.3:20).

However, during this extended period, by far the greater portion of mankind's only allotment will be a "subterranean" one, in the sleep of death.

"Subterranean" (*kata chthonion,* DOWN-TERRANEAN), by its elements, signifies "down" (or "in accord with") "[the] terrain." Nevertheless, even those who in oncoming eons know no other allotment than a "down-terranean" one (save for the day of their judging), will, at the consummation (1 Cor.15:22,23,28), be vivified themselves, and join in the *universal* chorus, bowing their knee and acclaiming that Jesus Christ is Lord, for the glory of God, the Father.

So that, my beloved, according as you always obey, not as in my presence only, but now much rather in my absence, with fear and trembling, be carrying your own salvation into effect, for it is God Who is operating in you to will as well as to work for the sake of His delight. (2:12,13)

"*So that* . . . ." That is, since it is the case that the glorious goal which he has just rehearsed, in due time, *will* be achieved, in light of this, Paul goes on to entreat, saying: "according as you always obey, not as in my presence only, but now much rather in my absence, with fear and trembling, be carrying your own salvation into effect . . . ."

"According as you always obey . . . ." It is true that because of "the spirit's law of life in Christ Jesus," all genuine believers have a new disposition and a new walk, according to the *measure* of grace granted them (*cf* Rom.8:1-4). However, because of the limited and imperfect obedience of even the most noble of believers, it is evident that Paul's words here are not intended categorically but relatively, and are more exhortative in their intent than strictly accurate in their historicity. To speak thus, however, in such a case, is reflective of wisdom, as in the adage, penned many centuries after the lifetime of Paul: "Treat people as if they were what they ought to be and you will help them become what they are capable of becoming."[6]

". . . *with fear and trembling,* be carrying your own sal-

6. Johann Wolfgang Von Goethe (1749–1832).

vation into effect, *for it is God Who is operating in you . . . .*" We do not fear and tremble in light of the impending era of indignation, for "being now justified in [Christ's] blood, we shall be saved from indignation through Him" (Rom.5:9). Accordingly, we enjoy "the expectation of salvation, for God did not appoint us to indignation, but to the procuring of salvation through our Lord Jesus Christ" (1 Thess. 5:8,9; *cp* 1 Thess.1:10).

Still, since it is God Himself Who is operating in us as we carry our salvation into effect, it is only fitting that we do so "with fear and trembling." Any literal "fear" here, however, is simply that of a healthy fear to displease, born out of a longing to be well pleasing. Our "fear" of God—which is the beginning both of wisdom and of knowledge (Psa.111:10; Prov.1:7)—is essentially a matter of deep reverence and extreme awe. It is a reverential fear, motivated by love and gratitude, not by a spirit of terror. Similarly, we would tremble solely out of awe and wonder, in consideration of the wondrous fact that God Himself deigns to operate in *us*.

First of all, here, we should note that any "salvation" that we carry into effect, is necessarily a practical salvation, not our positional salvation in Christ. Our positional salvation in Christ is "not in accord with our acts, but in accord with [God's] own purpose and the *grace* given to us in Christ Jesus before times eonian" (2 Tim.1:9; *cp* Eph.1:4).

Conversely, our practical salvation, by which, as the case may be, we are either *delivered* from sin and danger, or *kept* from sin and danger, is something in which we are very much involved, for it is we ourselves who are exhorted to carry it "into effect."

Even so, our need for God is just as vital as concerns our practical salvation as in the matter of our positional salvation in Christ, through the blood of His cross. Ultimately speaking, we are no more capable in ourselves of either

delivering or keeping ourselves from sin and danger, than we are of achieving a justified standing before God through our own works. It follows, then, whenever we do either *get* ourselves out of trouble or *keep* ourselves out of trouble, that we do so as God's achievement (*cf* Eph.2:10), not as some sort of demigods that are ultimately, somehow "on their own"—ones who accordingly enjoy their own independent glory, quite apart from the Almighty.

How glorious it is to learn, then, that when we ourselves, as the proximate cause thereof, "effect" or "produce" our "own [practical] salvation," we do so as those in whom God Himself, as the ultimate cause thereof is "operating," doing so "for the sake of His delight." Literally, it is God Who is operating in us, "THE TO-BE-WILLING AND THE TO-BE-IN-ACTING" (Phil.2:13) in which we engage, in all such cases.

All be doing without murmurings and reasonings, that you may become blameless and artless, children of God, flawless, in the midst of a generation crooked and perverse among whom you are appearing as luminaries in the world, having on the word of life, for my glorying in the day of Christ, that I did not run for naught, neither that I toil for naught. (2:14-16)

Where the Scriptures speak against "reasonings," they have in view not the ratiocinative (i.e., "reasoning") process itself, per se, which indeed is essential to rational thought, but the "*wicked* reasonings" (Matt.15:19) and "*evil* reasonings" (Mark 7:21) which arise out of man's own sinful heart. These result in evil and wicked acts (hence they are wicked and evil reasonings), whether one's syllogisms employed unto such ends, as such, should be valid or invalid.

We would not "murmur," nor wickedly "reason"; and, we would avoid all such evils that we may be becoming blameless and artless, children of God, flawless, in the midst of a generation crooked and perverse indeed.

But even if I am a libation on the sacrifice and ministration of your faith, I am rejoicing myself and rejoicing together with you all. Now, to be mutual, you also be rejoicing, and be rejoicing together with me. (2:17,18)

Under the law, the priest poured a "libation" (i.e., liquid offering) onto the sacrifice (Num.15:5). Paul had simply "poured himself out" into the lives of the Philippians, as they presented themselves before God in the actions related to their faith, which is to say, in the "sacrifice and ministration" thereof. Even so, in this, he was rejoicing, and entreats the Philippians to join him in rejoicing as well.

Now I am expecting, in the Lord Jesus, to send Timothy to you quickly, that I also may be of good cheer when I know of your concerns. For I have no one equally sensitive, who will be so genuinely solicitous of your concerns, for all are seeking that which is their own, not that which is Christ Jesus'. (2:19-21)

Of all those whom Paul might send to assist the Philippians, Timothy alone was suited for faithful service. Alas, all the rest were seeking that which was their own, not that which is Christ Jesus'.

Now you know his testedness, that, as a child with a father, he slaves with me for the evangel. This one, indeed, then, I am expecting to send—as ever I may be perceiving my course from the things about me—forthwith. Yet I have confidence in the Lord that I myself shall also be coming quickly. (2:22-24)

As we make our plans concerning any proposed future activities, rather than seeking the guidance of signs or miraculous revelations, let us instead imitate Paul here as well and be *perceiving* our course "from the things about [us]," as a more faithful indicator of what may lie ahead.

Now I deem it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, yet your apostle and minister for my need . . . . (2:25)

Epaphroditus' "apostleship" or commission consisted simply in acting as courier in order to bring the Philippians' contribution to Paul. This example illustrates the elementary, essential meaning of the term.

. . . since, in fact, he was longing for you all and depressed, because you hear that he is infirm. For he is infirm, also, very nigh death, but God is merciful to him, yet not to him only, but to me also, lest I should be having sorrow on sorrow. The more diligently, then, I send him, that seeing him again, you may be rejoicing and I may be more sorrow-free. Receive him, then in the Lord with all joy, and have such in honor, seeing that because of the work of the Lord he draws near unto death, risking his soul that he should fill up your want of ministration toward me. (2:26-30)

"Ministration" (or "ministry," *leitourgia,* PEOPLE-ACT-ion) speaks of active, personal service on behalf of another (*cf* Luke 1:28; *cp* 2 Cor.9:12). Even if the Philippians were willing to make some contribution to Paul's need, they were deficient in the matter of "ministration" or personal care on his behalf.

Concerning Epaphroditus: "This is a most pathetic picture of the suffering which often accompanies the service of the Lord in this economy. In the previous economy Paul could and would have healed Epaphroditus, for his very handkerchief was potent with power (Acts 19:11,12). That course was in keeping with the kingdom which he then proclaimed. But now, when all blessing is spiritual (Eph.1:3), Paul does not attempt to heal Epaphroditus and tells Timothy to use a sip of wine for his frequent infirmities (1 Tim.5:23). How full of feeling is the statement that he was depressed, not by his own condition, but because the Philippians had heard of it and would be concerned about him!"[7] J.R.C.

7. A. E. Knoch, THE CONCORDANT COMMENTARY, p.299.

ABEL AS A TYPE OF CHRIST

THERE are many messages in the Scriptures which tell of God's good purpose. For example, God declared through Jeremiah, concerning His chosen people, Israel: "I know the designs that I am designing for you, . . . designs for your well-being and not for evil, to give you a hereafter and an expectation" (Jer.29:11). And through Paul we learn that God is working all the experiences and events of our lives together for good (Rom.8:28). Yet for the good to be known and manifest as good, there must be a background of evil. Consequently, Jeremiah spoke of God's designs for Israel's well-being at the time of the great evils of siege and deportation to Babylon. And Paul wrote to people like us whose lives are filled with things that do not seem at all to be working out for good. "For we are aware that the entire creation is groaning and travailing together until now. Yet not only so, but . . . we ourselves also are groaning in ourselves . . ." (Rom.8:22,23).

Furthermore, not only does God speak of good against a background of evil, that message which He specifically identifies as His evangel (WELL-MESSAGE) is centered upon the greatest of evils, the traitorous, vicious and wholly unjust murder of His Son. The evangel of God *is* the word of the *cross,* the message summed up in the words, "Christ crucified" (1 Cor.1:18,23). The foundational revelation of the evangel concerns the death of our Lord and Saviour.

There is great evil in the world, and the way—the *only* way—in which it can be removed so that good may result is by means of the death and entombment of Jesus Christ, leading forward to His resurrection.

THE EVANGEL

When God spoke to Israel in the time of their severest agony and told them of His designs for their well-being, they could know almost nothing of the actual basis of the good which He promised. Christ had not yet died for them, and the evangel could not be announced. Yet God knew from the beginning that He would send His Son to this world, and He would die for sinners. The precious blood of Christ, as of a flawless and unspotted lamb, was foreknown by God "before the disruption of the world" (1 Peter 1:19,20), that is, before evil had entered our world.

For the apostles, and most keenly for Paul, the evangel was known as a completed work of God. Romans 8:28 is built on the evangel that while we are still sinners, Christ died for our sakes (Rom.5:8). To be aware that God is working all together for good is to believe that God spared not His own Son, but gave Him up for us all (Rom.8:28). But for Jeremiah and Israel in deportation, there were only shadows of the evangel in types and patterns laid down in certain events and experiences and in the law and in certain prophesies concerning the future.

FORESHADOWS

We have been looking at a few of these early foreshadowings of the evangel, starting with Genesis, the book of beginnings. These early expressions of the evangel are almost impossible to trace apart from knowing its full and direct revelation in the current era. With the evangel in mind, we can see its elementary pattern, when, in the presence of chaos and vacancy and darkness, God said, "Let light come to be" (Gen.1:2,3). The evangel is a word of God that attacks and eliminates evil. Then, knowing that Christ died for our sins, we can perceive a real, though understated and incomplete, prophecy of the evangel in the words of Genesis 3:15 concerning the *hurting* of the

heel of the Seed of the woman. The evangel centers on One, Who Himself will suffer evil in the process of bringing good where there is evil. Furthermore, we can see that God had the death of His Son in view when He clothed the frightened and guilty parents of our human race with tunics made from animal skins (Gen.3:21). The evangel announces God's provision for deliverance from the fears and vulnerability of sinners in front of God and in view of His indignation. And again, when Cain was cast down in an angry rage of hate and dismay, God spoke to him of a sin offering which would lift his face (Gen.4:5-7). To deal with the evil that had engulfed his whole disposition and soul, God provided an animal which was to be slain and placed on an altar as a present to God. Here is a passage that prefigures the evangel of God, announcing that God made the One Who knew no sin "to be a sin offering for our sakes that we may be becoming God's righteousness in Him" (2 Cor.5:21).

The evils which darken our lives are many, but the evil which will put an end to all evils is one, and that is the death of the Son of God's love.

This is the foundation of all the good spoken of in the evangel, the foundation of well-being, the foundation of justification, of conciliation and reconciliation, and of glory.

GENESIS 4:8

After the words of evangel in Genesis 4:6,7, the wickedness of Cain and his descendents dominate the chapter until verse 25. But the record of Cain's murder of his brother given in verse 8 has a great deal to say about the evangel:

8 + **Cain [1]said to his brother Abel:** 7**Let us go** into **the field**[ncs]**.** +**Now it [1]came** to **pass [i]while they [b]were⁻ in** the **field +that Cain [1]rose** up **[3]against his brother Abel and [1]killed him.**

The crucifixion of Christ is brought before us here in type, but not from the standpoint of God's provision (as it is in Genesis 4:6,7), but from the standpoint of human irreverence and unrighteousness, and thus of human need. The murder of Abel by his brother is a picture of the murder of Jesus Christ by those He came to save, who were His brothers as to race (not just the race of Israel, but the race of mankind, for He came as the Son of humanity). There is nothing of promise for good in Genesis 4:8. It pictures only the evil deed itself, and does so as a human act. God is left out of the picture in any direct way. Nevertheless, this passage brings to the believer's attention certain vital issues connected with the evangel: first of all, it points to the sinful involvement of humanity in the death of Christ; then also, we see here a type of the quiet disposition of our Lord in facing and enduring the cross (*cf* Matt.26:63; 27:12-14). But perhaps most important of all, Genesis 4:8, provides the first explicit reference, in type, to the fact that Christ was to be *put to death.*

THE HAND OF THE LAWLESS

On the day of Pentecost after the death and resurrection of Jesus Christ, Peter declared to the Jews in Jerusalem: "Men! Israelites! Hear these words: Jesus, the Nazarene, a Man demonstrated to be from God for you by powerful deeds and miracles and signs, which God does through Him in the midst of you, according as you yourselves are aware—This One, given up in the specific counsel and foreknowledge of God, you, gibbeting by the hand of the lawless, assassinate" (Acts 2:22,23).

In ourselves as mortals and sinners, we all follow in the spirit of wicked stubbornness and hate which ruled in the hearts of the Jews. Paul speaks of all mankind, "both Jews and Greeks" as under sin, ". . . whose mouth with imprecation and bitterness is crammed. Sharp are their feet to shed

blood" (Rom.3:9,14,15). By God's grace, Abel put faith in the pattern of sacrificial giving set by God Himself (Heb. 11:4; Gen.3:21; 4:4), but apart from that he could never have been a type of Christ in disposition, and his death would not have served to presage the death of Jesus Christ.

THE DISPOSITION OF ABEL

We have noted the way in which the flockling provided by God as a sin offering and its impulse of readiness to do what is required for Cain's benefit (Gen.4:6,7) prefigured the disposition of Christ in emptying Himself and becoming obedient to the death of the cross (*cf* Phil.2:5-8). But Abel, who is a type of Christ in that he was killed by his brother, also, by his meekness and quietness, becomes a type of the willingness of the Son of God to become the Sin Offering for sinners (*cf* Acts 8:32; 1 Peter 2:22,23; Phil. 2:5-8). Cain is prominent in speech, both before and after he killed his brother, but Abel is silent.

It was thus given to Abel, the one named *Vanity,* or *Transience,* to serve as the type of Christ in His disposition unto His death for sinners.

DEATH

Abel was killed. Christ was assassinated on the cross. They were dead.

We are not told of Abel's sufferings. All we are told is that he was killed. In parallel passages we read that the brothers of Joseph sought to kill him (Gen.37:20). David said of the wicked person, that "he sits in ambush in the hamlets; in places of concealment he kills the innocent" (Psa.10:8). Jesus told His disciples ahead of time: "The Son of Mankind is about to be given up into the hands of men [humans], and they will be killing Him" (Matt.17:22,23).

This was not a door to life. It was an act of force to put an end to life. The Seed of the woman would be hurt in His

heel by the seed of the serpent. But what this "hurt" would involve was not even intimated in Genesis 3. A certain animal was killed in order for Yahweh to provide clothes for Adam and Eve. But there is no scriptural record of it being slain. That fact has to be assumed. The sin offering was reclining at the doorway to the place of sacrifice, and Cain was to rule over it by slaying it and then placing it on the altar. But again this is not directly stated, only suggested by the context and as we take note of the law of the sin offering in Leviticus. Yet now in Genesis 4:8, the critical place of death in the evangel of God concerning His Son is made specific in the type provided by the murder of Abel.

It was necessary for Christ to die. For in that He, in Whom all were created, died, all of humanity died, and the old humanity was put away. This essential and sobering feature of the evangel, that it announces that Christ died, is first intimated in Scripture by the death of Abel, the first human being to die.

ABEL'S BLOOD CRIES OUT

Yet although Abel has been silent throughout these events as described in Genesis 4:3-8, we find he has much to say. He spoke by his faith as shown by his deeds (Heb. 11:4), and now Yahweh Himself has heard a message from Abel's blood, which is shed and poured out on the cursed ground (Gen.4:9-12):

9 +**So Yahweh** ˡ**said to Cain: Where** is **your brother Abel?**
And he ˡˢᵃ**replied: I** do **not know.** Am **I my brother's keeper**ˡ**?**

10 +**Then He** ˡ**said: What have you done?** The **voice of your brother's blood** is **crying** out **to Me from the ground.**
11 + **Now you** are **cursed**ˡ, away **from the ground which has opened wide** `**its mouth to take** `**your brother's blood from your hand.** 12 ᵗ**When you** ˡ**serve** `**the ground, it shall**

not continue to **give** its **vigor to you.** A **rover** and a **wanderer shall you become** on **earth.**

Abel himself is dead and cannot speak, but by a powerful and haunting figure of speech, his blood, the vehicle of awareness and feelings ("the *soul* of the flesh, it is in the blood," Lev.17:11), is said to cry out to Yahweh. The message is a cry for vengeance on Cain. Consequently, Yahweh curses Cain by sending him away from the ground which he had served in the sweat of his brow (*cf* Gen.3:19; 4:2), and he is to become a wanderer in the earth.

Later scriptures verify that such a message of judgment is in view. Jesus spoke of the judging of Gehenna to the scribes and Pharisees who were in the line of all those who shed the blood of the prophets "from that of just Abel" until their own days (Matt.23:29-36). And John perceived, in the vision given him regarding the Lord's day, the souls of those slain, which cried out, "Till when, O Owner, holy and true, art Thou not judging and avenging our blood on those dwelling on the earth?" (Rev.6:9,10).

The shed blood of Abel cried out for vengeance and judgment. But one who serves as a type of Christ can never represent Him fully. In Hebrews 11:24, we read of "Jesus, the Mediator of a fresh covenant," and of "the blood of sprinkling *which is speaking better than Abel.*" Indeed, the blood of Jesus Christ speaks to us of justification (Rom.5:9) and peace (Col.1:20).

Hence, when Yahweh heard the message from the blood of Abel, He heard a call for vengeance. But also we may surely say that He was aware of a deeper message still being spoken by Abel, not by words but by his deeds while he still lived.

The writer of Hebrews tells of this message from Abel: "By faith Abel offers to God more of a sacrifice than Cain, through which he was testified to that he is just at God's

testifying to his approach present, and through it, dying, he is still speaking" (Heb.11:4). Although he is dead, even now Abel is speaking. The word he is speaking to those who believe is not a word of vengeance, but a word of faith, which is a message of reliance on God.

Much has happened since the days of Abel. The time came when God delegated His Son, come of a woman, and also the time has come when He delegates the spirit of His Son into our hearts, crying "Abba! Father!" (Gal. 4:4-6). All along the way, from Adam to us, and through the eons, all centers on God's vast work of love in the giving of His Son, Jesus Christ, our Lord.

D.H.H.

WILHELMINA PACKARD

Always rejoicing in God's grace of salvation in Christ and His purpose to head up all in Him, our good friend, "Wilma" Packard, was an inspiration to many by her testimony in word and deed. She was put to repose on May 21 at the age of 96. Raised in a large Dutch family in the American Midwest, where Bible reading and discussion were maintained daily with enthusiasm, she never lost her eager interest in "things of consequence." We are consoled in our loss, as she was increasingly consoled, by the words of 1 Thessalonians 4:13-18, and the assurance that the time will come when we shall always be together with our Lord.

NEW PUBLICATIONS

First published in German in 1915, a book by E. F. Stroeter has now been translated into English and published under the title, THE GOSPEL OF GOD'S RECONCILIATION OF ALL IN CHRIST. It is available from the translator, J. H. Tonn, 3248 NE Johnson St., Roseburg OR 97470, for the price of $23.00 postpaid.

We have now published a reprint of A. E. Knoch's book, THE PROBLEM OF EVIL, AND THE JUDGMENTS OF GOD, which contains the thought-provoking article, *Sin for Sin*, which follows in this issue of *Unsearchable Riches*. See also the announcement on our inside back cover.

SIN FOR SIN

NOWHERE, perhaps, are man's theories and God's thoughts further apart than on the means of dealing with sin. This divergence is limited to theology, however, for in other walks of life man finds his ideas will not work, so reverts to the true and practical solution.

Man "atones" for misdeeds by good conduct. God demands another wrong to make a matter right. Let us admit that this seems so far wrong that few will even consider it. We have the proverb: "Two wrongs never make a right." Indeed, in man's moral ethics, uncontrolled by God, it *would* be a dangerous doctrine. For it is only when two wrongs are properly related to each other that they are mutually corrective.

Not long since I had a striking experience of how two mistakes may combine with a very happy effect. We were building an evangelistic van. Someone, unknown to me, jacked up one of the rear wheels. After the hardwood framework had been carefully set so as to be square and the posts perpendicular, the jack was found and taken away. Then the whole rear end leaned over to one side an inch or two. I tried hard to force the frame into position, but it had been securely bolted, and would not budge. After losing nearly a night's sleep over it, it suddenly occurred to me that the large swinging door would have a tendency to throw the posts out of perpendicular. On testing it out it was found that the weight of the door exactly counterbalanced the slant of the posts and made them perfectly plumb!

Here we have a practical example of a mistake and its justification. I acknowledge freely that it was my mistake

to get the door post out of plumb, but I insist that I was justified by the outcome. Any carpenter or builder can appreciate the possibility of making such a mistake, but they do not issue instructions to make them, for their happy outcome is beyond human control.

In other spheres, however, the principle is recognized and applied. In all commercial transactions and in bookkeeping it would be exceedingly silly to try to correct a mistake by doing right. If a man is overcharged, he is not satisfied to be charged what is right on other items, but wants a rebate. This, of course, is essentially wrong, for it is a payment for nothing. A friend recently forgot to deduct ten dollars from the bill for printing our magazine. How is he going to make it right? By not doing it again? No, but by wrongly deducting it from the next bill.

God's earliest lesson in "atonement" or sheltering is full of significance. Adam had sinned. He tried to cover himself with fig leaves. He did not do another wrong to cover his first offense. But God is not satisfied. He sacrifices an innocent lamb to provide a covering. On what ground could we have justified Adam if he had taken the life of a lamb to clothe himself? But are we not doing this very thing every day? Creatures against whom no charge can be laid are slaughtered for peltries to provide our covering. The sin that brought the need of covering demands another wrong to repair it.

Sin and sacrifice are constant associates—far closer in the vocabulary of the Original than any English version. In the fifth of second Corinthians many margins make "He made Him to be *sin*," "He made Him a *sin offering*," on the ground that, in the Hebrew the phrase *sin offering* is simply *sin*. Our translators have not always been clear in their own minds how to render it. Thus, when they had always translated "for a sin offering," in the fourteenth verse of the fourth of Leviticus they suddenly change to "for the

sin." Whether it is rendered "a young bullock for the sin," or "for a sin offering" may not seem to matter much until we see that it applies to the sacrifice of the bullock, not to the sin of the congregation.

But, some will say, how can a sacrifice to cover sin be itself a sin? The point we wish to press at present is that, in the inspired language of Scripture, there is no other term for it, and were we speaking Hebrew, we must always refer to the sin offering as the "sin." Nor can we convince ourselves that this is merely accidental, a curious circumstance, without reason or significance. On the contrary, it points to the path of truth. Let us consider carefully just what the offering of a sacrifice involves. Is there any aspect in which it too partakes of the nature of a sin, or mistake?

Following the flood, God gave animals to mankind for food. Occasionally it is right to kill some unfortunate animal to put it out of its misery. But what would we think of the farmer who deliberately chose a young bullock, a perfect specimen of its kind, and killed it for no other purpose than to burn it up? He would be called a fool, or worse, a criminal. It was wrong to take the bullock's life. It did not deserve death, and its death served no useful purpose. Such an act would surely be a mistake, a sin. Yet this is precisely what the sacrifice for sin was, viewed apart from its sacred associations. Do we then wonder that it was called a sin by God Himself?

Let us consider the real nature of the sin offering, quite apart from those religious prejudices (which have no place in the Scriptures) which hamper our thought and chain our reason. The hunter who slays wantonly, for no other incentive than the lust to kill, justly forfeits the respect of mankind. Some may justify it as a sport, but who would consider the sacrifice of a young bullock in that light? Were the flesh or the skin needed or used for the support of human life, it might be condoned. But no. The only reason for its death is that its owner has done wrong!

Can the slaying of a perfect, inoffensive, useful creature be regarded in any sense as right? Does it compensate for the sin for which it is offered? Does it alleviate the loss of the one who suffers from the sin? From the human standpoint, apart from the illumination afforded by divine revelation, it was a huge mistake.

Propitiation, a shelter for sin, was by means of a sin (offering). One mistake, contrary to the Divine precepts, was temporarily met and covered by another, which was in accord with His ritual. Does not this account for the fact that the bullock was not burned on the altar, in the sacred courts, but at a distance far from the divine dwelling, outside the camp? Being a "sin," it was brought far from the holy dwelling place of God and consumed with fire.

It was thus that Elisha healed the waters of Jericho. Being so near the salt sea leads us to suppose the waters alkaline and thus unfit for use. What is the remedy? Elisha cast salt into the water. This should have made it worse, but, by the divine alchemy, it cleared the waters. God's ways and man's are not the same. We would not commend salt as a purifier of water unless the Divine Chemist prescribed it. Neither would we advise anyone to sin, in order to cover a previous sin. Only God's will and wisdom can correct sin by sin.

The cross of Christ is the touchstone of truth. If we find that it confirms our faith, we need have no fear of its falsity. But if it fails to confirm it, we may well view our theology with suspicion and distrust.

We now desire to consider the great crisis in the career of Christ entirely apart from all else but His dealings with God. Man's attitude and acts, and Satan's persecution, we reserve for another time.

It is evident on the surface that the latter part of our Lord's ministry was weighted with His impending doom, which even caused a clash between Himself and one of

His disciples. But it is not till we reach Gethsemane that the veil is torn aside and we get a glimpse of the awfulness of the cross as it affected His fellowship with God. Hitherto the will of Christ was in perfect parallel with that of His Father. True, He did not do His own will, but He acquiesced in the divine will cheerfully and with His whole heart. But now He begs that the cup pass from Him. His will was not at all in line with the will of God. But the will is not the final arbiter. The heart may furnish motives deeper and more powerful. So He adds, "Not My will, but Thine, be done!" (Luke 22:42).

We need not even ask the question whether He had a right to refuse to drink the cup which God had put to His lips. God Himself had opened the heavens and testified that He was delighted with His beloved Son. Christ had challenged any one to convict Him of sin and no one even dared to try. Pilate washed his hands of His case. Heaven and earth and the very demons declared His righteousness. There were no flaws in Him. Was it right, then, that He should suffer so severely that the very anticipation drew clots of blood from His agonized brow?

We are not now concerned with the physical pain and shame inflicted by men. How undeserved that was we shall see again. Men are ignorant, as He Himself declared when He prayed, "Father, forgive them, for they are not aware what they are doing" (Luke 23:34). Men are unjust and hateful, so we have no difficulty in understanding their attitude toward the holy One of God.

We are now concerned only with those most mysterious and terrible of all His sufferings, the loss of fellowship, the averted face, the active hostility of God Himself, which wrung from Him the orphan cry, "My God, My God, why didst *Thou* forsake Me?" The terror of those three hours of darkness, when the Sun of His life was hid from His soul, surpass the power of the pen, yet the psalmist compares

it with the force of fire and water and the sword (Psa.18: 7-16; 22:14-20; 69:1,21).

This was God's dealing with His Son. Our present question is, Was it right? Did Christ deserve such suffering? Was there any ground, in His relation with God, for the distance and despair which He endured? All will agree, even an infidel will concede, that, if any one ever deserved the opposite, it was that lowly, holy Man. We are face to face, then, with this great truth, that God did visit with direst evil the dearest Object in His universe. God does inflict evil even where no direct blame exists.

The fact that sin had invaded the universe is no reason why Christ should suffer. The penalty of sin applies to the sinner, not to the only One Who was not corrupted by its contact. (We are now confining ourselves to a consideration of the justice of His case, and exclude all higher thoughts.)

It will not destroy this truth to say that His case was exceptional and that the apparent wrong was justified by the results to mankind and the whole creation. This is most true. It is the very truth for which we contend. God uses evil to attain a higher good. It is the means He employs in turning His creatures from neutral indifference to an active and affectionate response to His love.

The attitude of God toward Christ on the cross is, in reality, a much deeper "problem" than the entrance of evil or sin. When evil came into the creation, creation was neutral—neither good nor bad. If it did not deserve evil, neither did it deserve good. Not so with our Lord. The glories He had before He emptied Himself to become a man entitled Him to respect and honor. The life He lived, the service He performed in His humiliation, called forth praise and demanded a suitable reward. There was not the slightest cause in Him for divine condemnation.

If we are backward in acknowledging that evil came into the world in accord with God's purpose, what shall we say

of His treatment of Christ? Christ did not want to drink the cup set before Him, yet this was God's will. The shame and indignity heaped upon Him during His ministry were not deserved. We acknowledge that men were direfully wrong in their treatment of Him. What then, shall we say of God Who forsook Him in His deepest need, Who sent fire from above into His bones, and more than this, *desires to crush Him!* (Isa.53:10). There was only one greater wrong in all the universe than that He should be a man of sorrows and acquainted with grief, and that was that His sorest affliction should come from the heart of His God and Father.

Let every one who imagines that God has no connection with evil listen to that lonely forlorn cry of the forsaken Son, "My God, My God, why didst *Thou* forsake Me?" In vindication, we point to the infinitely blessed results flowing from it. We find that even the Sufferer Himself shall see of the travail of His soul and be satisfied. And this is the answer which suffices for the first entrance of evil as well as for its foremost example.

Murder is an evil of the first degree. To take the life of an enemy is usually punishable with death. To take the life of a friend is far worse, and one who slays his own beloved ones is usually adjudged insane, for it is a crime too terrible for a rational being to commit. It is this thought which intrudes itself upon us when we read of the faith of Abraham, when he offered up his son Isaac. He doubtless felt the same as we do about it, for we know that he consoled himself with the thought that God, Who was in reality responsible for the apparent crime, could take care of its consequences, for He could rouse Isaac from the dead (Gen.22:8-16; Rom.4; Heb.11:17-19).

The chief interest for us lies, not in Abraham's deed, for he did not actually slay his son, but in the great antitype, when God and His Son came to Golgotha. Then there was no substitute, but the Father's knife found its sheath

in the Son Whom He loved, and in Whom all His hopes were centered. Our purpose in referring to it is to point out that, from every human standard, Abraham's intended act was insanely criminal. It was absolutely without justification apart from the revealed will of God. What had Isaac done to deserve death? And, infinitely more deserving as was the Son Whom he represented, why should He be slain? If we confine our inquiry to Christ and God, in their past relationships, and exclude the sin of man and creation and the benefits to come to all through His sacrifice, we must confess that it was a temporary wrong to the Victim. Is not this the thought underlying the fact that He was made a sin offering for our sakes, that we might become God's righteousness in Him? (2 Cor.5:21). No man made Him sin, and certainly Satan had no such laudable object in view. It was *God* Who did it, and to such purpose that it rectified and justified all other sins.

The prevalent conception of the perfected universe is one scarred and marred by sin. God's thought is infinitely higher. The cross of Christ has transmuted sin into righteousness, transgression into obedience, offense into reconciliation, hate into love.

Temporarily, during the earthly kingdom, sin is pardoned, offenses are forgiven. But eventually sin is justified, or vindicated. In itself it is criminal; in combination with the crime of the cross, it is an essential factor in the revelation of God's heart.

To recapitulate: God settles sin by sin. Every sin is transmuted by the sin of sins into an act essential to God's highest glory and the creatures' greatest good. All the righteousness and glory and honor which are Christ's, either before His incarnation or after His glorification, do not offset sin. His undeserved humiliation and distress and shame and death are sufficient to transform all sin into righteousness and holiness and bliss.

A. E. Knoch

THE BREAKING AND THE SUBJECTION

IT was likely because of failing health that Brother Knoch left us with only a few written notes directly concerned with Genesis 44. In commenting on Joseph's deep emotion upon seeing his brother Benjamin (*cf* Gen.43:29,30), he added the following thought: "But the brothers are not yet broken. So once more their money is returned in their sacks and Joseph's special beaker is placed in Benjamin's sack, so that he is forced to return. As a result Judah makes a full explanation and proposes to suffer in Benjamin's place."[1]

With these general remarks as a guide, let us look at Genesis 44 as it presents the "further breaking" of the brothers' jealousy and stubbornness in verses 1-13, followed by the evidence of this breaking in the brothers' submission from the heart, especially as expressed in Judah's moving appeal. Here we find a striking reversal of the events and evils of chapter 37. The word of God revealed through the dreams of Joseph is reaching its fulfillment. God has been operating in the lives of Jacob and his sons, and in the events of the world. And He has been operating it all together for good.

A FURTHER BREAKING

44 **+Then 7Joseph0 linstructed** `the one **who** was to **over**see **his house,** ˃ **saying¯: Fill `the men's bags** with **food as** much **was they are lable** to **carry¯; plput +also each** one's **money in** the **mouth of his bag.** 2 **And you shall plput `my beaker,**

1. *Unsearchable Riches,* vol.50, p.274.

the silver beaker, in the **mouth of** the **bag of the youngest** +**together** `with the **money** for **his** grain **ration.** +**So he** [l]**did according** to the **word of Joseph** [w]**that he had spoken.**

God had given Joseph a revelation that his brothers would bow down to him (*cf* Gen.37:5-10). When they first came to Egypt, the brothers did in fact bow before Joseph "with their brow to the earth" (Gen.42:6), and this has been now repeated in the second quest for food (Gen.43:26,28). But the bowing must be from the heart with a willing recognition of the human need and genuine appreciation of the lord's supply for that need. Consequently, there is a further test made to bring the brothers to such a heartfelt submission that will serve as a picture even of the bowing of every knee in the name of Jesus, and the acclaiming of His Lordship to the glory of God the Father (Phil.2:10).

THE BROTHERS LEAVE

3 When **the morning was light,** + **the men were dismissed, they and their donkeys,** 4 and **they**´ went **forth** `from **the city.**

They had not [c]**gone far** +**when Joseph said to** the one **who** was to **oversee his house: Set out, pursue after the men.** +**When you have overtaken them,** +**then you** must **say to them: Why have you repaid evil** [u]**for good?** 5 7 **Why** did **you steal** `**my beaker, the silver beaker?**[0] Is **this not** the one [i]**from which my lord** [l]**drinks?** + It is the **same** [i]**by** [it]**which he** [m]**practices** [l]**augury. You have** [c]**done evil** in [w]**what you did.**

6 + **He** [l]**overtook them and** [l]**spoke to them** `with `**these** `**words.**

It is morning, and the brothers depart from Egypt, laden with food, with both Simeon and Benjamin safely in hand. All seems *well.*

There was also a departure, years before, when Joseph

was sent by his father from Hebron to go to Shechem and see about his brothers' *well-being* (Gen.37:12-14). Now, after the brothers depart for home, Joseph is the one who sends his representative on a mission that will result in much temporary distress for the brothers. But in truth Joseph is still personally and deeply concerned with the well-being of his brothers.

This is further evidence of God's use of evil in order to bring about a good that could never be realized without the troubling experience.

THE BROTHERS' FIRST RESPONSE

7 +**But they** l**said to him: Why** does **my lord** l**speak words as** `**these? Far be it** >**from your servants** f**to** d**act**− as**in** `**this** sp**way.** 8 **Behold,** 7**the**nc **money** w**that we found in** the **mouth of our bags, we brought** it **back to you from** the **land of Canaan. How** +**then should we steal silver or gold from your lord's house?** 9 `With **whom** 7**the beaker**0 **may be found** f**among your servants,** + **he would die; and we** mr**also shall become** > **slaves to my lord.**

10 + **He** lsa**replied: Now** mr**then, so** be **it, according** to **your words,** yet only 7**the man**~ `with **whom** 7**the beaker**0 **is** l**found, he shall become** a **slave to me.** +**As** for the rest of **you, you shall** b**be** held **innocent.**

The brothers view the charge as completely unjustified, and they respond boldly with confidence in their innocence. At one point during their first descent to Egypt, they had recognized a connection between their wicked treatment of Joseph and the distress that came upon them (*cf* Gen.42:21). But this second visit has gone so well for them that they feel no need for consideration of the fact that they are sinners whether or not the present charge is true. Most serious of all they see no need for recognition of God in the current circumstance.

In attitude they still seem much the same as they were when they said in pride, "We shall see what will become of his [Joseph's] dreams" (Gen.37:20). They still are in great need of humbling, a humbling that accords with the truth that they are sinners.

In Genesis 37 Joseph was sold by his brothers (under the leadership of Judah) as a slave. Now Joseph is lord, and the brothers, in an act of pride, make themselves liable for slavery.

OVERWHELMED

11 +**So they** ˡ**quickly** + ᶜ**let** ˡ**down each** one ˋ**his bag** to^{d} **the earth, and they** ˡ**opened each** one **his bag.** 12 **And he made** the ˡ**search,** ⁻**starting** ⁱ**with** the **oldest, and** ⁻^{all}**finishing** ⁱ**with** the **youngest. And the beaker was** ˡ**found in Benjamin's bag.**

13 +**At** this **they** ˡ**tore their raiments;** + **they** ˡ**reloaded** each **man** ⁷**his bag**^{0} **on his donkey, and they** ˡ**returned** to^{d} **the city.**

When the brothers had deceived their father into thinking that Joseph had been killed by an animal, Jacob tore his raiments and mourned for many days (Gen.37:31-34), but not his sons.

Here the brothers are overwhelmed; they are deeply startled, and they are the ones who tear their raiments in grief. Suddenly all does not seem well for them. But they do not even consider leaving Benjamin to be taken back alone and enslaved. What they did to Joseph in cold calculation, they refuse to do for Benjamin. Now they are truly broken, and now they manifest a remarkable change. Without hesitation, they reload their bags and turn back to the place now looming with danger and ominous threat. They who had sold Joseph for twenty shekels of silver to the Ishmaelites who brought him to Egypt (Gen.37:28),

now are headed in the same direction with the very same prospect facing them, hoping to rescue Benjamin, even at the price of their own enslavement.

Yet now God is placing them in a position for things to be truly well.

FALLING TO THE EARTH

14 +**When Judah and his brothers** l**came** to[d] **Joseph's house,** + **he**´ was [fr]**still there; and they** l**fell** to[d] the **earth before him.**

15 + **Joseph** l**said to them: What** [d]**deed** is ·**this** [w]**that you have done?** Did **you not know that** a **man** [w]**such as I** [m]**practices** l**augury?**

For the second time in two days the twelve sons of Jacob are together, but only one is aware of the fact. The eleven fall to the earth before Joseph. This is not a submission instigated by external authority. If there is a hope in them for deliverance, it is not for themselves but for their father's sake. From the soul, with every ounce of their being, the brothers fall down in this act of subjection. There is no room in their hearts for thoughts of resentment or self-justification. They all, Benjamin included, are focused on the pressing need of sparing their aged father from the grief that would be a stroke of death to him.

This is the circumstance arranged in the wisdom of God as He has operated in and through Joseph. It had long ago been prophesied. It was foreknown. And now it is coming to pass.

But what is shown by the act of falling to the earth needs to be expressed by words which acclaim what is in the heart. "For with the heart it is believed for righteousness, yet with the mouth it is avowed for salvation" (Rom.10:10).

Consequently, Joseph restrains his emotions again and opens the way for Judah to speak for himself and his brothers the words that must be spoken:

"HOW CAN WE JUSTIFY OURSELVES?"

16 + **Judah** [lsa]**answered: What shall we say to my lord? What shall we** [sp]**argue?** + [wt]**How** can **we** [l]**justify** ourselves? **The** One, **Elohim, He has found** out `the **depravity of your servants. Behold, we** are **slaves to my lord,** [mr]**both we** [mr]**and** he **in whose hand the beaker was found.**

Judah's name is a form of the Hebrew word meaning "acclaim," a word that also is sometimes rendered "confess," for it speaks of a firm and sincere affirmation of truth, whether in praise or in shame, or with both involved. When Judah was born, Leah had passed beyond expectation of favor from Jacob, as expressed in the naming of the first three sons, and she simply *acclaimed Yahweh* for him (Gen.29:31-35). Already the other brothers have been looking to Judah for leadership. This is a dim foreshadowing of the homage that will be paid to Judah's greater Son Who will rule the peoples with scepter and statute (see Jacob's blessing of Judah in Genesis 49:10), but, like Joseph, ruling always with Israel's well being in view (*cf* Jer.29:11). But Judah himself is to be seen as the *Acclaimer* so that he himself pictures Israel acclaiming the Lord (*cf* Isa.45:23-25); that is what is in view here as Judah speaks with acclamation of his sinfulness and of honor to Joseph, who pictures Christ.

Judah begins not as a man eager to defend himself from false accusations, but as truly a man recognizing his own and his brothers' depravity, entirely dependent on the judgment of the one before him, whom he calls with sincere acclamation, "my lord." Judah and his brothers cannot even attempt to justify themselves, for however innocent they are of the crime of which Benjamin is accused, they are exposed in the sight of God as sinners of the worse sort.

When the brothers exclaim that Elohim has found them out, they express their own realization that God is aware of

all they had tried to hide. They had acted at Dothan (Gen. 37:17) without consideration of God and in opposition to His word as spoken in Joseph's dreams. Until recently they had continued in this self-deception concerning the divine supremacy of God. But now Elohim has made it clear to them that He is aware of their wickedness, and He is very much concerned with the matter. This is the issue at hand, not the stealing of a beaker, but the sin arising from unbelief, as recorded in Genesis 37. The brothers are becoming aware of it, and Joseph has already been given the insight (*cp* Gen.42:21,28; 45:5; 50:20). But what the brothers have in view for dealing with this evil falls far short of the divine intention which is being carried out through Joseph.

JOSEPH HOLDS FIRM

17 +**But** 7**Joseph**0 l**said: Far be it** >**from me** f**to do**- **this. The man in whose hand the beaker was found, he**´ **shall become** a **slave to me.** +**As** for the rest of **you,** go **up** >**in peace to your father.**

Joseph would have the breaking be fully expressed. It must be made clear that every human scheme for deliverance of Benjamin and rescue of Jacob from further distress be put aside, so that the glory of God's deliverance through His chosen one be manifested. The brothers need to see that they cannot rescue Benjamin.

Consequently, Joseph still holds firm in sternness and severity even though his heart throbs for reunion and reconciliation.

JUDAH COMES CLOSE

18 +**Then Judah** came l**close to him and** l**said: O! my lord, let your servant speak** pr**now** a **word in my lord's ears, and let your anger not** grow l**hot** i**against your servant, for you** are **like** as **Pharaoh.**

Now Judah, the Acclaimer, comes close to the one who stands in highest authority, and acclaims him as the one who is like Pharaoh, that is, like the most powerful and important person in all the earth. With no hope except as it is placed in the one before him, he acclaims Joseph as his lord.

WORDS FROM THE HEART

19 **My lord, he asked `his servant, › saying¯: Have you** a **father or** a **brother?** 20 **And we ˡsaid to my lord: We have** an **old father and** a **child of** his **old age,** the **youngest. ⁺Since his brother is dead, ⁺ he´ alone** *he* **is ˡleft ›of his mother, and** so **his father loves him.** 21 **⁺Then you ˡˢᵃtold › your servants: ᶜBring him down to me; ⁺ I** am determined to ˡᵖˡ**set my eyes on him.** 22 **And we ˡsaid to my lord: The youth ˡcannot › leave¯ `his father. ⁺When he would leave `his father, ⁺then he would die.** 23 **⁺But you ˡˢᵃtold › your servants: If your ˙youngest brother** does **not** come ˡ**down** `with **you, you shall not › see¯ my face ˡagain.**

24 **And it ˡcame** to **pass ˡas we** went **up to your servant ⁷our~ father ⁺that we ˡtold › him** `the **words of my lord.** 25 **⁺Later our father ˡsaid: Return, purchase for us** a **little food.** 26 **⁺Yet we ˡsaid: We ˡcannot ›** go **down¯. If our ˙youngest brother is** `with **us, ⁺ we will** go **down; for we ˡcannot › see¯ the man's face ⁺** if **he, our ˙youngest brother, is not** `with **us.**

27 **⁺Then your servant ⁷our~ father ˡsaid to us: You yourselves know that my wife bore two** sons **for me.** 28 **⁺ ˙One** went ˡ**forth,** away **from `me, and I ˡsaid: ʸSurely he was torn to pieces,** yea **torn to pieces¯. And I have not seen him** *bd***hitherto.** 29 **⁺** If **you take `this** one *mr***also from** *wi* **my presence and mishap would befall him ⁷on the way⁰, ⁺then you would ᶜbring down `my grey hairs ⁱwith evil** to*d* the **unseen.**

30 **⁺So now,** *as***if I** should **come¯ to your servant ⁷our~ father, and the youth were not** `with **us, ⁺since his soul** is

tied[l] up [i]with **his** boy's **soul,** [31] [+]**then it will come** to **pass, as** soon as **he sees**[-] [t] **the youth is not** [?]with **us**[n], [+]**that he will die; and your servants will** [c]**bring down** `the **grey hairs of your servant our father** [i]**with affliction** to[d] the **unseen.** [32] **For your servant** became **surety** `for **the youth** [f] [wi]**to my father,** [>] **saying**[-]**: If I** do **not** [l]**bring him** back **to you,** [+] **I will be** at **fault** [>]**before my father all** `my **days.**

[33] [+]**So now let your servant** [sit]**stay** [pr] [u]**instead of the youth** as a **slave to my lord, and let the youth** go **up with his brothers.** [34] **For how** could **I** go [l]**up to my father** [+] if **the youth were not** `with **me, for fear that I may see** [i] the **evil which** would [l]**come upon** `**my father?**

When Jacob showed that he loved Joseph more than any of his other sons, the ten brothers hated Joseph so intensely that "they could not speak peaceably with him" (Gen.37:3,4). Now, Judah pours out words from his heart concerning Benjamin: "He alone is left of his mother, and so his father loves him" (Gen.44:20). Without the slightest indication of jealousy, Judah repeats his father's words, "You yourselves know that my wife bore two sons for me" (Gen.44:27).

We may object to Jacob's partiality (yet it does picture God's favor toward some as a special work in His blessing of all), but Judah is now occupied only with the fact that his father would be overcome by the loss of Benjamin. It is a prospect of human suffering unto death which Judah would have the lord nullify. All depends on the lord.

The words accord with the act of bowing. On behalf of his brothers, and his aged father, Judah places all in the hands of the exalted lord, who has saved them from starvation and is able to save their aged father from death, and indeed Benjamin and themselves. Who is this lord? He is none other than the one who is about to draw them to himself with tears of love.

EVERY TONGUE SHALL ACCLAIM

How can we read Genesis 44, knowing what is coming in chapter 45, and suppose that the exaltation of Jesus Christ described in Philippians 2:9-11 may involve a forced subjection in torment and hate and despair? And how can we read of Joseph's reaction and suppose that the Saviour and exalted Lord, Jesus Christ, will subject any to everlasting misery? The Antitype is not less glorious than the type.

The pictures of human subjection to the Lordship of Christ given in Genesis 44, and the picture of the Saviour's Lordship about to be given in Genesis 45 and 50 are only dim foreshadowings of what Paul speaks of in Philippians 2. They cannot express the glory of that greatest of subjections, which will be to *the glory of God the Father.* We savor the implications of Judah's words of acclamation, which bring us close to tears of joy (as they did Joseph), in anticipation of the deeply felt subjection of all to our Lord Jesus Christ:

"O! my lord! . . . let your servant stay instead of the youth as a slave to my lord, and let the youth go up with his brothers. For how could I go up to my father if the youth were not with me, for fear that I may see the evil which would come upon my father?"

Here is a picture of a sinner bowing before the mightiest of lords in his day, pleading for grace in behalf of others at the price of his own enslavement or death. He is not thinking of himself except as one who deserves suffering, and indeed prefers it above any other, seemingly possible verdict. If, then, this is a good picture of the sinner who bows in the name of Jesus, and of what will be in his heart as he acclaims Jesus Christ as Lord, what shall we say of Joseph as a picture of the exalted Lord? What will be in His heart?

Hasten that day! This is our prayer.

D.H.H.

UNSEARCHABLE RICHES FOR JULY 2008
BEING THE FOURTH NUMBER OF VOLUME NINETY-NINE

EDITORIAL

THE evangel of God, the authority of His Word, the pattern of God's operations, the essential place of Paul's apostleship and teaching for us today, and the deportment that accords with his evangel, these are among the themes of the articles in this issue of *Unsearchable Riches.* Looking back, we see that these very themes have frequently, even dominantly, occupied the pages of this magazine during its nearly one hundred years of publication. We continue to see these subjects as central to our faith.

We begin this issue of our magazine with some brief yet spiritually invigorating comments on Genesis 45, concerning the revelation of God in the affairs of humanity.

Of upmost consequence is the happy word of God's grace in Christ Jesus, as it was revealed to Paul by our ascended Lord. The uniqueness and importance of Paul's apostleship and message is traced in the article entitled, "Not, Neither, But," and the foundation of this evangel in Christ's death and resurrection from among the dead is considered in the article on Romans 4:25. The practical value of this evangel in the lives of believers comes before us again in the study on Philippians 4.

Regarding the value of God's Word, Brother A. E. Knoch wrote in the "Explanatory Introduction" to the International Edition of the Concordant Version "New Testament":

God's Word is mankind's most precious possession. What are all the treasures in the world compared with it? Do they even begin to approach the riches which are brought to us by the knowledge of His mind, the appreciation of His love? Indeed, it is God Himself Who is revealed in the sacred scrolls.

It was this appreciation for God's Word that led Brother Knoch to undertake the task of preparing a "Concordant" translation of the Sacred Scriptures. The plan, as most of our readers know, was to examine each Greek and Hebrew word of the ancient texts in all its contexts, as listed in a concordance, in order to assign an appropriate English word (or a restricted number of English variants), to each of these terms. Then these English words would be used consistently in the translation and would not be employed for other Greek or Hebrew terms. The first complete edition of the CV of the "New Testament" was published in 1926, with major revisions appearing in 1944 and 1966.

The preparation of the CV of the "Old Testament," however, has been a long and slow process. Yet now we are about to send in the last installment of the *Concordant Version of the Old Testament* to our printer, which will make the whole available in five large-print volumes before the end of this year. This is far from providing a one-volume book containing the CV of both parts of the Sacred Scriptures, as we still hope to do, but it is a milestone for us, for which we praise and thank our gracious God.

But indeed there are certain advantages to the Version in this form. The large print and page-size allows the reader to insert notes, cross-references and other "helps for understanding" along with passages being studied. I am already doing this myself along with suggestions for possible improvements for later editions. (We have noted several typographical errors in the previous installments, the most serious of which are the missing words, "learn righteousness" at the end of the first line of Isaiah 26:10, and the wrong spacing of the last syllable of the word "customs" at the end of Ezekiel 23:24.) We appreciate thoughtful suggestions from our friends for improvements in later printings and revisions.

D.H.H.

A REVELATION OF THE DIVINE INTENTION

JOSEPH'S revelation of himself to his brothers involves a revelation of God's purpose for good through all the evils of human hate and pride, and the sufferings and losses that resulted. As a type of Christ, Joseph acts in such a way that the ways of God and His goal of glory are brought to our attention. It is this that makes Genesis 45 of such lasting value for us today.

GENESIS 45:1-28

45 [+]**At** this **Joseph was no**[t] longer **able to check** himself [›]**before all** those [‹]who were **stationed**[l] [on]**by him, and he** [l]**called** out: [c]**Have every man go out from** [on] **me.** [+]**So no**[t] **one stayed** [‹]with **him** [i]**when Joseph** made himself known **to his brothers.** 2 [+] **He** [lg]**raised** [‹]**his voice in lamentation, and** the **Egyptians** [l]**heard** it; **and Pharaoh's house** [l]**heard** about it.

3 [+] **Joseph** [l]**said to his brothers: I** am **Joseph!** Is **my father** [fr]**still alive?** [+]**But his brothers were not able to answer** [‹]**him, for they were flustered** [f]**at his presence.**

4 [+]**Then Joseph** [l]**said to his brothers:** [pr]**Now** come **closer to me.** [+]**When they** came [l]**close,** [+] **he** [l]**said: I** am **Joseph your brother,** [‹]**whom you sold** to[d] **Egypt.**

5 **And now do not be** [l]**grieved nor let it be** [l]**hot in your eyes that you sold** [‹]**me** [bd]**hither,** [t]**because Elohim has sent me** on **before you for** the preservation of **life.** 6 **For this** is just two **years** that **the famine** is [i] **within the land; and** for **five** [fr]**more years** [w] there **will be no plowing** [+]**nor harvest.**

7 +**But Elohim** [l]**sent me** on **before you to** [pl]**set up for you** a **remnant** [i]**on earth and to** [c]**preserve lives for you** ›**in** a **great deliverance.** 8 +**So now, not you´ sent** `**me** [bd]**here,** [t]**but the** One, **Elohim; and He** has [lp]**made me** › a **father to Pharaoh and** › **lord** `**over all his house**hold **and ruler**[l] [i]**over** the **whole land of Egypt.**

9 **Make haste and** go **up to my father, and** [l]**say to him: Thus says your son Joseph, Elohim has** [pl]**made me** › **lord** `**over** the **whole of Egypt.** Do come **down to me; do not** [l]**stay** behind. 10 + **You will dwell in** the **land of Goshen, and you will** [b]**be near** › **me, you and your sons and your sons' sons,** +**also your flocks and your herds and all** [w]**that** is **yours.** 11 + **I will** [all]**provide** `for **you there,** [t]**since** there are [fr]**yet five years of famine, lest you be**come [l]**destitute, you and your house**hold **and all** [w]**that you** `**have.**

12 **And** [bd]**now your eyes and my brother Benjamin's eyes** are **seeing that** it is **my mouth** `that is **speaking to you.** 13 +**So you tell** › **my father** `about **all my glory in Egypt and** `**all** [w]**that you have seen. And you** must **make haste and** [c]**bring** `**my father down** [bd]**here.**

14 +**Then he** [l]**fell on his brother Benjamin's neck and** [l]**wept. And Benjamin wept on his neck.** 15 **He** +**also** [l]**kissed** › **all his brothers and** [l]**wept over them.** + **Afterward his brothers** [sp]**talked** `with **him.**

16 + **The news was heard** in **Pharaoh's house,** › **saying**⁻**, Joseph's brothers have come. And it was** [l]**well pleasing in** the **eyes of Pharaoh and in** the **eyes of his officials.**

17 +**Then Pharaoh** [l]**said to Joseph:** [sa]**Tell** › **your brothers, Do this: Load up** `**your livestock and go; enter** into[d] the **land of Canaan,** 18 **and take** `**your father and** `**your house**holds**, and come to me.** + **I** am determined to [l]**give** › **you** `of the **best of** the **land of Egypt;** + you shall **eat** `the **fat of the land.** 19 **And you´ are instructed** to tell them: **Do this: Take for yourselves carts from** the **land of Egypt for your little one**s **and for your wives; and you** must **lift** `**your**

father on one **and come.** 20 + **Let not your eye** |**commiserate over your chattels, for** of the **best of** the **whole land of Egypt, it** is **yours.**

21 + The **sons of Israel** |**did so.** + **Joseph** |**gave** › **them carts** *on*|**at** the **bidding of Pharaoh, and he** |**gave** › **them provisions for** the *way*|**journey.** 22 **To each** and › **everyone he gave changes of raiments;** +**but to Benjamin he gave three hundred** shekels of **silver and five changes of raiments.** 23 **And to his father he sent as** *this*|**follows: ten donkeys carrying** some *f*|**of** the **best** things **of Egypt, and ten jennies carrying cereal** grain, + **bread and sustenance for his father** ›**on** the *way*|**journey.**

24 +**Then he** |**sent** `**his brothers** off. +**When they were going,** + **he** |**said to them: Do not be** |**disturbed** *i*|**on** the **way!**

25 +**So they** went |**up from Egypt and** |**came** to the **land of Canaan, to their father Jacob.** 26 + **They** |**told** › **him,** › **saying**⁻: 7**Your son**⁰ **Joseph** is *fr*|**still alive;** + *t*|**indeed, he** is **ruler**| *i*|**over** the **whole land of Egypt.** +**But** 7**Jacob's**~ **heart was** |**torpid, for he** did **not** |**believe** › **them.** 27 +**Then they** |**spoke to him** `**all** the **words of Joseph** *w*|**that he had spoken to them; and** when **he** |**saw** `**the carts** *w*|**that Joseph had sent to carry** `**him,** +**then** the **spirit of their father Jacob** |**revived,** 28 **and Israel** |**said: Enough! Joseph my son** is *fr*|**still alive! I** am determined to |**go and** |**see him** *i* **ere I** |**die.**

JOSEPH MAKES HIMSELF KNOWN

Judah's offer so stirs Joseph's heart that he cannot restrain his feelings. His brothers have really repented, so he makes himself known to them, and soothes their sore hearts by revealing a secret that very few mortals, even firm believers in God, have fully grasped. Joseph sought successfully to show them the seriousness of their treatment of him, and they had felt it severely in their hearts and had repented.

THE DIVINE SIDE

Now, however, Joseph shows them the other side of their actions, the divine side, and tells them that *the Elohim had sent him before them to preserve their lives*! This does not minimize or excuse their guilt, nor void their repentance, but it does reveal the all-prevailing love of Yahweh, and His pre-vision as well as provision for His own.

This is, perhaps, the most intimate and revealing revelation of God in the Hebrew Scriptures. Today we are told plainly that *all* is of God (2 Cor.5:18), but this seems too big to swallow. When seen in action, in detail, in a story such as this, especially when the action all seems clearly due to human wanton wilfulness, contrary to the spirit of God, and yet carries out the loving purpose of His heart, it may manage to penetrate our dull minds and hard hearts to some extent. The writer prays that this may be the case with all who read these notes.

"To *preserve* life the Elohim sends me before you." Joseph's brothers intended to *destroy* his life, but succeed in preserving their own. But now, they must think of their father, who seems to have been the chief sufferer due to their acts.

"ELOHIM SENDS ME"

With fine spiritual insight, Joseph emphasizes the prior place of the Subjector by beginning the message to their father with the divine title Elohim. "Elohim sends me." His spirit subjects all, even when they are not subject to Him. "*Not you send* me thither." Isn't this a crass contradiction of the plain *facts*? Yes. But not of the hidden *truth*! And so Elohim constituted him a father to Pharaoh, and lord of all his household, and ruler in all Egypt. God's plans are continually countered by men but nevertheless executed by God. All is of Him.

A. E. Knoch

THE AUTHORITY OF THE WORD

THE genuine ecclesia (*ekklêsia,* OUT-CALLED, "church," AV) is simply comprised of all whom God *calls.* We are called out of the world and into Christ, out of unbelief into faith. "Ecclesia" is used in this way in many passages. *All* who truly believe "that Jesus died and rose" are saints of God and belong to His ecclesia, even if it should be that God has not increased their faith beyond this foundational, glorious revelation. "If we are believing that Jesus died and rose, thus also, those who are put to repose, will God, through Jesus, lead forth together with Him" (1 Thess.4:14).

The only other usages of *ekklêsia* in Scripture which are pertinent to believers are those in reference to saints living in a particular city or region (e.g., Gal.1:2), or to those who periodically assemble themselves together at a certain location (e.g., Rom.16:5). This latter usage of OUT-CALLED, though concerning believers, refers not to God's having called them into Christ, but merely to a pastor's (or some other leader's) calling together of those who wish to be part of a certain congregation or regular gathering.

If the leader's teachings, however, are not truly faithful to the evangel and its service, surely there is nothing very remarkable—let its members claim what they will—about being a part of such a group. Those who go so far as to speak of their own group—*in contradistinction to other believers*—as "the saints" or "the church," are in serious error and are nurturing a false spirit.

THE TRAP OF "ESTABLISHED AUTHORITY"

Because of their immaturity, and the powers of the

Adversary, a great many believers will not have the ability to recognize ministries within the ecclesia that are more characterized by faithfulness than others. Those in positions of leadership are often endowed with various fine qualities. This is so no matter how erroneous their teachings may be. In addition to their appeal, such ones may also be very persuasive. It is only natural, then, that others, at least as immature as themselves, should accept them as stalwarts of the faith.

Those who are actually quite mistaken in many of their basic teachings will nonetheless be convinced of the verity and value of their own ministries. As a result, they will attract many followers who, quite understandably, will gladly affiliate themselves with them. At the outset, the novice is not competent to judge; later on, he fears to disagree with established authority. As a rule, however, the people "love to have it so" (*cp* Jer.5:31). Effectually, they cry out, "Give us a king to judge us!" (*cp* 1 Sam.8:5-7).

In certain cases a contemporary man is given an authoritative place; in others, an ancient church creed serves the same purpose. In a number of churches the chief pastor's opinions are considered absolutely authoritative. To differ with him is to differ with Christ. To be "obedient to God," one must actually follow the pastor in his mistaken views, until he recognizes the error of his ways. Such a one's teachings are not to be questioned, much less doubted or rejected.

In other groups, while such a policy is theoretically repudiated and any such practice denied, it is practically accepted nonetheless, often with as much zeal as that of those who openly advocate such principles. The same spirit prevails, even if unwittingly so.

Ironically, many who condemn and reject human authority if it should be contemporary, singular, and heterodox, justify and embrace it themselves if it should be ancient,

plural, and orthodox. Many bow down to the dictums of the early church creeds just as surely as others prostrate themselves before modern day "apostles."

All such things are altogether wrong, for they largely destroy one's ability to think, seek, and decide for oneself. In all such cases it is a foregone conclusion that one must be subject either to an "authoritative" creed, a learned church leader, or to some other human dignitary.

Yet the clearer our grasp of the evangel of true grace and of the intrinsic authority of the Scriptures themselves, the more clearly we will see the illegitimacy of any ecclesiastical policy that entails human authority concerning truth. Any such approach is terribly mistaken, for it necessitates the lordship of one man over another in matters of faith. *God* is able to establish His people, and He does so, according as He is intending. The truth does not need the assistance of human dominion. "Success" is no proof of faithfulness. To the contrary, it is usually a strong indication of its opposite.

ACCEPTED SCHOLARSHIP AND VENERATED CREEDS

Personal competency to make correct judgments is the vital need of every believer. Yet what is this but the gift of God, according to the wisdom and enlightenment He is pleased to give? Yet this only comes in response to prayer and in response to much sane-minded labor in the Word, labor that is rooted and grounded in love, not in fleshly pride or mere curiosity (Phil.1:9-11; Eph.3:14-19).

"*Examining* the *scriptures* day by day, *to see* if these have it thus" (Acts 17:11), is one thing. Rooting about in "the Bible" in a desperate quest for proof texts against a position which we do not wish to accept, is quite another. The former endeavor requires time, patience, competency and impartiality. The latter has no need of any of these.

It is not that we are obligated to consider every wind

of teaching that comes our way. That is quite impossible. Nor is it that any certain ministry is necessarily worthy of special consideration. It is instead that the issues in question themselves concerning the greatest scriptural themes, are worthy of our careful and protracted attention. It is most unsatisfactory to be ignorant of these things, or, in a dispute, only to consider well one side and not the other (*cf* Prov.18:13). In an era of apostasy such as the present (1 Tim.4:1,2; 2 Tim.3:13; 4:3,4), nothing could be more foolish than summarily to reject the leading exponents of those who dare to stand against our own traditions.

It is totally inadequate, not to mention dangerous, to approach the Word of God with no more in hand than the Authorized Version or some other all-too-frequently lawless and discordant translation. We need much guidance and wisdom even with a faithful translation before us, and cannot hope to gain a good understanding without an accurate, concordant version.

Few scriptural passages are fully absolute, without limitation of any kind, even if they should be practically absolute. And many statements are by no means absolute, but are true only as they relate to a certain subject. It is strictly a matter of wisdom and discernment, based upon our total knowledge of all facts that have a bearing on a matter, as to whether we should judge a statement absolute or relative, even as literal or figurative.

It will not suffice merely to make bold claims as to the significance of a passage, especially when, if the truth be known, we may never have realized that such a thing as varied senses in which a passage may be taken even exists.

Most of those who at least know something of our work seem to know, more or less, *what* we believe (even if they should find it difficult to state our position fairly and accurately); but few indeed seem to understand *why* we are constrained to take the stand that we do, especially in

those cases in which our findings are contrary to those of orthodoxy. So many simply will not "hear us out." They do not really grasp what are—at least to us—the compelling *reasons* for our beliefs.

Consequently, on the one hand, they do not possess a sufficiently good reason for themselves to accept our findings, and on the other hand, they are unable to help us where we may need adjustment since they do not seem to understand the considerations that constrain us to teach as we do. That is, they are in no position to point out any actual weaknesses in a structure concerning which they hardly seem to discern at all the true nature of its foundation.

It is to be regretted that those who cannot concur with our findings nearly always appeal to "scholars" and "authorities." The creeds of Christendom are regularly appealed to as well—as if, even in an era of extreme apostasy, prevailing opinion were somehow an indicator of truth! We do well to consult others, and it is not wrong to agree with them. But the least suggestion that truth concerning any certain subject is practically established because either the majority or a certain class or movement find accord among themselves concerning it, is only a manifestation of foolishness if not conceit. Few are even interested in the true meaning of scriptural terms and teachings. Yet even those who do make at least some sort of inquiry, too often confine their efforts to considering the opinions of those scholars who advocate their own present views. If the teachings of those holding contrary views are consulted at all, such considerations are nearly always more superficial than substantial, and are engaged in more obdurately than objectively.

Who are we to believe, those who boast the loudest of their credentials, or those of their mentors? Are we to entrust our faith to those who are the most vociferous and adamant, who insist that they and theirs alone are

"orthodox," "evangelical," "conservative," "spirit-filled," or perhaps even "the true church" or "apostolic"? Through such shibboleths, those who appeal to such things are only removing all doubt that they are entirely out of sympathy with the words of the apostle, "Let no one be boasting in men" (1 Cor.3:21).

"The principle of founding all upon the Scriptures themselves is vital and must be sustained above all. The Scriptures are our only authority. There are helps, and hindrances, but no authorities. Expositions represent fallible human endeavors to grasp God's truth as revealed in His Word, and are neither authoritative nor inspired. The opinions of the founders of evangelical movements, however great or godly, are no more authoritative than those of other believers, are equally amenable to the tribunal of holy writ, and must stand or fall by its verdicts. To set up the teaching of any man or set of men as an authority is a return to Romanism."[1]

REALIZATION IN PRAYER

Every believer surely has the right to his own opinion. Yet the right to one's opinion carries with it the obligation to see to it that one's opinion is right. Therefore, God's people need to learn how to *think,* both clearly and accurately, in order that they might make wise and valid judgments.

Apart from divine enlightenment, however, clear thinking and intelligence, however excellent, will by no means suffice for discerning the will of God. All the treasures of wisdom and knowledge are *concealed* in Him (Col.2:3). We may sooner create the galaxies by ourselves than understand the Scriptures apart from God's enabling power.

Just as proficiency in any field requires training and experience, progress in the faith is impossible apart from

1. A. E. Knoch, *Unsearchable Riches,* vol.1, p.253.

prayer and education. This is God's *way;* it is His "means of grace." It is unrealistic and foolish to minimize the importance of either of these two entities.

In prayer, as in our walk in general, we are to become imitators of the apostle Paul; as he says, "according as I also am [an imitator] of Christ" (1 Cor.11:1). Thus we have the apostle "for a model" (Phil.3:17). We do well to note that his concerns and petitions to God are not for soulish welfare but for *spiritual enlightenment.* Among his most notable prayers are these; may they be our guide as we seek wisdom from above and spiritual understanding:

"Therefore, I also, on hearing of this faith of yours in the Lord Jesus, and that for all the saints, do not cease giving thanks for you, making mention in my prayers that the God of our Lord Jesus Christ, the Father of glory, may be giving you *a spirit of wisdom and revelation in the realization of Him,* the eyes of your heart having been enlightened, for you to perceive what is the expectation of His calling, and what the riches of the glory of His allotment among the saints, and what the transcendent greatness of His power for us who are believing, in accord with the operation of the might of His strength" (Eph.1:15-19; *cp* 2 Cor. 4:13).

"Be rejoicing *in the Lord* always! Again, I will declare, be rejoicing! Let your lenience be known to all men: the Lord is near. Do not worry about anything, but in everything, by prayer and petition, with thanksgiving, let your requests be made known to God, and the peace of God, that is superior to every frame of mind, shall be garrisoning your hearts and your apprehensions in Christ Jesus" (Phil.4:4-7).

"We are thanking the God and Father of our Lord Jesus Christ, always praying concerning you, on hearing of your faith in Christ Jesus and the love which you have for all the saints, because of the expectation reserved for you in the heavens, which you hear before in *the word of the truth*

of the evangel, which, being present with you, according as in the entire world also, *is bearing fruit and growing,* according as it is among you also, *from the day on which you hear and realized the grace of God in truth,* according as you learned it from Epaphras, our beloved fellow slave, who is *a faithful dispenser of Christ* for us, who makes evident to us *your love in spirit.*

"Therefore we also, from the day on which we hear, *do not cease praying for you* and requesting that you may be *filled full with the realization of His will, in all wisdom and spiritual understanding,* you to walk worthily of the Lord for all pleasing, bearing fruit in every good work, and growing in *the realization of God;* being endued with all power, in accord with the might of His glory, *for all endurance and patience with joy;* at the same time *giving thanks to the Father,* Who makes you competent for a part of the allotment of the saints, in light" (Col.1:3-12).

FOUR VITAL QUESTIONS

In studying any passage of Scripture, we must always ask ourselves: (1) *What* does it say? (2) *Whom* does it concern? (3) *When* does it apply? and (4), In *what sense* is it true?

Unless we have no opinion at all concerning a certain subject, it will be impossible for us not to make some type of judgment concerning it with respect to these questions, even if we do not consciously rehearse these points or even know they exist.

Indeed, many naively imagine that they themselves simply "believe God," while accepting the Scriptures at "face value"—unlike certain others whom they deem "too intellectual," not to mention less "spiritual" than themselves. Such ones will often further declare, albeit tautologically, since "God's Word says what it means, and means what it says," there is no need for any "human interpretation."

All such sentiments are simply wrongheaded. First of

all, there are no interpretations except for human interpretations. Unless we make no claim at all as to how a given declaration should be understood, we simply cannot avoid "interpreting" it, which is simply to say, declaring the sense in which we believe it should be understood.

Therefore, it is by far the wiser course to keep the following questions ever before us as we seek further light, and, as God grants it to us.

(1) *What* does it say? In order to judge correctly here it is essential that we learn the difference between an actual scriptural declaration and a mere human inference therefrom. We need to be especially clear as to the enormous difference between a *corollary* (that which, though not expressed, must be true, in light of what *has* been said) and an *inference* (that which not only has not been expressed, but may well not be true at all, and, in any case, cannot be known to be true). We must not self-confidently claim that a writer is "undoubtedly" making an implication when it is far more likely that we are only making an unwarranted inference.

It will not suffice to note that a certain translation may state a certain thing in a certain passage; for, for all their accord, there are many differences in rendering among translations, from one version to another. These differences are often by no means trivial or confined simply to choice of phrasing or even to significantly distinct ideas though only concerning minor points of teaching. To the contrary, in some cases, differences in translation declare completely opposite thoughts, even concerning subjects of the greatest consequence.

If we would not blindly follow others, our only recourse, then, is to the authority of the Scriptures themselves, through a careful consideration of their own definitive usages of the words of inspiration. Such a pursuit entails, at minimum, at least some measure of intelligent, per-

sonal use of a concordance, one which provides access to all occurrences of those words of the Original concerning which the meaning is disputed. We will wish to investigate the various usages of these expressions, so that we might discover for ourselves those passages in which they are used in a truly definitive way.

(2) *Whom* does it concern? and (3) *When* does it apply? It does not follow from the fact that a certain revelation is "in the Bible," is "in the New Testament," or is included among "the very words of Christ," that such a revelation therefore concerns ourselves. *This may or may not be the case.* Furthermore, some things that have a vital application, whether for Israel or the nations, are nonetheless only applicable within a certain era or under a certain administration. They are not necessarily in effect continually and interminably even for those to whom they do apply, much less with respect to all.

Such important questions as these must be intelligently and patiently considered; we must endeavor not to make rash judgments, decisions that are the fruit of our own imprudence and impatience, according to our ignorance and prejudice.

All Scripture is truth for today concerning the subject with which it deals and with respect to those who are concerned in it. All Scripture is *for* us in the sense that it is in some way beneficial to us, whether for teaching, exposure, or correction; and it is all given to us with a view toward our instruction in righteousness (2 Tim.3:16), so that we might know what is true. This is all unto the end that the man of God might truly be "equipped, fitted out for every good act" (2 Tim.3:17).

Yet if we should truly wish to engage in *faithful* acts, we must come to "know that which concerns [ourselves]" (Col.4:8), and to distinguish it from what does not concern us, insofar as any certain act of human obedience,

divine blessing, curse, promise, warning, or other teaching is concerned. It is by no means ideal for us to take to ourselves those things in the Bible which do not belong to us. Such practices are mere religious thievery, no matter how hallowed by antiquity. The apostle Paul refers to those who, however sincerely, were taking up with those many things which are concerned only with the flesh and with the nation of Israel, as "curs," as "evil workers," and entreats the Philippians to "beware" of them (*cf* Phil.3:2-9).

It is true that we must not contrive artificial distinctions, imagining differences that simply do not exist. Yet it is just as true that we must not fail to note and heed all genuine distinctions, no matter how many of our own traditions may have to be set aside as a result.

Misplaced truth becomes insidious error, for it seems to have scriptural support. As little as it may be heeded, at least the principle of proper application seems to be acknowledged among virtually all believers. For example, hardly any seek to apply *all* the laws of Moses to themselves, or even *all* the imperatives of the Lord Jesus, which He declared within the compass of His personal ministry to Israel. We have yet to hear of any today who wish to make either male circumcision or animal sacrifices compulsory for salvation, however much they may differ among themselves or seek to press other "requirements" into service unto this same end.

Therefore, nearly all, even if tacitly, at least assent to the principle of "correctly *cutting* the word of truth" (2 Tim. 2:15), insofar as this entreaty has in view the fact that while all Scripture is for us, it is not all *to* us; it is not all applicable to believers today, to those who are the members of the body of Christ.

It must be recognized as well that even where the word "all" or any other "universal" expression is used (e.g., "each," "any," or "every"), the reference is always to *all*—to "each"

and "every" one—of *those who are in view* within the scope of the subject matter of the text in question. In some instances, the reference is to all believers (or, as the case may be, to all saints, humans, or even creatures) without distinction—apart from any limitations—whether of era or administration. In other cases, either the actual *context* of a passage or the nature of the case *limits* the application of such "universal" terms. It limits them solely to all those of a certain group or class, to those living at a certain time or under a certain administration or economy. It is essential to recognize as well the mere *close proximity* of a certain phrase to an actual *context* which is in question, when such a phrase is actually a part of a *different* context (albeit a contiguous one) from the one which is being considered or is primarily in view.

(4) In *what sense* is it true? Even if we have succeeded in discerning what has been said, whom it concerns and when it applies, we are not ready to come to a conclusion until we resolve the vital question which remains, *In what sense* is this passage true? That is, is it to be understood literally or figuratively; and, absolutely or relatively?

All literature is comprised *primarily* of literal expressions, even if many figurative expressions should also be employed. Indeed, without an understanding of the literal it is impossible to discern the message of the figurative, for literal meaning is the basis of figurative application.

Therefore, the adage "whenever possible, literal" is essentially sound advice. We would prefer to refine this slightly, however, and say, "Whenever *viable*—all things considered—literal." Taking this approach will not close the door to the recognition of true figurative passages or otherwise diminish our insight to discern that which is *spiritual* (which is an entirely different matter from that which is *figurative*). To the contrary, it will form a sound basis for our study of literary figures and will tend toward

awakening us to their presence. Though there are many figures of speech, by far the most common ones, metaphor and metonymy, are concerned, respectively, with either likeness to or association with the literal. Of course, when considering literal meaning, we must not confound essential *meaning* with derived *usage*. Similarly, we must note the difference between the many lexical *definitions* of a word's usage, and the vital, definitive *essence* of the word itself, which distinguishes it from other expressions.

When judging between the literal and figurative, if, because it would entail absurdity or contradiction to take a phrase literally we are constrained to deem it figurative, we must still ask ourselves, Of what does the figure consist and what is the literal *idea* behind the figure, which it merely serves to convey?

Yet wherever there is no compelling reason to take a statement figuratively and we therefore judge it to be literal, we must still decide whether this literal statement is *absolute* or *relative*. If we should judge it to be truly absolute, we must regard it as universally so, without limitation of any kind. If we should regard it as relative (as most statements are, even if they should be practically absolute), we must decide the *scope* of the subject matter to which this literal statement may be *applied*.

All these matters are concerned with wise and astute judgment. They are matters of "interpretation," which is merely to say they are are matters concerning which we must make correct decisions. Though it is not *literally* true that "the Scriptures interpret themselves," nonetheless, the spirit of this aphorism is certainly true, as expressed through this metonymical figure! The literal idea intended is that if we would truly *understand* (i.e., make out the meaning of) a certain text, we must make many correct decisions concerning it *as we are guided by the many related scrip-*

tural matters with which it is associated or otherwise connected or dependent.

ISSUES VITAL TO 1 CORINTHIANS 15:22

By way of example concerning the *necessity* of interpretation of sense in order to gain a correct understanding of what is revealed, let us consider 1 Corinthians 15:22: "For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified."[2] At least the following eight questions must be answered—and answered correctly—in order to avoid misunderstanding what is indeed truly declared therein:

(1) What is the force of the word "For" and to what does it refer?

(2) What is it for something to be so in an "even as-thus also" way, and how is that way properly applied to this case at hand?

(3) What is it for a phrase to be set in "parallel" to another, and are the phrases herein "in Adam" and "in Christ" thus juxtaposed?

(4) In these same phrases, "in Adam," and "in Christ," the word "in" is prominently employed. Since the word "in" is sometimes used locatively, and in other cases is used instrumentally, we must first ask: (a) What is meant by each of the two respective terms, "the locative usage of 'in,'" and "the instrumental usage of 'in'"? and then (b) How can we determine which usage is employed here?

(5) How can we determine whether the same usage occurs in both phrases, or if a different usage is employed in each case, and, in that event, which usage is the one employed in each respective case?

---

2. Our findings on these questions concerning 1 Corinthians 15:22, are set forth in detail in the article, "Crucial Questions About Resurrection": *Unsearchable Riches,* vol.85, pp.163-177; and, www.concordant.org/expohtml/HumanDestiny/1cor15.html .

(6) What is the scope of the "all" that, in Adam, are dying, as well as of the "all" that, in Christ, shall be vivified?

(7) What is the difference in meaning between the Scriptural declaration "in Adam, all are dying . . . [and] . . . in Christ, shall all be vivified" and the common misreading of this verse: "all in Adam are dying . . . [and] all in Christ shall be vivified"?

(8) What is the essential meaning of "vivify" (i.e., of the Greek word, *zōopoieō*, LIVE-DO), and what is the sense in which it is used here in 1 Corinthians 15:22?

It is true that suitable aptitude and temperament and adequate skills in language and logic, together with sufficient interest, inclination, and available time, are requisite to ongoing research in the resolution of such questions.

However, what are any of these but the gift of God? After all, since "a man can not get *anything* if it should not be given him out of heaven" (John 3:27), a man certainly cannot possess any such needful skills and disposition except on this same basis.

One should by no means despair, however, if he or she does not personally possess such wherewithal for original investigation. Instead, one should rather, then, pray for the wisdom to *recognize* helpful teaching when one encounters it, together with a heart disposition to *learn* from anyone providing any such useful service (*cf* Eph.4:11-14).

May our God and Father grant us grace not only to believe His Word, but to make wise judgments concerning its proper sense as well, according as He grants us enlightenment.

Accordingly, then, may our hearts be consoled, being united in love, in our quest for "all the riches of *the assurance of understanding*, unto a realization of the secret of the God and Father, of Christ, in Whom *all* the treasures of wisdom and knowledge are *concealed*" (Col.2:2,3).

J.R.C.

GIVEN UP AND ROUSED

THE EVANGEL is a matter of death and life. It proclaims the death of Christ on the cross and in the tomb. *Christ died for our sins, and was entombed* (1 Cor.15:3,4). Then it speaks of the life of Christ in resurrection. *Christ has been roused from among the dead* (1 Cor.15:4; Rom.4:24).

Concerning humanity, it faces the deep-seated problem of death, both as a state and (figuratively) a power leading downward to that state, and tells of its defeat and ultimate elimination, and the establishment of life immortal and incorruptible. It is because death as a destructive power in us producing sin and offense has infected the entire human race through the sin of Adam (Rom.5:12-14), culminating in the state of death, that the death of Christ (and our inclusion in His death) is so critical. And it is because His death accomplished what was so desperately needed by humanity that He was roused to life.

The pattern of death followed by life is presented throughout the Sacred Scriptures. In Romans 4, Paul points to this pattern in the experience of Abraham, the fatherless man whose name meant "Father-high." He and his wife, Sarah, were *deadened* in the ability to have children (Rom.4:19). But in His promise that Abraham would be the father of many nations, God revealed Himself as the One Who is *vivifying* the *dead* (Rom.4:17).

So also for us: In His evangel concerning His Son, God reveals Himself as the One Who will be *vivifying* our *mortal* bodies (Rom.8:11), both now, in spirit, and in the future, in Christ's presence (1 Cor.15:22,23). Hence God tells us of His love to us in giving up His Son for us, "seeing

that, while we are still sinners, Christ *died* for our sakes" (Rom.5:8). We who are believing are identified with Him already in His *death,* as He was in the tomb (Rom.6:3,4). Then God's message to us adds triumphantly: "Christ has been *roused* from among the *dead,* the Firstfruit of those who are *reposing.* For since, in fact, through a man came *death,* through a Man, also, comes the *resurrection* of the *dead.* For even as, in Adam, all are *dying,* thus also, in Christ, shall all be *vivified*" (1 Cor.15:20-22).

RIGHTEOUSNESS

The evangel of God, as Paul is presenting it in Romans, focuses on the theme of righteousness. Justification is established through the faith of Jesus Christ, that is His faith-obedience to the death of the cross. It is gained by His death and our inclusion in that death, and it is enjoyed in life, both in the future when we are fully vivified, and at present, in spirit. In Romans 4, the apostle has been especially concerned with the blessing of being reckoned righteous, granted to us when we believe the evangel that Christ died for our sins and was roused from among the dead.

This blessing of being reckoned righteous is also pictured for us by Abraham's experience in Genesis 15:6, who was fully assured that, what God has promised, He is able to do also. *Wherefore, also, it is reckoned to him for righteousness* (Rom.4:21,22).

Now it was not written because of him only, that it is reckoned to him, but because of us also, to whom it is about to be reckoned, who are believing on Him Who rouses Jesus our Lord from among the dead. (Rom.4:23,24)

Abraham did not know that what God did for him in reckoning righteousness to him had us in view as well as himself and his physical descendants. But God knew this. What He did for believing Abraham, He intended to do

for us in a way centered even more fully in His grace and based explicitly on the giving up of His Son. When God spoke to Abraham in Genesis 15 and reckoned righteousness to him, He also had us in view, who were "about to be believing."

BELIEVING ON GOD

In believing God's promise that he would have descendants numbering as the stars of the heavens, Abraham was believing it *of the God Who is vivifying the dead* (Rom. 4:17). His faith was placed entirely on God Who is able to do what He has promised (Rom.4:20,21).

Likewise, for us, in believing the evangel that we are justified gratuitously in God's grace through the deliverance which is in Christ Jesus, and in believing also that God reckons us righteous when we are believing this evangel concerning His Son, we are placing our faith wholly on God, Who is vivifying the dead. In our apostle's words as expressed in Greek, we believe *on* God, even as we rely [*expect*] on the living God (*cf* 1 Tim.4:10), Who is actively carrying out His operations in dealing with death and sin and bringing forth life and righteousness.

Righteousness is linked to the death of Jesus our Lord followed by God rousing Him from among the dead. It is the work of God and the grace of God and the gratuity of God. Therefore, we are not trusting in ourselves or our works but are believing on the God Who vivifies the dead. We are believing on the God "Who rouses Jesus our Lord from among the dead" (Rom.4:24).

THE EVANGEL

Now in Romans 4:25, the apostle Paul presents the evangel he was evangelizing (*cf* Rom.1:15), wording it succinctly and distinctly in terms that continue to echo in our hearts and resound in our spirits:

[God] rouses Jesus our Lord from among the dead,
Who was given up because of our offenses,
and was roused because of our justifying.

As in Romans 1:1-7 and 3:21,22, the evangel speaks to us here first of all as it speaks of *God.* God gives up Jesus our Lord and rouses Him from among the dead. Then the evangel directs attention to *God's Son,* Who is given up (to the death of the cross and of the tomb) and roused (to life from among the dead). He is the One in Whom we were created (Col.1:16), and consequently the only One through Whom we can be saved. Hence we know and honor Him as Saviour and Lord, as ultimately all will do (*cf* Phil.2: 10,11). Finally Paul presents the evangel as it affects *us.* It tells of God dealing with *our offenses* in the giving up of Jesus our Lord for *our justifying.*

JESUS WAS GIVEN UP

It was God Himself Who gave up His Son to suffering and death. The passive verb, "was given up," in Romans 4:25 becomes an active verb in Romans 8:32, with God as the One doing the action.

This latter passage culminates with Paul's jubilant song in praise of the love of God (Rom.8:35-39), making clear to us that God's giving up of His Son is an act of love. So also in Romans 4, what the apostle says about Christ being given up by God leads forward to that amazing wording of the evangel that we find in Romans 5:8. The fact that Christ died for sinners is God's commendation of *His love.*

GOD'S LOVE

How can we comprehend this? We see Christ's love here, but can we see God's love in this giving up of His Son? In Romans 5:7 we are directed to consider the love of a human who might die for the sake of a good person. Yet

Christ died for sinners, who indeed still remain sinners in themselves. Yet Christ's death is called God's love for us! The Father gave up His Son to the sufferings of the cross and the death of the tomb, for us! It was the love of Christ. But in its deepest sense it is the love of God, Who is love.

Let us pause here to consider what the verb "was given up" tells us of God and of His love. Some passages from the Hebrew scriptures may help us see what was in God's heart as the Father of our Lord Jesus Christ in His giving up of His Son for our sake:

THREE FATHERS

We turn to Genesis 22 where we read of Abraham taking his son Isaac to the mountain where he was instructed to give him up as an ascent offering. Knowing full well that this meant giving up the one in whom all his expectation and joy was centered, Abraham, nevertheless, "took the wood for the ascent offering and placed it on his son Isaac, while he took the fire and the knife in his hand; *and the two of them went along together*" (Gen.22:6). Isaac was the son Abraham loved, his only one (Gen.22:2), but the circumstances, determined by the instructions of God, called for the father to do what he would never do otherwise. Yet, through it all, he never wavered in his love for Isaac, and he never tried to cover it up in order to steel his resolve for the deed ahead. They walked on together, and Abraham replied to Isaac's questions with faith in God, but also with the gentle words of love for his son: "Here I am, my son . . . . Elohim, He shall see for Himself as to the flockling for the ascent offering, my son" (Gen.22:7,8).

It was not given to Abraham that the togetherness of himself and his son would be severed by the death of Isaac. But God gave up His Son to the hours of suffering and darkness on the cross, and then to death itself in the silence of the tomb. This was done for us.

As God is greater than Abraham, so His love for His Son was greater beyond all comparison as the Two of Them approached the cross together. God, Who is aware of the suffering and travail of all creation, was keenly aware of the sorrow and pain of His Son. God, Who is keenly conscious of the evil of death, from that of Abel onward, felt the evil of this separation from His Beloved Son beyond all measure. This is to speak now of the Father's heart. And that God would do this is to speak of His love for us.

Jacob also became a type of the love of God as Father when he wept over the apparent death of his son, Joseph. "Jacob tore his raiments and put sackcloth on his waist and mourned over his son . . . and refused to be consoled" (Gen.37:34,35).

As the Father of our Lord Jesus Christ is greater than the father of Joseph, so God's love for His Son, Whom He gave up to death, was greater and deeper in the loss of His Son in death, than Jacob could ever have felt. This is to speak of the Father's heart, and in doing so it speaks of His love for us, who continually offend His heart. In knowing the outcome of great good resulting from this sacrifice, God gave up His Son to death, in happy expectation (*cp* Rom. 8:18-21). But there still was the giving up, and all that it meant to the heart of God.

Even David, in his piercing cries over the death of his unworthy son, Absalom, becomes a type of what was in God's heart as the Father, in the giving up of His most worthy Son for us who are so unworthy. "O my son . . . my son! . . . . O that I had died instead of you! O . . . my son, my son!" (2 Sam.18:33).

Yet the Father could not die, and He could not die for us. It had to be the Son of His love in Whom we were created (*cf* Col.1:13-20). God's love for us involved His suffering as Father over the suffering of His Beloved Son. This is God's love as it is commended to us.

JESUS OUR LORD

God gave up His Son for us in love. But God's Son, our Lord Jesus Christ, acted in love Himself. Referring again to Colossians 1:15,16, we note that Christ is the Image of the invisible God, and so, in His love for us, He reflects God's love. But also He loves us because we were created in Him. In dying for us Christ revealed the heart of God, and also exposed His own heart of love for us whom God brought forth in Him. As we were created in Him, so are we included in Him in His death. "For the love of Christ is constraining us, judging this, that, if One died for the sake of all, consequently all died" (2 Cor.5:14).

The One Who died for our sake, for the sake of the irreverent, of enemies and sinners, is Jesus, our Lord. He died so that we might be living a life that recognizes Him as Saviour and Lord. This is the happy and exultant life that comes to us because Jesus our Lord died for our sakes.

BECAUSE OF OUR OFFENSES

What God has done in the giving up of His Son, and what Christ has done in being given up, is because of us. This is where we first come into the message called the evangel of God. We are unrighteous; we are sinners; we are *offenders* at enmity with God. It was our miserable state under the reign of death as a power that called for God's drastic act of giving up His Beloved Son.

What is called "sin" in Romans 3:9 and 3:23 is called "offense" in Romans 4:25. Offense is that aspect of sin which wounds the feelings, that which degrades and denies the glory of God. Again, what is called the "sin" of Adam in Romans 5:12, and his "disobedience" in Romans 5:19, is referred to as his "offense" in Romans 5:15,18,20. The offensiveness of humanity is especially centered in its *irreverence,* in which we change God's glory to our own level

and avoid Him and His ways. Paul has already defined this offensiveness and its effects most concretely in Romans 1:18-32. In our offensiveness we are vain in our reasonings, and darkened is our unintelligent heart. The human mind is a disqualified mind, distended with envy, murder, strife, guile, depravity; in our flesh we are whisperers, vilifiers, detesters of God. Such offensiveness is the cause of God giving up His Son in order to put it to death, and bring all that is good to life. This is the measure of God's love for us.

"Surely, He Who spares not His own Son, but *gives Him up* for us all, how shall He not, together with Him, also, be graciously granting us all?

"Who will be indicting God's chosen ones? God, the Justifier? Who is the Condemner? Christ Jesus, the One dying, yet rather being roused, Who is also at God's right hand, Who is pleading also for our sakes?

"What shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword? According as it is written, that 'On thy account we are being put to death the whole day, we are reckoned as sheep for slaughter.' Nay! in all these we are more than conquering through Him Who loves us.

"For 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" (Rom.8:32-39).

ROUSED FROM THE DEAD

Jesus was dead and among the dead. The fact that He was entombed proves that He was dead. Consequently, when He was roused on the third day, He was roused from that state of death in which millions upon millions of man-

kind have entered. As to the condition of being dead there was no difference between Jesus our Lord and all who have died from Abel unto the present. But as to the significance of His death, and as to its effects, it is singularly, and exultantly unique. It alone made the righteousness of God manifest and established His work of justification. Hence, God roused Him from among the dead. He was roused because of our justifying.

BECAUSE

From the standpoint of traditional Christianity, the wording of the evangel here is mystifying. What can it mean that our Lord Jesus was roused *because of* our justifying? If our offenses were the cause of the giving up of Christ to death, can it be that our justifying is to be seen as something prior to Christ's resurrection, somehow already an accomplishment established by the death of Christ which opened the way for God to rouse Him? Does the word "because" carry the same sense in these parallel lines?

How can it not?

We were baptized into Christ's death, entombed together with Him through baptism into death (Rom.6:3,4). Our old humanity was crucified together with Him (Rom.6:6). It is with this in view that Paul declares, "If Christ has not been roused . . . you are still in your sins" (1 Cor.15:17). He has been roused, and thus the old humanity as an entirety had been put to death in the death of Christ.

This fact as declared in the evangel has not yet become a fact manifested in realization. But because of the obedience of Jesus Christ to the death of the cross, the many who are dying in Adam will ultimately enjoy the benefits of Christ's obedience to the death of the cross, and thus all will be constituted just (Rom.5:19). All are included in the death of Christ, and eventually will enjoy the benefits of life's justifying (Rom.5:18).

Yet in the meantime we are enjoying these benefits in spirit now, and will be enjoying them in every way in the oncoming eons, among the celestials.

OUR JUSTIFYING

What is referred to as the manifestation of God's righteousness in Romans 3:21, and as the blessing of being justified gratuitously in God's grace in Romans 3:24, is called "our justifying" here in Romans 4:25. Our old self has been put to death in the death of Christ; it is done away with. Christ as the Sin offering was put to death, and when that occurred, sinful humanity, under the sway of Death, was also put to death. The enjoyment of justification by all mankind was thus assured, although it has not yet been realized. But for us who are believing, this which was gained through the death of Jesus Christ is reckoned to our account and is becoming a powerful force in our present lives. There can be no doubt that we shall be living together with Christ and living to God in the oncoming eons. But concerning the present, Paul says to us, "Thus you also, be reckoning yourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord" (Rom.6:11).

ROUSED TO LIFE

The verb "given up" refers to the crucifixion of Jesus our Lord, given up to sufferings and the death which resulted by means of the cursed cross. In this astounding act of God, the old humanity with its sin and offensiveness was done away with. But the evangel does not stop there. The verb "given up" occurs once in our passage, but the verb "rouse" occurs twice. God rouses Jesus from among the dead, and He was roused because of our justifying. We have given much attention here to what the evangel says about death, but the passage itself gives more attention to what the evangel says about life.

The death of the old is necessary, but it is necessary in order that there be life that is new. The verb "rouse" speaks of life that is awake and aware of its condition and surroundings, life as it is felt by the senses and known by the heart. For our Lord, His rousing from among the dead brought an awareness that stood not only in glorious contrast to the sufferings of the cross but also stood in glorious contrast to the entire lack of awareness of the tomb.

LIVING TO GOD

When He was roused, Christ was living to God in a new and expanded way. He is now living to God as the God Who is vivifying the dead. So also, in believing the evangel that we died together with Christ, and in believing that we shall be living together with Him also (Rom.6:8), we find we are putting our faith on God as the Vivifier of the dead. As Christ is living to God, so also, in spirit and in heart, we are living to Him Who gives life out of death.

Thus the fourth chapter of Romans concludes with the evangel of God concerning His Son as it relates to the evil of death and to the exceeding good of life. It announces that God gave up Jesus our Lord to death and roused Him from among the dead. It points to Jesus our Lord as the One Who was given up and roused. The giving up was because of what we are as offenders, and the rousing was because of what God accomplished for us in the giving up of His Son, and by our inclusion in Him. That accomplishment is, to start with, our justifying. But that is not all, as our apostle now makes clear:

"Being, then, justified by faith, we may be having peace toward God, through our Lord Jesus Christ, through Whom we have the access also, by faith, into this grace in which we stand, and we may be glorying in expectation of the glory of God" (Rom.5:1,2).

D.H.H.

NOT, NEITHER, BUT

Then Haggai the messenger of Yahweh spoke in Yahweh's message to the people . . . . (Haggai 1:13)

IN THE ABOVE Scripture, we see that Yahweh places equal emphasis on message and messenger. This is especially true of the Apostle Paul. Throughout Paul's letters, he is constantly defending himself against attack. The goal of these attacks was to distract people from the message, and the means to that goal was discrediting the messenger. In a court of law, one objective of the defense is to discredit a witness. If the witness can be discredited, his testimony will be thrown out, even if it's true. The Adversary is ever opposing God's present truth, and today that means opposing Paul.

Many have called me a Paul worshiper. I would counter: Who is the greatest Apostle? Paul? No. It is the Lord Jesus Christ. "Whence, holy brethren, partners of a celestial calling, consider the Apostle and Chief Priest of our avowal, Jesus . . ." (Heb.3:1).

The word "apostle," in the above verse means, "commissioner," or "sent one." Had the Father not sent our Lord, there would have been no Apostle Paul. Or Peter. Or James. Or any other apostle. And without apostles, there would be no "beautiful feet" to bring us our evangel of good. Paul himself was a slave of Christ. Like us, he was a mere earthen vessel (*cf* 2 Cor.4:7). We do not worship earthen vessels; we do not analyze their shape or texture. Yet we do value the treasure within.

In Galatians, chapter 1, Paul defends himself, his mes-

sage, and his ministry against the subtlest attack Satan has ever devised: mixing grace with law. Many a declared Christian today may appear godly, yet to compromise the message God sent to us through His chosen apostle, by adding foreign elements, is the ungodliest of acts.

None can follow Christ today unless they follow Paul, for the words of Paul are the latest and greatest words of Christ. Mixing law with grace leaves no evangel for the unbeliever (Romans 3-4), no power from the evangel for the saint (Romans 6-8), no comprehension of distinctions in God's administrational activities (Romans 9-11), no grasp of the body's celestial calling (Ephesians), and no understanding of its expectation of glory (Thessalonians).

Imagine going to a cupboard and indiscriminately throwing any handy ingredient into a cake bowl. The end result would not be a cake, but an inedible monstrosity. So too, the sacred scriptures. Each book of the Bible is good and true, but to mix them without intelligence causes more harm than good.

PAUL'S APOSTLESHIP

Paul, an apostle (not from men, neither through a man, but through Jesus Christ and God the Father, Who rouses Him from among the dead), and all the brethren with me, to the ecclesias of Galatia: Grace to you and peace from God, our Father, and the Lord Jesus Christ, Who gives Himself for our sins, so that He might extricate us out of the present wicked eon, according to the will of our God and Father, to Whom be glory for the eons of the eons. Amen! (Gal.1:1-5)

"Paul, an apostle (**not** from men, **neither** through a man, **but** through Jesus Christ and God the Father, Who rouses Him from among the dead) . . . ."

This inspired introduction is the source of my title, "Not, Neither, But." This construction occurs three times in Gala-

tians, chapter one. In each case, the three terms point to the distinctive character of Paul's commission and message.

The first point of distinctiveness concerns Paul's apostleship. His adversaries continually held one thing against him: he was not one of the twelve apostles. Why does Paul distance his apostleship from the agency of man? There was an apostle appointed through man, and it was Matthias, chosen by lot after our Lord's resurrection to fill the place of Judas. The Lord Himself chose twelve apostles, and twelve only. The function of the twelve was to rule the twelve tribes of Israel: "Yet Jesus said to them, 'Verily, I am saying to you, that you who follow Me, in the renascence whenever the Son of Mankind should be seated on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel'" (Matt.19:28).

If the Lord chose twelve apostles for the twelve tribes of Israel, the most important question we need to ask is: Why choose Paul? Paul was not the thirteenth apostle for that calling concerned with the nation of Israel. Paul's message was unique, and so was his apostleship. Christ chose the twelve during His earthly humiliation, but Paul He called from His celestial throne.

Today, you and I have a relationship to Paul similar to that which Israel had with Moses. I will go so far as to say that Paul is our Moses. Just as Moses ascended the mount to receive the law from Yahweh, Paul met Christ on the road to Damascus, receiving our evangel directly from its Source. Reading the books of Moses, one discovers the children of Israel to be far from satisfied with God's chosen messenger. It is the same today with Paul. And yet Paul is God's chosen one, whether we like it or not. Paul compares himself with Moses in 2 Corinthians 3:7,8:

"Now if the dispensation of death, by letters chiseled in stone, came in glory, so that the sons of Israel were not able to look intently into the face of Moses, because of the

glory of his face, which was being nullified, how shall not rather the dispensation of the spirit be in glory?"

PAUL'S EVANGEL

I am marveling that thus, swiftly, you are transferred from that which calls you in the grace of Christ, to a different evangel, which is not another, except it be that some who are disturbing you want also to distort the evangel of Christ. But if ever we also, or a messenger out of heaven, should be bringing an evangel to you beside that which we bring to you, let him be anathema! As we have declared before and at present I am saying again, if anyone is bringing you an evangel beside that which you accepted, let him be anathema! For, at present, am I persuading men or God? Or am I seeking to please men? If I still pleased men, I were not a slave of Christ. For I am making known to you, brethren, as to the evangel which is being brought by me, that it is not in accord with man. For neither did I accept it from a man, nor was I taught it, but it came through a revelation of Jesus Christ. For you hear of my behavior once, in Judaism, that I inordinately persecuted the ecclesia of God and ravaged it. And I progressed in Judaism above many contemporaries in my race, being inherently exceedingly more zealous for the traditions of my fathers. (Gal.1:6-14)

Paul's frustration with the Galatians did not resign him to failure. Rather, it emboldened Him to proclaim the truth with an even greater zeal. Paul does not write: "Since all is of God, this is the way things must stay." Never. Paul was a teacher, and teachers teach. Apostasy only inspires more teaching. Departure from truth affected Paul deeply. So disturbed was he by the Galatian apostasy that he declined the services of Tertius, his scribe, and sat down to write the Galatians himself—with large letters! (Gal.5:11).

What bothered Paul the most was the subtle distor-

tion of truth. The Galatians believed in the Lord Jesus Christ, but they reckoned His sacrifice as insufficient. They had undertaken their new walk in spirit, but imagined they would complete it in flesh, looking to the Law of Moses to seal their justification. Paul, hearing of this, was beside himself.

"The evangel which is being brought by me," said Paul, "is **not** in accord with man." Of course it wasn't. What man would ever bring a message that makes all men sinners and wanting of the glory of God? What man would disclaim any possible human solution to the problem of sin? An evangel in accord with man would include a ten-step program and a diploma. According to Paul, man's contribution to the evangel is to be the object of God's complete work. Man provides the helplessness from which God rescues him. It is this lack of human contribution that distinguishes Paul's message from every religion on earth.

"For **neither** did I accept it from a man, nor was I taught it." When Christ appeared to Paul, He did not send him to Peter or any of the twelve for finishing school. **But** rather, Paul's education "came through a revelation of Jesus Christ."

In Acts 26:16, Paul relates the story of his conversion to Agrippa. "The Lord said, 'I am Jesus, Whom you are persecuting. But rise and stand on your feet, for I was seen by you for this, to fix upon you before for a deputy and a witness both of what you have perceived and that in which I will be seen by you.'"

Paul's meeting with Christ on the Damascus road was a preliminary step only. "I was seen by you," said the risen Lord, "and I will be seen by you." The Lord Jesus Christ appeared to Paul on multiple occasions. In other words, Paul enjoyed personal, intimate discourse with the Saviour of the world. Christ taught him Himself; imagine that. On one occasion, the lesson included a snatching away to the third heaven (*cf* 2 Cor.12:2).

PAUL'S INDEPENDENT MINISTRY

Now, when it delights God, Who severs me from my mother's womb and calls me through His grace, to unveil His Son in me that I may be evangelizing Him among the nations, I did not immediately submit it to flesh and blood, neither came I up to Jerusalem to those who were apostles before me, but I came away into Arabia, and I return again to Damascus. Thereupon, after three years, I came up to Jerusalem to relate my story to Cephas, and I stay with him fifteen days. Yet I became acquainted with no one different from the apostles, except James, the brother of the Lord. Now what I am writing to you, lo! in God's sight, I say that I am not lying. Thereupon I came into the regions of Syria and Cilicia. Yet I was unknown by face to the ecclesias of Judea which are in Christ. Yet only they were hearing that "He who once was persecuting us, now is evangelizing the faith which once he ravaged." And they glorified God in me. (Gal.1:15-24)

Note the phrase, "to unveil His Son in me." What does it mean to unveil something? It means "to take the cover off of." Paul unveiled more about God's Son than anyone before him or since. Peter and Paul believed in the same Jesus, but Paul revealed glories unknown to Peter, John, David, Isaiah, and every other divine penman. We of the nations are only acquainted with our celestial inheritance through Paul. We can only know Christ's greatest glories and accomplishments through Paul. Before Paul, God's inspired writers revealed Christ as Messiah, King, and High Priest—all roles related to Israel. Through Paul's revelation, we see much more. We see Christ as Head over the ecclesia which is His body, and ultimately as head over all. Through Paul's revelation, we see the full scope of Christ's accomplishment on Calvary. In Ephesians, chapter three, Paul calls this, "the secret of the Christ."

Paul did **not** immediately submit his revelation to flesh and blood. He did not go to Peter one day and ask, "Did I hear this right?" When Paul writes his letter to the Galatians, he does not begin by saying what he did. Rather, he said what he did not do. What he did not do is of vital importance to us! He did not go to Peter.

And **neither** did he go to Jerusalem to those who were apostles before him. Jerusalem was the center of Judaism and the Law of Moses. It was the center of the only religion God gave to man. As such, it was a place most unsuitable to the new revelation.

In Acts, chapter 13, the new evangel and its administrators are centered in Antioch. "Anti" means "instead of," and "och" means "have." The verb "uphold" has the same elements. With Paul's conversion, God's proclamations now go forth from here, through Paul, *instead* of from Jerusalem, through Peter. Antioch is "*upheld* as the base of Paul's evangel to the Gentiles, while the Jerusalem ecclesia is eventually dispersed."[1]

If Paul was the nations' Moses, then Antioch became their Jerusalem.

Luke wrote his account of the Lord's earthly ministry and the book of Acts for the sake of a man named Theophilus, who may have come to question Paul's apostleship because he was in prison and the whole of Asia turned against him. The two accounts form a unit. Here is how Luke starts Acts: "The first account, indeed, I make, O Theophilus, concerning all which Jesus begins both to do and to teach, until the day on which He was taken up" (Acts 1:1,2).

So Luke's first account is about all that Jesus began to both do and teach. Note the word "began."

So what is Acts about? It is about what the same Christ presented in the first account was continuing to teach. The

1. A. E. Knoch, CONCORDANT COMMENTARY, p.197.

same Jesus was working in Acts 2 with Peter, and the same Jesus was working with Paul in Acts 13. This shows that Paul's ministry is just as much in tune with God's purposes as our Lord's earthly ministry and that of the twelve.

Jerusalem had the divine religion, and out of Jerusalem the law will go forth in the millennium. That is still God's chosen place, and His purpose for the earth will be centered there. But, with Paul we have a transfer and a segregation of time. Paul says: **But** I came away into Arabia. That was the same place Moses had been. What was Moses doing there? Getting the law. What was Paul doing there? Getting a revelation of the evangel of the grace of God.

Paul did not go to those in Jerusalem, but he went away to learn the truth for the nations. In Acts 2:42 Luke writes about those of the Circumcision and the twelve apostles. They were in Jerusalem, persevering in the teaching of the apostles. But Paul was not doing this, for he did not get his teaching in Jerusalem.

God was working in Paul as He worked in Peter, and the message both brought concerned the Lord Jesus Christ. But Paul did *not* get his apostleship from men, *neither* though a man, *but* it came through Jesus Christ; Paul did *not* bring an evangel in accord with man, *neither* did he accept it from a man, *but* it came through a revelation of Jesus Christ; and Paul did *not* immediately submit the revelation he received to flesh and blood, *neither* did he go to Jerusalem, *but* he went to Arabia.

Now, if Paul's message was the same as Peter's, he sure took pains to point out that it wasn't. For us to point out Paul pointing this out is the great burden of this era. Here and now, there are many who will perish for the eons for a lack of a knowledge of Paul's evangel. Let us therefore preserve the purity of Paul's message, and herald it boldly, that they may believe, whoever are set for life eonian.

Dan Sheridan

"BE REJOICING IN THE LORD ALWAYS"
(Philippians 4:1-23)

So that, my brethren, beloved and longed for, my joy and wreath, be standing firm thus in the Lord, my beloved. (4:1)

Hitherto, within the compass of his epistle to the Philippians, Paul has delivered various warnings, each one designed to protect us from various dangers which we may well encounter.

Now, "Paul proceeds to add positive exhortations equally needed to aid us on our way. We are all liable to waver, to differ in our dispositions, to be depressed, to worry, to be engrossed by the evil rather than by the good (4:1-9). How wonderfully he introduces his words! His readers were beloved and longed for, his joy and wreath (4:1).

"It seems to me that, in milder measure, this is true of all to whom God's truth comes through Paul. I, for one, feel almost as if I were a Philippian, for I am certainly in his wreath and would like to be his joy, and love him and long to see him, as he would me, were we acquainted. Paul puts the personal touch here, and speaks as to particular friends.

"'Stand firm thus in the Lord, my beloved' (4:1). Here is the tone which lifts the favorites of grace. There is no threat of doom in case of disobedience, only the constraint of love. Since that day the slaves of the Lord have been inconstant, unsettled, unsteady, changeable, fluctuating, vacillating, wavering, restless, uneasy, erratic, fickle—anything but firm in the Lord in regard to His service in this era. We do not speak of Christendom, which has been far

more constant in the service of the flesh and the terrestrial than the saints have been of Christ and the celestial. Yet God's patience has not been exhausted. The exhortation still calls to us, Stand firm in the Lord *thus.* As imitators of Paul, as forfeiting everything of the flesh and finding our all in Christ, there is a vast opportunity for service, such as seldom comes to the sons of Adam."[1]

I am entreating Euodia and I am entreating Syntyche, to be mutually disposed in the Lord. (4:2)

Whatever the difficulty may have been between these two believers, it is enough for us to know that their need for mutual consideration and care is the same as that which obtains between ourselves and those to whom we may feel less kindly or concerned. Indeed, in their essence, may our Lord's words to His disciples in Luke 6:32-35 speak to us as well in consideration of our need to be gracious to our own associates, especially those within the household of faith:

". . . if you are loving those loving you, what thanks [lit. *grace*] is it to you? For sinners also are loving those loving them. And if you should be doing good to those doing good to you, what thanks is it to you? For sinners also are doing the same. And if you should ever be lending to those from whom you are expecting to get back, what thanks is it to you? For sinners also are lending to sinners, that they may get back the equivalent. Moreover, be loving your enemies, and be doing good, and be lending, expecting nothing from them, and your wages will be vast in the heavens, and you will be sons of the Most High, for He is kind to the ungrateful and wicked."

Yes, I am asking you also, genuine yokefellow, be aiding them, these women who compete together with me in the evangel, with Clement also, and the rest of my fellow workers whose names are in the scroll of life. (4:3)

---

1. A. E. Knoch, *Unsearchable Riches,* vol.29, p.316,317.

"Competing *together* in the faith of the evangel" (Phil. 1:27) is a unique competition. Unlike in a literal race where only one obtains the prize (*cf* 1 Cor.9:24), competing *together* in the evangel, involves mutual support of one another—"deeming one another superior to one's self, not each noting that which is his own, but each that of others also" (Phil.2:3,4). All those involved in such mutual "competition," will be sure to win the applause of God in that day (1 Cor.4:5).

The apostle makes mention here that certain particular individuals had their names written in the scroll of life. In a similar passage, Paul states that some of his helpers were of the Circumcision (Col.4:11). Not all believers were of the Circumcision, or had their names written in the scroll of life, or it would be quite pointless to mention the fact that these things were so concerning certain ones.

It would appear, then, that "the scroll of life" amounts to a census of the sons of Israel, and is confined to the Circumcision. This seems to be suggested in the following passages:

"So Moses returned to Yahweh and said: Oh! this people has sinned a great sin, and they made for themselves an elohim of gold. And now, if You should bear their sin, bear it. Yet if not, wipe me, I pray, from Your *scroll* which You have written. Yahweh said to Moses: Anyone who has sinned against Me, I shall wipe him from My *scroll*" (Ex.32:31-33).

"In that era shall stand up Michael, the great chief, standing over the sons of your people. Then comes to be an era of distress such as has not occurred since there came to be a nation on the earth, till that era. Now in that era your people shall escape—all those found written in the *scroll*" (Dan.12:1).

"Let them be wiped out from *the scroll of life,* and let them not be written with the righteous" (Psa.69:28).

". . . yet be rejoicing that your names are *engraven* in the heavens" (Luke 10:20; *cp* Isa.4:3; Psa.87:5,6; Mal.3:16).

"But you have come to mount Zion, and the city of the living God, celestial Jerusalem, and to ten thousand messengers, to a universal convocation, and to the ecclesia of the firstborn, *registered* in the heavens, and to God, the Judge of all, and to the spirits of the just perfected" (Heb.12:22,23).

Perhaps the most conclusive evidence, however, is furnished us in connection with the holy city, new Jerusalem, the bride, the wife of the Lambkin (Rev.21:9-27):

"At the close of its description we are told, 'Under no circumstances may anything contaminating, or one who is making an abomination and a lie be entering into it, *except those written in the Lambkin's scroll of life* [no others may enter in]' (Rev.21:27). On the portals of this city are inscribed the names of the twelve tribes of the sons of Israel (Rev.21:12). It seems needless to find further evidence that this is indeed the home of the favored nation. That the other nations are not within its walls is further shown by the statements that the nations will be walking by means of its light, and that their glory and honor will be carried into it (Rev.21:24,26). The situation here seems very clear. Israel within the city, the nations without. *One written in the scroll of life, the other kept out by the lack of such an honor.*"[2]

Be rejoicing in the Lord always! Again, I will declare, be rejoicing! (4:4)

This is ideal counsel. Rejoicing in the Lord "always" includes especially those times in which we are naturally less inclined to do so. Paul's repeated entreaties for us to be rejoicing in the Lord are our "security" (Phil.3:1). We simply are not "safe" from day to day in the many difficulties of life that arise, except as we hear and heed the

2. A. E. Knoch, *Unsearchable Riches*, vol.35, pp.146,147.

words of the evangel which make Paul's exhortation here so practical: "Be rejoicing in the Lord—*always!*"

Let your lenience be known to all men: the Lord is near. (4:5)

Since the Lord is near and is aware of all we do, let this be an incentive to us to let others know our lenience. To lighten a penalty or excuse a chore is not indulgence or permissiveness but rather mercifulness. While lenience is not always suitable and its exercise can only be according to wisdom, nevertheless, wherever practicable and expedient, may we be making our lenience known to all.

Do not worry about anything, but in everything, by prayer and petition, with thanksgiving, let your requests be made known to God, and the peace of God, that is superior to every frame of mind, shall be garrisoning your hearts and your apprehensions in Christ Jesus. (4:6,7)

We must not think of Paul's entreaties, here or elsewhere, in a legalistic way, but as the advice of a friend as to what is truly in our best interest. After all, we cannot *not* worry so long as there are things that are causing us to worry, except when God bestows saving grace on us sufficient to displace worry with peace and confidence in Him.

Therefore, we pray for just such saving grace, so that we might be blessed as those who, at least in measure, are walking in a way that is well pleasing to Him. In every situation, as we faithfully, by prayer and petition, with thanksgiving, let our requests be made known to God, the peace of God that is superior to every frame of mind—perhaps not immediately but *in due course—shall* be garrisoning our hearts and our apprehensions in Christ Jesus, in the face of whatever trials we may be called upon to endure.

For the rest, brethren, whatever is true, whatever is grave, whatever is just, whatever is pure, whatever is agreeable, whatever is renowned—if there is any virtue, and if any applause, be taking these into account. What

you learned also, and accepted and hear and perceived in me, these be putting into practice, and the God of peace will be with you. (4:8,9)

We live in a wicked eon, in the midst of a corrupt world containing much decadence, and depravity. Uncleanness abounds, seemingly nearly everywhere. Therefore we must not give our attention to it, and must seek to keep at a distance from it, in order to avoid its corrupting influence. Instead, let us center our thoughts and activities upon what is wholesome and good: "Whatever is true, whatever is grave, whatever is just, whatever is pure, whatever is agreeable, whatever is renowned—if there is any virtue, and if any applause, be taking *these* into account."

As we *put into practice* those things that we hear, perceive, accept, and learn from the apostle Paul, *the God of peace* will be with us.

Now I rejoiced in the Lord greatly that at length, for once your disposition toward me blossomed, to which you were disposed also, yet you lacked occasion. Not that I am hinting at a want, for I learned to be content in that in which I am. I am aware what it is to be humbled as well as aware what it is to be superabounding. In everything and among all am I initiated, to be satisfied as well as to be hungering, to be superabounding as well as to be in want. For all am I strong in Him Who is invigorating me—Christ! (4:10-13)

The words, "Now I rejoiced in the Lord greatly that at length," are elliptical and require us to supply their self-evident completing thought along these lines: "you contributed to my needs." Paul seems always to have been on their hearts, even if, for some time, circumstances had hindered the Philippians in the expression of their heart's desire. In speaking of this, however, Paul makes no hint of a want of his own, for, as he said, "I learned to be content in that in which I am." Whether in circumstances hum-

ble or superabundant, throughout all the vicissitudes of his career, "for all" of these, Paul found himself "strong in Him Who is invigorating me—Christ!" (Phil.4:13; *cp* Eph.6:10; 2 Tim.2:1).

Moreover, you do ideally in your joint contribution in my affliction. Now you Philippians also are aware that, in the beginning of the evangel, when I came out from Macedonia, not one ecclesia participates with me in the matter of giving and getting, except you only, for in Thessalonica also, you send, once and twice, to my need. Not that I am seeking for a gift, but I am seeking for fruit that is increasing for your account. Now I am collecting all, and am superabounding. I have been filled full, receiving from Epaphroditus the things from you, an odor fragrant, a sacrifice acceptable, well pleasing to God. (4:14-18)

The Philippians' joint contribution to Paul in his affliction, calls to mind precious memories. When Paul came out from Macedonia at the beginning of his work in heralding the evangel, except for the Philippians, not a single ecclesia participated with him in, as he gently puts it, "the matter of giving and getting." When Paul was in Thessalonica, among friends, it was the Philippians who twice sent gifts in consideration of his need. In speaking of these things now, it is not that Paul is seeking any further gift, but that he is rather "seeking for fruit that is increasing for your account," even if this should come through the further generosity of his Philippian friends.

Their contribution, given out of heartfelt love and appreciation for their apostle, like the ascent offerings of the law (e.g., Ex.40:6,10,29), ascend to God with the pleasant odor of the sacrifice of Christ.

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

We cannot say, whatever the desires of our heart for this present lifetime may be, that these constitute our actual

needs; it is clear that such desires, instead, constitute simply whatever it is that we may *want.*

Instead, our actual *needs*—for we are dying sinners—are to become immortal and incorruptible (1 Cor.15:51-53), to be constituted just (Rom.5:19) and vivified (1 Cor.15:22), to be conformed to the image of God's Son (Rom.8:29). It is these blessings that constitute our actual needs, *and God will be filling them all on our behalf,* in accord with the riches in glory that are now His in Christ Jesus.

Now to our God and Father be glory for the eons of the eons! Amen! (4:20)

Since God—Who is also our *Father*—is able to do super-excessively above all that we are requesting or apprehending, according to the power that is operating in us (Eph. 3:20), we cannot but ascribe the greatest possible glory unto Him, even for the eons of the eons! Amen!

Greet every saint in Christ Jesus. Greeting you are the brethren with me. Greeting you are all the saints, yet especially those of Caesar's house. (4:21,22)

We do well to remember one another with care and concern, and to extend heartfelt greetings, each one to the rest, on a regular basis. As the sentiment of our own hearts concerning ourselves, directed toward others, is "Forget me not," we may be sure that this same sentiment concerning themselves, directed toward us, is on the hearts of all our friends in faith.

The grace of the Lord Jesus Christ be with your spirit! Amen! (4:23)

As in Galatians 6:18, here in Philippians 4:23 as well, it is to the grace of our Lord Jesus Christ alone to which Paul appeals. Since we are not competent for anything of ourselves, but our competency is of God (2 Cor.3:5), we look to Him, then, to illumine us and empower us for faithful service.

J.R.C.

UNSEARCHABLE RICHES FOR SEPTEMBER 2008
BEING THE FIFTH NUMBER OF VOLUME NINETY-NINE

EDITORIAL

WITH the publication of the Concordant Version of *Psalms through Song of Songs, Ruth, Lamentations and Daniel,* the *Concordant Version of the Old Testament* is now complete and available in five notebook size, softbound books. We invite our readers to join with us in thanksgiving for reaching this milestone. But along with this we urge our friends to join us in prayer for graces of wisdom and strength as we face the future. For much work still needs to be done before the Version is ready for publication in handier form (hopefully in a single volume), along with companion volumes corresponding to the KEYWORD CONCORDANCE, and CONCORDANT GREEK TEXT.

Now in this lengthy and somewhat informal editorial I would like to point out some of the unique features of the CVOT as it is presently available, as well as indicate hopes for the future, should the Lord tarry. In doing so I have chosen Psalm 21 as an example. This is partly because it exhibits many of the principal features of the Version. And since it is not a particularly well known psalm, it may be easier for us to examine the Concordant rendering without too much prior bias. But also because I have already drawn attention to this psalm in my article on Genesis 4:25 in this issue of *Unsearchable Riches,* its further consideration here may help emphasize some thoughts presented in that study.

For it does seem to me that one of the greatest values of the Hebrew Scriptures for believers today lies in noting the many ways it lays down the pattern of God's great work of deliverance through Jesus Christ. In this respect they are pre-eminently beneficial (*cf* 2 Tim.3:16).

Psalm 21 is rendered in the current CVOT as follows:

A **Davidic Psalm**

21 O **Yahweh, in Your strength is** the **king rejoicing,**
And in Your salvation, *wt***how exceedingly is he exulting!**
2 The **yearning of his heart, You will give to him,**
And the **proposal of his lips You will not withhold** at all.

Interlude

3 **For You shall succor him** with **blessings of good;**
You shall set a **glittering** gold **crown** ›**on his head.**
4 **He asked life from You; You will give** it **to him:**
Length of days for an **eon and further.**
5 **Great** is **his glory** *i***through Your salvation;**
Splendor and honor shall You poise on him.
6 **For You are setting him** for **blessings for** the **future;**
You are exhilarating him
*i***with** the **rejoicing of** `**Your presence.**
7 **For the king** is **trusting in Yahweh,**
And in the **benignity of** the **Supreme he shall not slip** at all.
8 **Your hand shall find** › **all Your enemies**ˈ;
Your right hand, **it shall find** those **hating You.**
9 **You shall** *set***make them like** a **fiery stove**
›**in** the **era of Your presence.**
Yahweh, He shall swallow them up **in His anger,**
And fire shall devour them.
10 **You shall destroy their fruit from** the **earth**
And their seed from among the **sons of humanity.**
11 **Though they have intended evil** *on***against You,**
And **they have devised** a **scheme,**
They shall not *all***prevail.**
12 **For You shall** *set***make them** turn their **backs;**
*i***With Your** bowcords **You shall be ready**

[on]**against their faces.**
13 **Be exalted** indeed, O **Yahweh, in Your strength;**
We shall [l]**sing and make** [l]**melody**
concerning **Your masterful** deeds.
› **Permanent**[l], [on]**Concerning** the **Hind of the Dawn**

DISTINCT TERMINOLOGY

A "concordant" vocabulary is one that is developed by examining the usage of each original term (as listed in a concordance) in all its contexts and assigning an English word (or words) to it which will not be used for any other original term. The words "rejoicing" and "exultant" in Psalm 21:1 represent two different Hebrew verbs, the first of which is always rendered by a form of "rejoice" in the CVOT and the second of which is always rendered by a form of "exult." In contrast to this, the AV uses such expressions as *cheer up, make glad, make joyful, make merry* as well as *rejoice* for the first, and *be glad, joy, be joyful* as well as *rejoice* for the second.

To be sure, the two Hebrew verbs have *similar* meanings and are used in Psalm 21:1 as close equivalents in parallel lines. But they do not share *exact* meanings. A. E. Knoch was insistent that "*every word in the Scriptures has a meaning distinct from every other.* That is what words are for."[1] This is surely so. The first Hebrew verb of Psalm 21 occurs more frequently than the second, and is best represented in English by the more common verb "rejoice." The second Hebrew verb, which occurs less frequently, belongs to a family of words which have developed from the concept of a *rolling* motion, such as *billow* (*cf* Job 38:20) and *cyclone* (*cf* Psa.77:18). It calls for an English verb which suggests an especially active kind of rejoicing. *Exult* serves ideally for this purpose as well as providing a

1. *Unsearchable Riches,* vol.18, p.35.

fine correspondence with the Greek word rendered *exult* in the CLNT (*cp* Luke 1:47; 10:21; Acts 2:26; 16:34; interestingly, the two distinct Greek words rendered "rejoice" and "exult" in the CLNT occur together in Matthew 5:12).

Another Hebrew word conveying a sense of *joy* is used in verse 6 and rendered "exhilarating" in our translation. Belonging to the Hebrew family of words connected by the concept of *oneness,* it occurs only three times in the Scriptures. In Exodus 18:9 and here it seems to speak of a special joy given to a certain *individual.* In Job 3:6, where we use the translation, "be one," it possibly implies that, in ancient thought, each day rejoiced in having its own special place in the year. The special, exhilarating joy granted to David personally, as one individual, was the rejoicing which he had in Yahweh's presence. This does not mean that others did not, or will not, experience this same exhilaration. But the psalm speaks of David (and, in type, of Christ), and he will experience the joy of being singled out for blessings from God. (Christ, as the Antitype, is *highly exalted,* Phil.2:9-11.)

So also each of us personally will be given unique happiness in the Lord's presence (such as Paul speaks of in 1 Thessalonians 2:19,20), besides the joy we all shall share together.

SUCCORED WITH BLESSINGS OF GOOD

Of course, for me to suggest such distinctions, and for the reader to test them out, a good concordance is needed. With the help of Tony Nungesser, who does our computer typesetting, among other tasks, we are preparing an alphabetical index of all the key words used in the CVOT which, in turn, will direct the student to the page and item in *Englishman's Hebrew Concordance,* where all the references for that word's usage are given.

Let us consider, for example, the word **succor** which

is used in Psalm 21:3. With our CVOT index we can look up this word in the alphabetical listing and find the following entry:

succor PRECEDE 1088.2 qdm 6923 [Dt.23:4]

This informs us that the word **succor** is in the PRECEDE family of Hebrew words, and all the references for this particular Hebrew word are given on page 1088 of Englishman's Concordance (readily available from most Christian bookstores), in the second group of references on that page. We transliterate the three letter Hebrew word as *qdm* (given as *kah-dam* in the concordance). For those who use Strong's Concordance, or are familiar with its numbering system, we provide the Strong's number for this Hebrew word: 6923. Then finally we give one reference for this word, Deuteronomy 23:4.

This is enough information for finding the entire list of Scripture passages using this word. (There are 26 of them.) But we do not always use the word *succor* to translate *qdm.* And this is true for many Hebrew words. Consequently, our index will also list each word under its family name. Having found that *succor* is in the PRECEDE family we can turn to the listing as given under that family name, which is as follows:

PRECEDE 1088.2 qdm 6923

anticipate [Jb.3:12]	go out *pc*__before__ [Ps.88:13]
confront [2S.22:6]	**precede** [Ps.68:25]
confront with [2K.19:32]	rise *pc*__before__ [Ps.119:147]
forestall [Jo.4:2]	stand *pc*__before__ [Ps.89:14]
go *pc*__before__ [Ps.59:10]	**succor** [Dt.23:4]

Now we see that *qdm* is rendered in the CVOT by ten different English terms. We may easily see how some of these are related to the leading word *precede* (e.g., **anticipate** and **forestall**). But how does the word **succor** fit in?

Literally, Psalm 21:3 praises Yahweh as the One Who shall *precede* the king with blessings of good. Another passage where this word is translated "succor" in the CVOT helps us understand the figure of speech: The Moabites did not "succor" Israel when they were in the wilderness (Deut.23:4). That is, these people who were already established along Israel's way to the promised land refused to use their position as a help to the chosen nation. On the other hand, Yahweh will be readied with blessings of good for David when he is raised up as king in the coming kingdom (*cf* Jer.30:9; Ezek.37:24).

This is a comforting thought for us too. God blesses us with every spiritual blessing among the celestials in Christ, designating us *beforehand* for the place of a son for Him through Christ Jesus (Eph.1:3-5). Furthermore, He has made good works *beforehand,* in which we will walk (Eph.2:10).

POISED

Every word of Scripture contributes in a special way to the whole of God's revelation of Himself, as seen in its context and also as connected with its use in other passages. Psalm 21: 5 speaks of Yahweh *poising* the king with splendor and honor. The unusual verb "poise" represents a Hebrew term in the EQUAL family. There is an impressive visual use of this verb in Psalm 18:33. God is the One Who poises the psalmist's feet like hinds' (feet), and causes him to stand on his high-places.

So also God seats us together in Christ among the celestials, that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus (Eph.2:6.7). The transcendent highness of our calling is staggering, far beyond what is set for David. Yet we are firmly poised and securely set, for all our blessings are *in Christ.*

THE ENEMIES' BACK

Most of our readers know that the CV uses boldface type to show direct translations of Hebrew, Aramaic or Greek terms in the ancient manuscripts of the Scriptures, and lightface type for words, or parts of words, which have been added as needed by English idiom. For example, the Hebrew does not use the definite article "the" before **king** in the first line of verse 1, or the preposition "with" in the first line of verse 3, but they are needed in English for clarity's sake.

The first line of Psalm 21:12 is particularly difficult to render into English while still reflecting the Hebrew terms. The sense of the line is that Yahweh **shall set** His enemies in retreat, but rather than using the words "in retreat," the Hebrew employs the noun, **back**, figuratively to paint a picture of a single mass of back-turners. In order to convey this sense, the CV adds the lightface words "turn their." We also add a lightface "s" to the word **back** to accord better with English idiom.

The psalm does not reach to the glory resulting from Christ's defeat of His enemies which we find in Paul's epistles. As sinners, we ourselves are enemies of God, who are vain in our reasonings and darkened in our hearts (Rom. 1:21-25), yet in the face of this enmity, "we were conciliated to God through the death of His Son" and shall be saved in His life (Rom.5:10). Others who remain in stubbornness and enmity still face judgment, but the blood of Christ's cross assures us that all enemies will eventually be subjected and reconciled (Phil.2:9-11; Col.1:20).

DAVID'S YEARNING

It is widely accepted that Psalm 21 is closely related to Psalm 20 which is filled with requests for help and salvation for David in a time of battle. But whereas most trans-

lations of Psalm 21:2 and 4 indicate that the requests of the king had *now* been granted, the CVOT presents the fulfillment of the yearning of David's heart as a *future* certainty. The viewpoint throughout most of our translation of Psalm 21 is one of confidence in what Yahweh *will* do, while, at least for verses 1-6, the AV and most other Versions present a viewpoint of appreciation for what He has done.

The Hebrew verb does not in itself express time. The time of the action is established by the context. This is shown by Isaiah 9:7 where the verb has the same form as the verbs of Psalm 21:2 and 4. "To the increase of the chieftainship and to the well-being there *will be* no *end.*" To say "*there has been* no *end*" or "there *was* no *end*" would be incoherent. Was the yearning of David's heart already fulfilled? As to warfare, perhaps he had received what he desired to some extent. But as for David enjoying life for an eon and further (Psa.21:4), that still lies ahead even today.

In the present life, no son of Adam ever receives all that the heart yearns for. Far from it. Yet when the yearning is as David's heart yearned, an ardent desire for the glory of God (*cf* 1 Kings 8:17), it most certainly shall come about.

As for the yearnings of our hearts today, we are blessed by the expectation that they will be fully realized. "For to expectation were we saved. Now expectation, being observed, is not expectation, for what anyone is observing, why is he expecting it also? Now, if we are expecting what we are not observing, we are awaiting it with endurance" (Rom.8:24,25).

A LITERAL RENDERING

I have commented on some of the features and thoughts of the CV of Psalm 21. As published it is an *idiomatic* translation. It holds closely to the wording of the Hebrew, but it still expresses that wording in a way that we hope may be readily understood by those who speak and read English.

Brother Knoch hoped to publish a companion volume to the translation that would contain a more literal rendering of the Hebrew Scriptures, somewhat along the lines of the sublinear in the Concordant Greek Text. The following translation of Psalm 21 is an attempt to do this without trying to supply the Hebrew itself. The words joined by hyphens represent single Hebrew terms, following exactly the order of the Hebrew. The two verb "tenses" are both represented by English present tenses, one by the progressive present (the *-ing* form) and the other by the simple present.

Psalm to-David

21 Yahweh, in-Your-strength rejoicing-is king,
And-in Your-salvation, what he-is-exulting, exceedingly
2 **Yearning-*of* his-heart, You-give to-him,**
And-proposal-*of* his-lips, by-**no**-means **You-withhold.**

Interlude

3 **For You-are-preceding-him blessings-*of* good;**
You-are-setting to-his-head crown-*of* glittering gold.
4 **Life he-asked from-You; You-give to-him:**
Length-*of* days, eon and-further.
5 **Great his-glory in-Your-salvation;**
Splendor and-honor You-are-poising on-him.
6 **For You-are-setting-him blessings for-further;**
You-are-exhilarating-him in-rejoicing `Your-presence.
7 **For the-king trusting in-Yahweh,**
And-in-benignity-*of* Supreme, by-**no**-means **he-is-slipping.**
8 **It-shall-find, Your-hand, to-all Your-enemyings;**
Your-right-hand, **it-shall-find hatings-You.**
9 **You-are-setting-them like-stove-*of* fire**
to-season-*of* Your presence.
Yahweh, in-His-anger, He-is-swallowing-them
And-/it-is-devouring-them, fire.
10 **Their-fruit from-earth You-are-destroying**

And-their-seed from-sons-*of* humanity.
11 **Though-they-intend on-You evil,**
They-devise scheme,
By-**no**-means **it-is-abling.**
12 **For You-are-setting-them back**-turning;
In-Your-cords You-are-*making*-ready
on their-faces.
13 **Be-exalted! Yahweh, in-Your-strength;**
We-are-singing! and-we-are-*making*-melody
Your-mastery.
To-Permanenting, On-Hind-*of* the-Dawn

DIVINE STRENGTH

Psalm 21 begins with the king rejoicing in *Yahweh's strength* (Psa.21:1). And it ends with the people of Israel singing, "Be exalted indeed, O Yahweh, in *Your strength!*" (Psa.21:13).

What are the masterful deeds presented here that define Yahweh's strength? They are His giving of the yearning of the king's heart and life for the eon and further. They are His poising of splendor and honor on him, His setting of David for blessings for the future and the exhilaration He grants with the rejoicing of His presence. They are His finding of His enemies and and His swallowing up of those hating Him, the destruction of their seed, and the turning of their back in defeat.

In Ephesians, Paul speaks to us, concerning the transcendent greatness of God's power for us, in accord with the might of *His strength*, which is operative in the Christ (Eph.1:19). This is God's strength as it is employed in rousing Christ from among the dead and in seating Him up over every other power. Later Paul entreats, "For the rest, brethren mine, be invigorated in the Lord and in the might of *His strength*" (Eph.6:10). This is God's strength operating in Christ as our Lord. D.H.H.

SO ISRAEL JOURNEYED

ALTHOUGH God's plans seem to us to linger long in evil preparation, once the crisis comes, there is no delay. Poor Jacob was probably worn out with waiting, but once Joseph had revealed himself to his brothers, all co-operate to hasten the arrival of Israel in Egypt.

As practically the whole of the land of Egypt was near the Nile, there was little need for means of transportation over land, so carts were probably scarce. Even in other lands, transportation was mostly by camelback. But Pharaoh supplied carts for the children and wives and Jacob. So there was no delay. After Joseph was revealed to his brethren, he was no longer concealed from his father. So it will be when the great *Gatherer* is revealed to His people. Not long thereafter the dead saints will be raised and Israel will be completed in the kingdom.

A REVIVED SPIRIT

Israel's spirit had become torpid, so that he could not *hear* the good news brought to him by his sons, but, when his eyes *saw* the carts which Pharaoh had sent, his spirit revived (Gen.45:25-27). Like Job, by the hearing of the ear he heard, yet now his eyes had seen (Job 42:5).

His first exclamation is significant. *"Enough!"* (Gen. 45:28). What a tremendous difference between a bereaved, starving, despairing nomad, and a revived, satisfied, exulting father, whose son has become the saviour of the world! The lamentations of Genesis 37:33-35 will soon change to the long, weeping of joy described in Genesis 46:29.

GENESIS 46:1-7

46 [+]**So Israel** [l]**journeyed,** [7]**he**[0] **and all** [w]**that he** [>]**had.** [+]**When he** [l]**came** to[d] **Beer-sheba,** [+] **he** [l]**sacrificed sacrifices to** the **Elohim of his father Isaac.**

[2] [+]**Then Elohim** [lsa]**spoke to Israel in appearances of the night and** [l]**said: Jacob! Jacob!**

And he [lsa]**replied:** [bd]**Here I** am.

[3] [+]**Then He** [l]**said, I** am **the** One, **El,** the **Elohim of your father; do not** [l]**fear** [f]**to** go **down**⁻ to[d] **Egypt, for I shall** [pl]**make you there** into a **great nation.** [4] **I** Myself **shall** go **down with you** to[d] **Egypt, and I** Myself **shall** [mr]**also** [c]**bring you up,** yea **up**⁻**; and Joseph shall set his hand on your eyes.**

[5] [+]**After** this **Jacob** [l]**set out from Beer-sheba.** [+] The **sons of Israel** [l]**carried** [`]**their father Jacob,** [+] [`]**their little ones and** [`]**their wives in** the **carts** [w]**that Pharaoh had sent to carry** [`]**him.** [6] **They** [+]**also** [l]**took** [`]**their cattle and** [`]**their goods** [w]**that they had gotten in** the **land of Canaan, and they** [l]**came** to[d] **Egypt, Jacob and all his seed** [`]with **him;** [7] **his sons and his sons' sons** [`]with **him, his daughters and his sons' daughters, and all his seed, he brought** them [`]with **him** to[d] **Egypt.**

THE REASSURING VISION

But first, before Israel journeyed to Egypt, he sacrificed sacrifices to the Subjector of his father Isaac in Beersheba (WELL-oath), where Abraham had planted a grove (Gen.21:33).

Israel now had more than *enough,* but all our present blessings are transient. What of the future? Many great promises had been made to Abraham and Isaac and to Jacob himself. Is this departure from the land of promise in line with these great blessings of the future? To be sure, Abram was told that they would suffer there, but also that they would increase and be delivered (Gen.15:

13,14). This is now confirmed. God will make Israel into a great nation. And, indeed they had already increased to seventy-five souls.[1]

GENESIS 46:28

28 + **He had sent `Judah before him to Joseph to point out before him** the way to[d] **Goshen.** +**Then they** ˡ**came** into[d] the **land of Goshen.**

GOSHEN

Goshen means **close**. Joseph wanted to be near to his family, after his long separation. Such is the desire of our Father, after we have been estranged from Him and reconciled. Goshen was probably the eastern half of the Nile delta, a flat land, probably the gift of the river, composed of sediment brought down from above, so it was outside of Egypt (Narrows) proper, where there is no grazing land and little room for cattle. I have observed it carefully from a train window, and saw no elevations, only high sails of small ships, which seemed to be floating on the land, there are so many mouths in the delta. Being on the eastern border near the wilderness it was well located, not only for their arrival, but also for their future exodus, for Yahweh plans far in advance.

GENESIS 46:29-34

29 + **Joseph** had **his chariot** ˡ**hitched** up **and** went ˡ**up to meet his father Israel** in[d] **Goshen.** +**When he** ˡ**appeared**

1. For the present, we pass over the list of names for the sons of Israel who came to Egypt, as given in Genesis 46:8-27. We agree with Brother Knoch that these names are "full of interest and significance," but must be satisfied for now to refer the reader to the suggested meanings given in the 1957 edition of the CV of Genesis, as he did in *Unsearchable Riches*, vol.50, p.277. This first edition of our translation of Genesis is still available from our office.

›before him, + he ˡfell on his neck and ˡwept ᶠʳlong on his neck.

30 **+Then Israel ˡsaid to Joseph: I** am willing to **ˡdie** at this **ᵈᵘtime, after I have seen ›your face,** and **that you** are **ᶠʳstill alive.**

31 **+After** this **Joseph ˡsaid to his brothers and to his father's house**hold: **I** must surely go **ˡup and ˡtell › Pharaoh and ˡsay to him: My brothers and my father's household, who** were **in** the **land of Canaan, they have come to me.** 32 **+ The men** are **shepherdsˡ of small cattle, for they became cattlemen. + They have brought** with them **their flocks and their herds and all ʷthat** belongs **to them.**

33 **And it will ᵇoccur that Pharaoh shall call for you and ˢᵃask** you: **What** is **your ᵈoccupation?** 34 **+Then you** must **say: Your servants ᵇare cattlemen from our youth + until now, ᵐʳboth we ᵐʳand our fathers, in ᵖorder** that **you may dwell in** the **land of Goshen, for every shepherdˡ of small cattle** is an **abhorrence** to **Egyptians.**

CATTLE RAISERS

One of the sad effects of human depravity is the tendency of each people to look down upon others who are unlike them. The Egyptians looked askance at cattlemen, for their narrow strip of land on each side of the Nile, which the river could irrigate, was not adapted to cattle raising. Hence they were largely vegetarians. There really was no proper range for cattle, except in the delta. So Joseph kept his people apart from the Egyptians by settling them where they had entered, and whence they could leave easily when the time came. But it seems that they gradually took up gardening also, for, later on, they yearned for the cucumbers and melons and onions and garlic of Egypt (Num.1:1:5).

A. E. Knoch

SET BY GOD

THE EVANGEL of God concerning His Son, announcing to us that Christ died for our sins, that He was entombed and that He has been roused from among the dead, is in accord with the Scriptures, from the very beginning. In facing the evil of chaos, vacancy and darkness which had enveloped the earth, the spirit of God vibrated over the abyss, with the object of bringing all to a state of excelling good. But rather than immediately bringing forth good where evil ruled, God first expressed His great, saving power by means of words, starting with "Let light come to be!" (Gen.1:3). This accords with the fact that God's vast power of spirit for the salvation of sinners is exercised in our lives first of all in and through words of enlightenment, the words of His "well-message" concerning His Son.

Now I am making known to you, brethren, the evangel which I bring to you, which also you accepted, in which also you stand, through which also you are being saved . . . that Christ died for our sins. (1 Cor.15:1-3)

For the God Who says that, out of darkness light shall be shining, is He Who shines in our hearts, with a view to the illumination of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor.4:6)

The evangel is a word of God, endued with spiritual light and power pointing forward to good and the revelation of the glory of God.

GENESIS 3:15

Later, when the evil of death and sin entered the world through the disobedience of the human pair, God spoke

again, this time addressing the serpent in the presence of Adam and Eve. God's word in Genesis 3:15 concerned the coming of the Seed of the woman, Who would hurt the head of the Adversary, and would Himself be hurt in the heel. The message was one of deliverance, yet there would be struggle and pain involved. Indeed God announced His evangel itself in its most basic form here, for He spoke of Christ and the hurt He would suffer for the purpose of annulling the acts and nullifying the power of the Adversary (*cf* 1 John 3:8; 1 Cor.15:24).

Now when the full time came, God delegates His Son, come of a woman . . . . (Gal.4:4)

We are heralding Christ crucified . . . Christ, the power of God and the wisdom of God . . . . (1 Cor.1:23,24)

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)

The evangel of God concerns His Son, Who emptied Himself in coming in the likeness of humanity and humbled Himself to the death of the cross, to be exalted as Saviour and Lord over every name that is named.

GENESIS 3:21

Further, in view of the fearful estrangement from God which had overcome Adam and Eve, Yahweh provided clothing of tunics made from animal skin (Gen.3:21). In this God testified beforetime to the death of His Son for propitiation, the removal of God's indignation, which itself is but an initial revelation in God's word of peace gained through the blood of the cross.

Being justified gratuitously in His grace, through the

deliverance which is in Christ Jesus, Whom God purposed for a Propitiatory shelter, through faith in His blood . . . where, then, is boasting? (Rom.3:24,25,27)

God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes . . . . For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life. (Rom.5:8,10)

GENESIS 4:7

Then again, when Cain was engulfed by his hot anger over God's rejection of his self-glorifying present, God told him of His own provision for lifting his face. This was an animal like the one Abel brought, reclining at the portal of the place of sacrifice (Gen.4:3-7). What God had to say concerning deliverance from the evil of human irreverence and unrighteousness had to do with the death of a sacrificial victim. And this also accords with what God has to say to us in His evangel.

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)

GENESIS 4:8

The Word of God then continued to detail the evil of Cain's rejection of God's message to him and the explosive growth of his anger and offended pride which led him to kill his brother (Gen.4:8). At this point, Abel, whose blood cried out to God from the ground, had clearly become a type of Christ, Who would be assassinated by lawless hands (Acts 2:23).

Christ died for our sins, (1 Cor.15:3)
. . . *One died for the sake of all,* (2 Cor.5:14)
. . . *making peace through the blood of His cross.* (Col.1:20)

The evangel is a message of salvation and peace in front of God based solely on the death of God's beloved Son.

GENESIS 4:9-24

But the bulk of Genesis 4, as indeed the bulk of Scripture, draws attention to the tremendous need for the evangel rather than to the evangel itself. What is said about Cain and his descendants corresponds to Romans 1:18-3:20. The irreverence and unrighteousness of Cain developed from his *rejection* of God's word and his *scorn* for God's ways as they were set before him. That which was known of God was apparent to him, yet knowing God, he did not glorify or thank Him as God, and his heart became more and more darkened to the glory of the incorruptible God. Cain's actions were sharp in the shedding of blood, and his ways were filled with bruises and wretchedness. The way of peace he did not know, and there was no fear of God in front of his eyes.

Consequently, despite the forbearance of God (*cp* Rom.2:4), the pathway of Cain continued in a direction which culminated in the exaltation of brute violence as expressed by Lamech in the sixth generation (Gen.4:23,24):

Adah and Zillah, hear my voice!
Wives of Lamech, [c]give ear to **my saying!**
[f]Truly a **man I have killed for my injury,**
And a **boy for my welt.**
[f]If Cain shall be avenged sevenfold,
[+]Then Lamech seventy-sevenfold.

LIGHT IN THE DARKNESS

For Adam and Eve it surely was a time of severe crisis. Their hopes for their firstborn were shattered, and now there was no male seed at all.

But God was able to show Himself faithful to His word, and so we read in Genesis 4:25:

25 + Adam [knew `7Eve[c] his wife [f]again. 7She** became **[pregnant[cs] and** gave **[birth** to a **son. + She [called `his name Seth, 7) saying[-0]: [t]Truly Elohim has set for me another seed [u]instead of Abel, for Cain killed him.

Here is an evangel for Adam and Eve. And how different from Cain and Lamech was Eve as her face was lifted up in joy because of God's setting of a seed for her. She indeed had formerly been captivated by a spirit of pride after she first travailed in childbirth. Her reaction to the birth of Cain began with the pronoun "I" (Gen.4:1); now it begins with the exclamation "Truly[1] Elohim!" The beginning of peace in the midst of human troubles is centered in the recognition of God in our life's affairs.

Note the words "instead of Abel," and the words "Cain killed him." Abel was the one who first pictured the promised Seed, and he was killed. Seth took his place in picturing the promised Seed, and he did so as the one who was set by God. Abel foreshadows Christ as the One Who would be killed. Seth foreshadows Christ as the One Who would be *set* to hurt the head of the Adversary.

This One, given up in the specific counsel and foreknowledge of God, you, gibbeting by the hand of the lawless, assassinate. (Acts 2:23)

. . . that, through death, He should be discarding him who has the might of death, that is, the Adversary. (Heb. 2:14)

ELOHIM HAS SET

It was God Who set this seed for Eve. We do not often use the verb "set" this way, with reference to a settled placement of people in a certain position. We say, for example,

1. The word "truly" represents the Hebrew conjunction "that" which connects the birth of Seth with Eve's decisive recognition *that* this was Elohim's doing.

"The doctor has set an appointment," but not, "The President has set so-and-so Secretary of State." This, however, is a common usage of the Hebrew verb. The CV translates this verb by the word "placing" in Genesis 48:17, and by the word "make" in Psalm 21:9, but in such cases the word "set" is attached in small superior letters in front of the rendering. The Hebrew verb "set" first appears in Genesis 3:15 where God speaks in terms of the evangel, telling the serpent He will *set* enmity between him and the woman and his seed and her Seed. Genesis 3:15 and 4:25 speak of two particular settings of God which prepare the way for that great setting of His Son as Saviour.

This Hebrew verb is used four times in Psalm 21 in reference to God's future settings on behalf of David. Like Seth, David was set in the line leading to the promised Seed, Jesus Christ. But unlike the scanty record concerning Seth, God's Word provides many details of David's life as well as his future place in the promised kingdom. These too are set by God. David rejoiced in Yahweh's strength and salvation (Psalm 21:1), and yearned for the time when "He shall *set* a glittering gold crown on his head" (verse 3), for He was "*setting* him for blessings for the future" (verse 6).

But before these glories are realized, Yahweh will *set* His enemies to become "like a fiery stove in the era of His presence" (Psalm 21:9), and He will *set* them as back-turners (retreaters) from His bowcords (verse 12).

DAVID AND CHRIST

David is often *set forth* in Scripture as a type of Christ, and what he says in his psalms concerning his own experiences and outlook frequently applies in a greater and higher way to our Lord. This is certainly true of Psalm 21 (as it is of Psalm 22). In many ways, Psalm 21 foreshadows Paul's words in 1 Corinthians 15 concerning Christ, Who died for our sins, Who was entombed in death, and

Who has been roused from among the dead, the Firstfruit of those who are reposing, in Whom all will be vivified, each in his own class:

For He must be reigning until He should be ***placing*** *all His enemies under His feet. The last enemy is being abolished: 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 all may* ***be subjected*** *to Him, then the Son Himself also* ***shall be subjected*** *to Him Who* ***subjects*** *all to Him, that God may be All in all.* (1 Cor.15:25-28)

Here the verb "placing" and forms of the verb "subject" are emphasized in order to indicate their parallel and accordance with the verb "set" in Psalm 21.

SET FOR BLESSINGS

Seth is a type of Christ in that he was set by God for a particular place of blessing in His purpose. In multiple ways this is true of David (FOND, *beloved*) as well, who was set even more clearly to express in his experiences and expectation what God has set for His *Beloved* Son.

Yet also, in a marvelous way, we find in the Scriptural testimony concerning Seth and David, basic patterns of God's grace for us as expounded in His evangel concerning our Lord Jesus Christ. God has set us for life eonian (Acts 13:48) and placed us in the body of Christ (1 Cor. 12:27,28). And He has set us for a special salvation in His grace (*cf* 1 Tim.4:10; Rom.3:24; Col.1:21,22; Eph.2:8-10). Here indeed is glittering glory, and here is a message concerning blessings for the future, and the defeat of enemies.

With the ancient foreshadowing of the evangel given in Genesis 4:25 in mind, we turn to the words of our apostle in Ephesians. Here we see superlative blessings which God has set for us who are set 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, according as He ***chooses*** *us in Him before the disruption of the world, we to be holy and flawless in His sight, in love* ***designating*** *us beforehand for the* ***place*** *of a son for Him through Christ Jesus; in accord with the delight of His will, for the laud of the glory of His grace, which graces us in the Beloved, in Whom we are having the deliverance through His blood, the forgiveness of offenses in accord with the riches of His grace, which He lavishes on us . . . .* (Eph.1:3-8)

Seth was set by God to be in the genealogical line from Adam to the promised Seed, our Lord Jesus Christ. David, too, was set for blessings in the future. We are set by God to be holy and flawless in His sight even while we live in the flesh, and are set by God for the place of a son. And all of this is **in Christ.**

Hence in perceiving how these blessings of God come to us, we see what lies behind all of God's settings: The settings and placings of God, and the choosings and designatings of God can mean nothing apart from the death, resurrection and exaltation of Jesus Christ.

There is no glimpse in Genesis 4:25 of our place in the body of Christ, the complement of the One completing the all in all (Eph.1:15-23). We cannot trace the secrets which are unfolded through Paul's ministry in that early passage of God's Word. But the glorious *pattern* of God's operations in which He sets His chosen ones in a place of blessing is discerned in this incident. The evangel concerning God's Son and the secrets concerned with God's transcendent grace *in Christ* accord with God's gracious setting of Seth as the special seed for Eve. It is all of God, and what He has set as so will be realized to His glory, for it is centered in Christ.

D.H.H.

TEACHING AND FELLOWSHIP

FAITHFULNESS is impossible apart from "the faith"; the genuine body of teaching must first be discerned before it can be heeded. This needs to be emphasized, especially in an era when so few seem to realize this and so many are either apathetic and distracted, or else stubborn and close-minded (even if exceedingly zealous).

It will hardly suffice merely to assent to the "verbal and plenary" inspiration of the Scriptures. It is remarkable indeed how those who continually boast of their unexcelled commitment to "the Bible," so often have hardly any interest at all in matters either of language or learning. Let us not be mere zealots, ignorantly committed to whatever translation or teachings may have come our way.

SPEAKING AND TEACHING ACCURATELY

With respect to the theme of the believer's intellect, even as to the anti-intellectual bias of so many today concerning things spiritual, it is well to note the example of Apollos, the fellow-laborer of the apostle Paul. "Now a certain Jew named Apollos, a native Alexandrian, a *scholarly* man, arrives at Ephesus, being *able in the scriptures.* He was *instructed* in the way of the Lord, and fervent in spirit. He *spoke and taught accurately* what concerns Jesus, being versed only in the baptism of John. Besides, he begins to speak boldly in the synagogue. Now, hearing him, Priscilla and Aquila took him to themselves and expounded the way of God to him *more* accurately" (Acts 18:24-26).

Consequently, Apollos was used of God as one through

whom other saints would be granted progress in the faith. Since, in presenting "[that which] concerns Jesus," Apollos both spoke and taught accurately and was willing to receive instruction from others so that he might learn to do so even *more* accurately (even if this instruction should come to him by the word of ordinary believers), God used him to enlighten many. "What, then, is Apollos? Now what is Paul? Servants are they, through whom you believe, and as the Lord gives to each. I plant, Apollos irrigates, but God makes it grow up" (1 Cor.3:5,6).

In so many cases today, however, it would seem that the great majority of God's people are simply unable to receive further light (*cp* 1 Cor.3:1,2; 1 Tim.4:1,2). Due to their immaturity, the persuasive words of their leaders, no matter how mistaken, seem more convincing than even the most explicit scriptural declarations to the contrary. This is to be regretted, for "the blind cannot guide the blind. Will not both be falling into a pit? [Similarly:] A disciple is not above his teacher, yet everyone who is *adjusted* will be *as* his teacher" (Luke 6:39,40).

On the other hand, some are so proudly "independent" and self-sufficient that they refuse to learn anything at all "from a mere man." Though they will hardly consider the thoughts of others, their confidence in themselves often seems unbounded.

Those who have learned much and are far better educated than most, will often recognize their need for still further education. Yet, ironically, those who are not so well educated often see little need for any further training. And even those believers who may be well educated insofar as their own vocation and general station in the world are concerned, only rarely seem to perceive the importance of competency and adequate training in and for the Word of God.

More than a few are of the opinion that they should only

seek scriptural understanding through their own efforts, apart from the assistance of others. In some cases, those who take this approach may even freely acknowledge that their own skills, whether in language studies or other scripturally-related skills, are quite limited and that there are others whose abilities far outstrip their own in these disciplines. Nonetheless, they insist on being "taught by God directly," while shunning all human help. However deficient their own present knowledge and however accurate certain instruction might be, such brethren will still insist that they should not attend to any form of scriptural instruction which comes through men. Indeed, in this sense, they do not need any assistance; for, according to them, if God would either correct or increase their understanding, He will not use "teachers" to do so.

Such ones sometimes make the claim that there are no longer any teachers among the members of the ecclesia. Consequently, they believe that any today who would engage in such service are engaged in wrongdoing, even if their teaching itself should be faithful and true. While we do not share this conviction, we do not wish to press our own thoughts here but simply to point out that such a suggestion is not really the issue. Insofar as our own progress in the faith is concerned, the question is not—whether in the past or the present—Does some sort of "official *office*" of "teacher" obtain in the ecclesia? but is instead, Is it possible to learn apart from instruction?

"HIS ANOINTING IS TEACHING YOU"

Even so, the claim is made by some that it is simply no longer God's way to grant scriptural enlightenment through the *teaching* of the Word. Those who make this claim routinely appeal to 1 John 2:27: "And the anointing which you obtained from Him is remaining in you, and you have no need that anyone may be teaching you, but as His anoint-

ing is teaching you concerning all, and is true, and is no lie, according as it teaches you also, remain in Him."

It is evident, however, that the words "you have no need that anyone may be teaching you," are not universally applicable. Further, they by no means support the proposition that those who are not yet learned should nonetheless repudiate all instruction; nor do they give credence to the notion that there are no longer any teachers in the ecclesia. Indeed, John's words are only declared in a *relative* sense even to those to whom they are addressed.

John, just as truly as Peter and James, ministered to the Circumcision, and referred to the nations as outside the sphere of fellowship (*cf* 3 John 7). The instruction of this passage is confined to those who, though they were *in* Christ, were nonetheless *under* law, and blessed according to the Circumcision evangel (Gal. 2:7). This text speaks of the awareness which—by the point in time in which John writes this epistle to them— these *particular* Jewish saints enjoyed *concerning those various notable revelations which come before us in this epistle.* And this awareness, which they now had, was the result of the *teaching* which they had formerly received! It is "[*this*] truth," in its entirety—namely, those general revelations which John *rehearses* once again within this very epistle—to which he refers (*cf* 1 John 2:20,21; *cp* the term "all").

Even for the sake of such well-instructed ones, John deemed it wise, rather than neglecting his brethren altogether, to rehearse these things before them. Since they already *had been* taught, his readers no longer needed *to be* taught. Having already learned these things (in a basic and foundational way), they had no need for any man to be *instructing* them in them any further, though they did need to be *reminded* of them by John nonetheless.

In principle, this is true of all those whom, through instruction, God establishes in His Word. For those who are

thus established, any further *teaching*, as such, is redundant. At this point, "teaching" becomes a figure of speech, and refers not to initial external instruction (through human agency) but to ongoing inward direction (by the anointing of God's spirit).

There is not the slightest suggestion, however, in these words of John that, for example, either the children of these very believers or any other individuals who, upon being called of God and seeking instruction in His ways and will, should be told to go their way and to repudiate all possible means of enlightenment, save for an inner anointing. These words of 1 John 2:27 are by no means indicative of some sort of *ipso facto* recension of the ministry of teaching; and they give no justification at all to the foolish notion that contemporary believers will do well to shun all forms of instruction.

INTELLECTUAL GIFTS

Still others eschew education and discount if not denounce both logic and learning, even considering such pursuits as unspiritual, unwise, and unneeded. Though they may "read the Bible" regularly and perhaps even attempt its study to some degree, ultimately, they believe that the Lord simply "tells" them which interpretation is true, application proper, translation correct, and so forth. It does not seem to trouble them that other experiential-oriented ones—while holding to positions directly contrary to their own—will claim that they too, supposedly, receive their opinions "directly from the Lord" as well.

Actually, we might well agree that much of the truth is indeed extremely simple and hardly requires either much intelligence or advanced education for its acceptance. In fact, in many cases, it is not so much education or intelligence that is being derided but *grace* by those who—since *they* cannot grasp the truth—claim that even the

simplest explanations of it involve the intellect to a supposed "improper degree."

Those orthodox believers, however, who are not anti-thinking or anti-academic, instead of this tactic which is employed by so many, often seek to pit their leaders' credentials against our own, and their scholars against our teachers, even though such things have nothing whatever to do with the truth. They do this despite the fact that there is perhaps no teaching for which we stand that at least some popularly recognized and highly esteemed theologians have not held themselves.

Under God, even the most intelligent and gifted of students, ones who have done much outstanding original research, owe a great deal to those men of His counsel who assisted them, both in the beginning and along the way in their service for the Lord. It simply is not God's way to grant extensive literary and linguistic insight through sudden, miraculous endowment. It is unrealistic, then, to expect competent workers in the Word to stand proficient in such abilities apart from having first developed such very skills. This is simply to say that it is not the course of Providence for men suddenly to be able to understand the complexities of language studies or to possess astute powers of hermeneutical discernment who have never learned the vital rules which attend these very activities.

If any among those who "do not need to learn from teachers," should nonetheless violate either vital principles of grammar or any other tenets of sound judgment, unless they feel they can count on divine correction through some type of supernatural sign, they will either have to join the rest of us and learn through teachers themselves or else remain ignorant and mistaken.

It is true that much progress may be made simply through dedicated personal study. Indeed, in some cases, humble private students—*ones who have become proficient in the*

requisite skills—have made advances far beyond those ordinarily attained through institutional means. Even so, much of the competency which is essential to any advanced endeavor toward becoming a qualified worker in the Word (2 Tim.2:15), may only be attained (even if informally) through much intense, protracted study; that is, through sufficient, worthy, intellectual training.

But this is not at all to suggest that the ordinary believer must both forsake his present career and plead for special cerebral gifts if he is to hold out any hope of being faithful to his Lord. By no means. Many in the ecclesia who are not students at all may well be more pleasing to God than certain ones among their brethren whom the Lord has directed into more scholarly pursuits. We should neither lust after those gifts which God in His wisdom has not granted us, nor should we repudiate their importance simply because we ourselves do not possess them. Instead, we should pray that God might lead us to those who *are* truly knowledgeable, to brethren who *can* help us within these realms, requesting that if He should do so that He might also give us the ability to recognize and benefit from such assistance.

It is by no means that all need to possess such gifts; nonetheless, it is vital that intellectual and scholarly abilities related to the Scriptures exist among at least some within the ecclesia, in order that such ones might serve the rest for the good of all. And since there are many, even though they are quite scholarly who are nonetheless quite deceived, it is needful that some among those members of the body who are faithful to the evangel should not only be proficient in essential matters of language and exegesis, but should also be competent to *defend* the faith as well, against the many false claims of its more erudite opponents.

At the end of his career, when the word of God had been completed, Paul still declared to Timothy, "And what things

you hear from me through many witnesses, these commit to *faithful* men, who shall be *competent* to *teach* others also" (2 Tim.2:2). Therefore, it is foolish indeed to imagine that we will do well to repudiate all such assistance or effectually to say to those who might otherwise be able to help us, "I have no need of you" (*cp* 1 Cor.12:21).

"SELF-EDUCATION"

It is impossible to gain knowledge while remaining in ignorance. But we can hardly teach ourselves what we do not yet know. Yet if we already knew it, we would not need to be taught. Strictly speaking, then, there is no such thing as "self-education." In the nature of the case, all knowledge is gained from external sources, even by those who are "self-taught." Even in rare cases of highly advanced students concerning certain things which they first discern for themselves apart from the instruction of others, such progress only comes as the result of *prior* instruction. Progress in any field of endeavor can only come through *preparation,* and this is impossible apart from some form of instruction. Therefore, whether by the spoken word or the written word, teaching is essential for us all.

It is distressing indeed to observe the incredible notions which obtain among many of God's people such as the idea that it is unneedful—and even unspiritual—to employ intelligent, tangible, educational means if we would enjoy an increased measure of illumination from the sacred writings. Nonetheless, so it is. While we earnestly pray for progress toward maturity for all—both for ourselves and for all the members of the body of Christ—and seek to encourage and assist others wherever we can, beyond this, we must wait upon God.

EVANGELISTS, PASTORS AND TEACHERS

Besides the foundational gifts of "these, indeed, as apos-

tles, yet these as prophets" (Eph.4:11a; *cp* Eph.2:20), Christ also "gives gifts to mankind" (Eph.4:8) in the form of evangelists, pastors and teachers, ones whose service is "toward the *adjusting* of the saints, for the *upbuilding* of the body of Christ, . . . *that we may by no means still be minors,* surging hither and thither and being carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematizing of the deception" (Eph. 4:11b-14). Any who truly serve to adjust the saints and to lead them into maturity, serve, at least in some measure, in these capacities.

Where the evangel of grace is proclaimed, the words of the faith (1 Tim.4:6) are taught and the believers are tended to and brought into maturity accordingly—to the degree that this is so—the work of the evangelist, the teacher and the pastor is performed. There need not be, nor is there apt to be, anything extraordinary about such servants in themselves. They need neither apostolic appointment, human sanction, nor a perfect understanding of all things scriptural, in order to do useful and significant work for the Lord.

"Now, being true, in love we should be making all grow into Him, Who is the Head—Christ—out of Whom the entire body, being articulated together and united through every assimilation of the supply, in accord with the operation in measure of each one's part, is making for the growth of the body, for the upbuilding of itself in love" (Eph.4:15,16).

THE UNITY OF THE SPIRIT

In the ecclesia, the administration should be local and yet the fellowship global. Hierarchical dominion is simply wrong, regardless of who may have more light on this or that teaching or wisdom concerning any certain policy or procedure. And "local" must be understood as *any cer-*

tain gathering of believers, not the artful notion of entire cities or geographical regions.

The fact that the *apostle* Paul addressed his inspired epistles to all the believers within a certain city or province, affords no justification whatever to the outrageous, authoritarian claims and dictums which are set forth today, whether by those dwelling in Rome, or elsewhere. Paul was not *ruling* over the believers in any locale; he simply wished to address all the believers in every place and to share the evangel with them, the evangel which he himself had received directly from the Lord (Gal.1:11,12; 2:2).

There is no benefit in Christ, in His saving work, which accrues only to the members of one fellowship or class of believers within the body of Christ but not to another. Membership in the body is a matter of being called and chosen of God; it is not a matter of organizational affiliation, knowledge of the Pauline secrets, participation in some type of fleshly baptismal ceremony, or any other such thing. Indeed, even concerning those things that are pleasing to God and vital to faithful service, there is no assurance that the immature will even recognize them, much less practice or appreciate them. In a practical sense today, and in the future as well, at the dais of Christ, such a one may lose much if he is disqualified in service. But if so, he will lose *nothing* as to his place in Christ, which entails the gracious gift of eonian life and a celestial allotment for *all* the members of His body, no matter how unworthy. This is because, in Christ, the most ignorant, and even disobedient believer is just as complete as the one who knows the most and serves the best (*cf* Col.2:10-13).

In the day of His appearing, the entire body of Christ will be graciously granted eonian life, not merely those among them who are more faithful or those affiliated with a certain ministry. As such, mere group affiliation—even if the group should be under the leadership of a truly faith-

ful teacher—will not gain us anything at all. As Paul puts it, "God is not taking up the human aspect" (*cp* Gal.2:6).

Nonetheless, we should seek to have good *personal* fellowship with all believers whose hearts are clean, even if their minds are confused or simply uninformed. This is so even if we may not wish to involve ourselves with the organizations to which any certain brethren may belong. May we always endeavor to *keep* the unity of the *spirit,* until we attain and unto the end that we should *all* attain, to the unity of the *faith* (*cp* Eph.4:3,13).

ANOTHER JESUS, A DIFFERENT EVANGEL

The only "church" of consequence, then, is the ecclesia *of God.* It comprises all whom God *calls* unto Himself. It is an organism, not an organization, complete with a "headquarters" and an authoritarian leader. Its Head and only authority as to the truth is not even the apostle Paul, but Christ the Lord. It is actually God Himself, through Christ, Who enlightens us. He *inspires* our willing obedience; we by no means contribute it. It is *Christ's* work to be hallowing and cleansing the ecclesia, that He should be presenting to Himself a glorious ecclesia (Eph.5:25-27).

It is evident that much of His work unto this end today is only preparatory, even among the comparatively mature. His glorious work is far from consummated. Yet since it is *His* work, it is not our work, and therefore, ultimately speaking, does not depend upon us at all, even in the slightest detail. May it be that He will *use* us, but He decidedly does not *need* us.

Far too much has been made out of "belonging to a 'church,'" "going to 'church,'" or, especially, of being involved in "*the* church," when what is intended is merely some particular group under the direction of a certain leader.

Simple group fellowship can be a fine thing. And where constructive teaching is included during the time of such

meetings, this also may be commendable. But where innumerable grave errors are continually set forth and where authoritarian claims are made or other such tactics engaged in, insofar as *faith*fulness to *the Lord* is concerned, far more harm than benefit is the inevitable result to all who would deeply involve themselves in such associations.

The apostle Paul encourages *fellowship* among *all* those who are invoking the Lord out of a clean heart (2 Tim. 2:22). The infirm in the faith are to be taken to ourselves (Rom.14:1), but this is not to say that we are to make them our regular teachers (*cp* 2 Tim.4:3). May it not be coming to that! Nor is it to say, since we ourselves supposedly "know the truth," that it somehow follows from this that we will therefore do well continually to subject ourselves to the harmful influences of profoundly mistaken teachers—ones who by no means set forth the evangel of the *grace* of God.

The fact that doctrine is not the basis of *fellowship*—of interpersonal relationship, friendship, companionship, communion in Christ—has nothing whatever to do with the entirely separate question of the *wisdom* of deeply *involving* oneself with an assembly of believers in which extreme error flourishes even as the deceptive spirit which attends it. Even at the conversational level, we need to be careful: "*Be not deceived:* evil conversations *are* corrupting kind characters. Sober up justly and do not be sinning, for some have an ignorance of God. To abash you am I saying it" (1 Cor. 15:33,34).

May we not be like the Corinthians, who, being minors in Christ, saw fit to "bear with ideally" those who radically opposed the apostle Paul, gladly permitting such ones to instruct them in contrary teachings. As he said, "I betroth you to one Man, to present a chaste virgin to Christ. Yet I fear lest somehow, as the serpent deludes Eve by its craftiness, your apprehensions should be corrupted from the

singleness and pureness which is in Christ. *For if,* indeed, he who is coming is heralding another Jesus Whom we do not herald, or you are obtaining a different spirit, which you did not obtain, or a different evangel, which you do not receive, you are bearing with him ideally" (2 Cor. 11:2-4). Insofar as the faith is concerned, a great deal of what passes for truth within the "orthodox evangelical church" today, serves only to sustain those genuine believers who *involve* themselves with it (not necessarily all who merely attend some of its meetings) in the bonds of a false, different spirit, even as with another Jesus and a different evangel.

THE VANITY OF *REASONINGS*

Now I am entreating you, brethren, to be noting those who are making dissensions and snares beside the teaching which you learned, and avoid them, for such for our Lord Christ are not slaving, but for their own bowels, and through compliments and adulation are deluding the hearts of the innocent. For your obedience reached out to all (Rom.16:17-19a).

The instruction here, however, to note and avoid such ones as spoken of, can only have a full application in Paul's own day. In approaching this passage, we will do well to recognize that it is directed toward those who were being taught directly by the apostle Paul himself.

Yet even in that day it was not that every believer who held to serious error was to be avoided. In this very epistle, Paul had already insisted to the Romans that they were to take the infirm in the faith *to themselves.* Some of the Corinthians denied the resurrection (1 Cor.15:12); still others, though not denying it, insisted that it had already occurred (2 Tim.2:18). Rather than avoiding such deceived brothers, Paul plainly insisted: "pursue righteousness, faith, love, peace, *with all* who are invoking the Lord *out of a clean heart*" (2 Tim.2:22).

Many whose hearts are undefiled possess extremely confused minds. Yet rather than disfellowshiping such ones and avoiding them altogether, we are to take them to ourselves, though, it is true, "not for discrimination of reasonings" (Rom.14:1).

In using the words, "discrimination of reasonings" (i.e., "differences" arising out of *reasonings*), Paul is not speaking of the benefits which accrue from the wise use of good logic but of the harm that results from the foolish use of bad reasoning. That is, he is referring to the *misuse* of the ratiocinative process through all manner of *fleshly* rationalizations; incompetent judgments, foolish speculations, false premises, and the like. Such unprofitable conversations with those who are infirm in the faith can only result in "discriminations"; that is, in unwholesome differences of opinion, if not sectarian confrontations and controversies.

In Romans 16:17, Paul is referring to ones who were truly "making dissensions and snares *beside* the teaching which *you* learned." Since the obedience of the Roman believers to Paul's original teaching had "reached out to all" (Rom.16:19a), it was not difficult for those who had been taught by the apostle himself, readily to discern those who were making "dissensions" (*dichostasia,* TWO-STAND). Such ones were openly taking a stand against Paul's message, and had contrived contrary doctrines by which those thus ensnared could not but fall into error.

Few indeed in Christendom today, however, have any realization at all that such a thing as Paul's evangel even exists (*cp* Rom.16:25), and fewer still have any intelligent grasp of that of which it consists. Few indeed, from a basis of such an awareness, can justly be charged with having sought to dissent from this evangel or with having sought to ensnare others, should they be found following the Pauline revelation.

Therefore, if this passage (with respect to "noting" and

"avoiding") is capable of any application today at all, it can only be applied to those who, having truly *recognized* the teachings of Paul as such, have nonetheless sought to dissent from them and to snare others so that they might no longer follow them.

If some, truly as enemies, should actively and intentionally oppose us or seek to undermine our work, a work which we believe to be in accord with Paul's evangel, our response may need to be quite different than that which we would make to outsiders, ones who simply cannot agree with us, for no better reason, in fact, than that of finding our teachings to be out of step with their own.

In any case, no matter how much assurance we may have that we are correct, let us always remember that we too are not apostles but are instead, like our opposers, only sinners for whom Christ died.

We hope that even those today who believe that they have been given much light on the Pauline evangel, will not insist upon their own indubitable correctness concerning the Word, but upon the perfection of the Word itself, quite apart from their convictions concerning it.

Rather than insisting upon our own purity of teaching, let us instead emphasize that *any* who bring a message of some sort of "good news" that is nonetheless *not* the evangel of the *grace* of Christ which was first entrusted to the apostle Paul, are bringing "a *different* evangel" and that the word concerning *all* such ones is "Let him be anathema!" (*cf* Gal.1:6-12).

It is very destructive for *anyone* to teach or receive such a fraudulent gospel, no matter how honorable the intentions of those concerned may be. If we would serve others, then, let us "attend to [*ourselves*] and to the teaching" (1 Tim.4:16), endeavoring to take a *positive* stand that is faithful to the word of God's *grace,* not a negative posture that ever seeks to point out the departures of others.

DISCERNING THE EXPEDIENT

Surely it is best, however, in any event, apart from the question of that which actually constitutes faithful group fellowship, for us to be sincere in our course, well-intended and of a clean heart. Participation in a particular group, then, according to our maturity, disposition, family situation, or other circumstances, may be the best alternative for one though not for another.

It is true that extreme and undue reserve—not to mention virtual deception for the sake of preserving one's popularity—is by no means a noble quality. On the other hand, neither is it laudable to press one's views upon those who are unreceptive or to disrupt the sincere efforts of others to serve and worship God according to their own best judgment.

Not all is *expedient* (1 Cor.10:23). Solid nourishment is for the mature, who, because of habit, have faculties exercised for discriminating between the ideal and the evil (Heb.5:14). Many not only are not ready for solid food (1 Cor.3:2), but show little or no real interest in it. Premature change may be positively detrimental. Let each one do what he is *ready* to do, according to what he himself deems best.

In the question of expedient group fellowship, many factors are involved. While some will be greatly profited and liberated by disassociating themselves from the harmful influences of the usual churches and their teachings, others will be benefited little if at all by taking such a course.

No doubt some are stronger than ourselves, and so are less likely to be injured through the frequent hearing of unscriptural expressions and foolish myths. Possibly, unlike ourselves, they are able to "stand aloof" (2 Tim. 2:16) from profane prattlings indefinitely, no matter how often they should be subjected to them, and even to sustain little injury from their presence while being frequently in their

midst. We hope so, and even think that perhaps for some exceptional ones this may actually be so. It seems to us, however, that in many instances this may not truly be the case, and we say this primarily in light of the apostle Paul's concern over the Corinthians in this regard.

Yet, conversely, we agree that some will indeed swiftly return to the world, neglecting the things of God altogether, if they should decide nothing more than no longer to "go to church."

They would then be deprived of the many *good* influences concerned with reverence toward God and commitment to Christ which also exist in these same churches in which error is so abundant. For such ones, unless something new, readily at hand, acceptable and accessible to them is substituted for what has been forsaken, significant advantage can hardly accrue merely by removing themselves from their familiar associations.

It is a precious gift indeed truly to be able to study the Word of God, even as helpful teaching concerning it. And what a blessing it is if we are able to attend to the things of God whether or not we should be in the constant companionship of others while so doing.

It can only be His grace if we are able to worship our God consistently and serve His Christ well, apart from the traditional means which most must use if they would attempt to do so at all. As Paul would put it, "I want all men to be as myself also, *but* each has his own gracious gift from God, one indeed, thus, yet one thus" (1 Cor. 7:7).

When all factors are considered, participation in a standard church in which much serious error is taught (though much good is present as well), may, on the whole, be the most expedient course for many. Yet this can only be so for such ones, ones who would still participate in such an assembly even though rejecting much of its teaching, if they will by no means confine their personal studies in

the Word to the corrupt translations and teaching materials which stand approved in such circles.

All that any of us can do, then—if we are free of man and his authority—is to have whatever personal or group fellowship we can, as seems expedient and beneficial, according to our own judgment and maturity. This itself will depend upon the measure of wisdom which God has given us. But it will not depend upon some type of church authority, whether obvious or subtle.

In any case, and above all, let us be *bearing with* one another *in love,* with all humility, meekness, and patience (Eph.4:2): ". . . imitators of God, as beloved children . . . *walking in love . . .*" (Eph.5:1,2).

Even if in any certain matter our judgment should not be the most prudent, we must not let our freedom be decided by someone else's conscience (*cp* 1 Cor.10:29b), even if the other person should be wiser than ourselves. We do well to seek wise counsel, but we must learn to think for ourselves and to make our own decisions: "Let each one be fully persuaded in his *own* mind" (*cp* Rom.14:5b).

Instead of condemning others, imagining ourselves to be infallible, we would only keep these considerations in mind, while seeking to act appropriately in our own affairs, as God grants us understanding and strength for useful service. J.R.C.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

1. Title of publication: *Unsearchable Riches.* 2. Date of filing: September 26, 2008. 3. Frequency of issue: every other month. 4. Location of the known office of publication: 15570 Knochaven Road, Santa Clarita, CA 91387. 5. Location of headquarters or general business offices of the publisher: 15570 Knochaven Road, Santa Clarita, CA 91387. 6. Publisher: Concordant Publishing Concern, 15570 Knochaven Road, Santa Clarita, CA 91387. 7. Editor: James R. Coram, 15570 Knochaven Road, Santa Clarita, CA 91387. 8. Owner: Concordant Publishing Concern, 15570 Knochaven Road, Santa Clarita, CA 91387. 9. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: none. 10. 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. 11. Extent and nature of circulation: Total number of copies printed: 2200. Total paid circulation: (all through mail) 545 [foreign: 146 additional]. Total for office use: 1409. I certify that the statements made by me above are correct and complete. (signed) *James R. Coram,* Business Manager.

BEING, THEN, JUSTIFIED

WHEN Jesus our Lord was roused from among the dead the great work of justification had been achieved, not applied to sinners, but achieved for them. He was roused *because of* our justifying (Rom.4:25). When He was roused, the justifying work had occurred already, and thus His rousing became the evidence that our sins have been dealt with (*cp* 1 Cor.15:17). Therefore, we read (Rom.5:1):

A. *Being, then, justified*
   B. *by faith,*
A. *we may be having peace toward God,*
   B. *through our Lord, Jesus Christ . . . .*

Here we see a twofold pattern where God's gracious gratuity of justification (A) is based on the faith of our Lord Jesus Christ Who was given up to death because of offenses (B). We, who are believing, are even now living in a state of justification in God's sight, and because of this extraordinary favor we may be enjoying peace toward God. The justification is out of the faith of Jesus Christ, and the peace comes through Him as our Lord and Saviour. The "A" section speaks of what we receive, and the "B" section speaks of Christ, Who gained what we receive. This wording of the evangel is repeated in strikingly similar correspondence a few verses later, in Romans 5:9:

A. *being now justified*
   B. *in His blood,*
A. *we shall be saved from indignation,*
   B. *through Him.*

It is the shedding of Christ's blood—it is the faith-obe-

dience of Jesus Christ to the death of the cross (Rom.3:21; Phil.2:8) that is the source of our justification and the resultant enjoyment of peace toward God. This pattern of the evangel where righteousness and peace are solidly based on the faithfulness of our Lord in dying for sinners, was introduced in Romans 3:24,25 where we read, in accord with the twofold pattern noted above:

A. *Being justified gratuitously in [God's] grace,*
B. *through the deliverance which is in Christ Jesus*
A. *Whom God purposed for a Propitiatory shelter,*
B. *through [the] faith in His blood*

The gratuity of righteousness is *out* of Jesus Christ's faith (Gal.3:22). The "faith" of Romans 5:1 is His faith in obedience to God's will, and His faithfulness in His suffering and death. This is the faith that justifies. Our faith comes into the picture as it rests on His faith and as the provision through which God reckons to us the righteousness established by Christ. So also, in Romans 3:24,25, justification is through the deliverance which is in Christ Jesus, not in us, but in Him; and "the faith" which brings about propitiation is our Lord's faith expressed in the shedding of His blood. Justification and peace are the accomplishments of God through the faith of His Son Who died for us while we were still sinners. Such a work of justification has become the manifestation of God's own righteousness (Rom.1:17; 3:21,25,26). It is a work of justification, in God's grace, that is without flaw. It is ironclad—no, it is gold-clad and wholly indestructible. It is righteous in every way, and it will result in the enjoyment of life's justifying by all mankind, so that the many sinners from Adam on downward will be constituted righteous (Rom.5:18,19). There is no way this will not occur.

And thus we who are believing this evangel may already be enjoying peace toward God. Later, writing to us who

are of the Uncircumcision, according to flesh, Paul reveals that we are brought near to God *by the blood of Christ* Who is our *Peace* (Eph.2:13,14). Once again, in accord with the pattern of Romans 5:1,2, Paul writes that it is *through the blood of Christ Jesus* that we have boldness and *access* before God (Eph.3:12).

THEN

The fifth chapter of Romans does not stand by itself. It develops from all that has been laid down in the epistle from the beginning, but most directly and vitally from Romans 4:25. This is the force of the word "then" in Romans 5:1. Jesus our Lord was given up because of our offenses and was roused "because of our justifying. Being, *then,* justified by faith, we may be having peace toward God, through our Lord Jesus Christ."

It is because our offenses have been successfully dealt with in God's giving up of His Son to the death of the cross and the entombment, as made evident in the fact that He was then roused from among the dead, that the apostle now speaks of peace in connection with justification. What God has done in giving up His Son, and what His Son has done in faith and faithfulness—this is the basis of our justification, and this, in turn, opens the way to peace toward God.

BEING JUSTIFIED

In that Jesus our Lord was given up because of our offenses, and in that He was roused because of our justifying, we now are standing before God, in His sight, holy and flawless (*cf* Eph.1:4). This is a dramatic reversal of the situation earlier described by our apostle: "By works of law, no flesh at all shall be justified in [God's] sight" (Rom.3:20). In seeing us who are believing the evangel as those who are "out of the faith of Jesus" (Rom.3:26), God

righteously reckons the righteousness established by the death of Christ to us even now while we still live in the flesh. This position of *being* justified before God is ours continuously. It cannot be taken away because it is not based on what we do or how we feel, but rather on what our Lord has done.

Justification has occurred on the basis of Christ's faith. That is the first point being made in Romans 5:1. Moment by moment, we are living in a state of justification in the sight of God, Who is not pretending or resting on mere forensic judgment, but is seeing accurately and truly what has been gained through the death of His Son. It is a work of gratuitous grace as far as we are concerned, but it is righteously founded on what Christ has done.

THE END OF ADAM'S LINE

How did it happen? How did the crucifixion and entombment of Jesus Christ bring justification to us who are sinners, and conciliation to us who are enemies in our offensiveness before God?

When Christ died, all of us died (2 Cor.5:14) in the sense that the old humanity was decisively and unconditionally put to an end. Eventually this will take the form of full experience, when no one at all will be found as a sinner and every life will be found justified (Rom.5:18). What was accomplished will become a reality in full realization. The old state of sin under the power of death that started with Adam is doomed.

Paul will repeat this exultant word of truth in speaking of us who are believing the evangel and are viewed by God as we shall be when we are glorified (*cf* Rom. 8:30). In spirit, we were baptized *into the death* of Christ Jesus (Rom.6:3). We were entombed together with Him (Rom.6:4). Our old humanity was crucified together with Him (Rom.6:6). We died together with Christ (Rom.6:8).

One who dies has been justified from Sin (Rom.6:7).

Christ did not suffer in our place. We were crucified together with Him. He did not die as our Substitute, but the sinner died in Him in Whom all of us were created (*cf* Col.1:16).[1] He suffered and endured the cross (*cf* Heb. 12:2), and we did not, but nevertheless we died. He was given up *because of* our offenses. He also died *for the sake of* our sins (1 Cor.15:3), that is, He died so that our sins might be put away to a finality (*cp* 2 Cor.5:17; Heb.10: 1-14). He died so that the sinner, the old creation, might be put to death, and all might ultimately be vivified in Him (*cf* 1 Cor.15:22).

OUT OF FAITH

Romans 5:1 does not speak of actual justification coming out of *our* faith. The word "faith" in Romans 5:1 must be primarily and dominantly, if not exclusively, understood in reference to *Christ's* faith, as we have noted above. To be sure, the believer's faith is given much attention in Romans 4, and in verse 24 Paul has just spoken of us "who are *believing* on Him Who rouses Jesus our Lord from among the dead." But our believing is not the source of justification but the basis upon which God reckons righteousness to us in this present era while we are still in the flesh. Only in a figurative way, in reference to the way in which justification is applied to us in this era, can we relate justification to our faith. And even then there is no place for boasting in ourselves. Literal justification as a righteous work of God, in its essential sense of being caused to be righteous, cannot rest on our faulty faith.

If justification as a display of God's righteousness requires human faithfulness in addition to Christ's, there would be

1. See the article, "Substitution or Inclusion?" in *Unsearchable Riches*, vol.22, p.549.

no solid basis, indeed no hope for peace. If such justification could, in some cases, be somehow partly earned by such a measure of faith as exhibited by Abraham in Genesis 15 or Paul on the Damascus road[2] the whole matter of peace toward God would best be set aside from our considerations.

NOT OUR FAITH, BUT HIS

Hence it is out of the faith of Jesus Christ that we are justified. Justification in this literal sense is not merely a declaration of God, decreed on the basis of divine authority for the benefit of certain individuals who have taken the right steps of faith. It is a work that manifests the righteousness of God (Rom.3:21). If, then, justification manifests God's righteousness, it must have a solid basis in righteousness, one that bypasses human requirements and lies outside of human efforts. Every wrong must be righted. Every sin and every sinner must be dealt with in such a way that all mankind may be brought into the profound and glorious state of "life's justifying" (Rom.5:18).

At the very beginning of this letter, the apostle wrote that the evangel of God concerning His Son reveals God's righteousness "out of faith." It is "for [our] faith," but the revelation of God's righteousness is sourced entirely in the faith of Jesus Christ, in His obedience to the death of the cross. It comes *out of* His faith.

If we are to grasp the reality of the peace which God has set before us, we must come to appreciate the righteousness of justification as it is announced in the evangel Paul is bringing here in Romans. In their deepest significance, the words "out of faith" here in Romans 5:1 as well

2. According to his wording in 1 Timothy 1:13, Paul was overwhelmed with faith and love as he perceived these qualities *in Christ Jesus,* not as they had come to dwell in himself.

as in Romans 1:17 refer to the faith of Jesus Christ as presented explicitly in Romans 3:22-26.

MAY BE HAVING

Much has been written about the correct grammatical form of the verb "have" in Romans 5:1. Brother Knoch observed: "The Authorized Version says 'we *have* peace.' Yet the two leading manuscripts read 'we *may* be having peace.' The difference is very slight in the original, only the *length* of the letter *o,* but the same sound. But the fact is, that those who are justified, have so little conception of what this implies that they . . . are *not* at peace with God. It is only as we fully grasp the force of justification, that it excludes all possibility of condemnation (Rom.8:1) and is not dependent on our acts or feelings, that we have settled peace, and are really reconciled with God."[3]

Our faith does come into the picture here, however, but not in the word "faith," but rather in the pronoun "we." The antecedent of this pronoun is the phrase "[those] who are believing" in Romans 4:24. Justification comes out of Jesus Christ's faith; the enjoyment of peace toward God is for those who are believing this evangel. Hence, in context, Romans 5:1 declares: "Being, then, justified out of [Jesus Christ's] faith,, we [who are believing this evangel] may be having peace toward God."

But even here, Paul puts the spotlight on the faith of Christ, for not only is justification sourced in His faith, the peace that believers may be having is to be recognized as coming *through our Lord, Jesus Christ.* We are conciliated to God *through the death of His Son* (Rom.5:10). The emphasis in Romans 5 continues to be on the message we are believing concerning God's Son. Our faith is fully dependent on His faith.

---

3. *Unsearchable Riches,* vol.47, p.193.

The fact is that we are still in the flesh, and in focusing on our own faith without appreciating the centrality of Christ's faith, we tend, on one hand, to get depressed and discouraged, or on the other hand become proud and self-righteous, both evils arising from comparisons with the faith of others. These bring about the very opposite of a state of peace and drive us away from any enjoyment of peace toward God. As we enter into this section of his letter, Paul would have us focus our believing on the faith of Jesus Christ which is the source of justification. That is the pathway to peace toward God because it brings us to the awareness of what He has done in and through His Beloved.

PEACE TOWARD GOD

What is this peace we may be having toward God? It is the enjoyment of the *access* and *standing in grace* which we have before God because of being justified through the faith of Jesus Christ. But this is more than standing before Him apart from His indignation. Indeed, propitiation has been achieved through Christ's faith in His blood (Rom.3:25), but the term Paul is about to use in defining this peace is not *propitiation,* but *conciliation* (Rom. 5:10,11; *cp* 2 Cor.5:18.19). There is no condemnation for us (Rom.8:1), and that speaks of peace. But also from a positive standpoint, the peace we may be enjoying is built on God's love (Rom.5:8) and brings us into the position of sons to God, in which the spirit of sonship in us cries out to Him, "Abba, Father!" (Rom.8:15).

Justification comes out of the faith of Christ. With this One, Who died for us, and thus established our justification—with this One as the Conveyer of peace, we may be sure that all estrangement between us and God is gone, and in its place is the peace of a son centered in God's righteousness and love.

D.H.H.

UNSEARCHABLE RICHES FOR NOVEMBER 2008
BEING THE SIXTH NUMBER OF VOLUME NINETY-NINE

EDITORIAL

HOW WE LONG to be engaging ourselves in those things which are "the will of God, good and well pleasing and perfect." Unto this end, our apostle Paul entreats us thus, "by the pities of God, to present your bodies a sacrifice, living, holy, well pleasing to God, your logical divine service, and not to be configured to this eon, but to be transformed by the renewing of your mind, for you to be *testing* what is the will of God, good and well pleasing and perfect" (Rom.12:1,2).

Our flesh ever seeks to deter us from this noble quest; yet the earnest of the spirit with which we have been endowed, beckons us to seek after righteousness once again, even when for a time our flesh had gained the upper hand. Indeed, "the flesh is lusting against the spirit, yet the spirit against the flesh. Now these are opposing one another, *lest you should be doing whatever you may want*" (Gal.5:17).

While we are able to do what we want in the sense that we act voluntarily, choosing what we decide upon (as opposed to being forced to act, contrary to our will), we are not always able to do what we will to do in the higher sense, that of engaging in those noble acts constitutive of "the will of God, good and well pleasing and perfect."

Too often, our experience has been: "What I am effecting I know not, for not what I will, this I am putting into practice, but what I am hating, this I am doing" (Rom.7:15). Hence, in such cases, "it is no longer I who am effecting it, but Sin making its home in me . . . . For it is not the good that I will that I am doing, but the evil that I am not willing, this I am putting into practice" (Rom.7:17,19).

How we rejoice, therefore—the remaining imperfection of our walk notwithstanding—that now, as believers,

in accord with the measure of grace given us, our experience is that "Not according to flesh are [we] walking, but according to spirit, *for the spirit's law of life in Christ Jesus* frees [us] from the law of sin and death" (Rom.8:1,2).

While this is manifestly not a categorical freedom, it is nonetheless, and manifestly, an actual, real, albeit relative, *freedom* from the law of sin and death. It is relative to the measure of *grace* God has granted us, "as God parts to each the measure of *faith*. For even as, in one body, we have many members, yet all the members have not the same function, thus we, who are many, are one body in Christ, yet individually members of one another. Now, having *graces* excelling, in accord with *the grace which is given to us* [let us be walking] . . ." (Rom.12:3-6).

In our pursuit of "righteousness, faith, love, [and] peace" (2 Tim.2:22), it is critical that we disown not only "worldly desires," but "irreverence" as well. Therefore, as God trains us by His *"saving grace,"* we *find* ourselves "disowning *irreverence* and worldly desires," unto the end that "we should be living sanely and justly and *devoutly* in the current eon" (Titus 2:11,12).

It is not that we will henceforth no longer have any thoughts whatsoever constitutive either of irreverence or worldly desires, but that we will have, in any case, truly "disowned" both of these untoward entities. That is, from our hearts, we will no longer give anything of ourselves to either of these, while wishing to have nothing to do with them as well. This is not to say that they will never entice us, or that we will never succumb to their call; but it is to say that we will have renounced our allegiance to them and declared from the depths of our being that we wish them permanently out of our lives.

When we say that we "revere" God, we mean that we stand in awe of Him in an overwhelming feeling of wonder and admiration, while regarding Him with the deep-

est respect, deference, profound honor and esteem, even as adoration and homage, as is befitting to God alone.

As those who revere God, we proclaim, not only in light of the manifest glories of nature, but most especially in consideration of those glories revealed alone through the sacred Page, "O Lord my God, how *great* Thou art!"

When we add to the idea of reverence the thought of that which is "well," we find, in the Greek word *eusebeia* (WELL-REVERence) even as in its English equivalent "devoutness," the idea of reverence that is engaged in in a way that is *well* (as opposed to in a way that is "in vain . . . teaching for teachings the directions of men"; Matt.15:9).

In beginning his epistle to Titus, Paul declares that his testimony is "in accord with the faith of God's chosen, and a realization of the truth, which accords with *devoutness*" (Titus 1:1). The truth which accords with devoutness, which is to say the truth that accords with revering God in a way that is truly well, foundationally, is the truth that glorifies and thanks God—and God alone—truly *as God* (*cf* Rom.1:21). It declares "that there is no other God except One . . . *the Father,* out of Whom *all* is" (1 Cor.8:4-6); no one knew the mind of the Lord, or became His adviser, or gave to Him first that it might be repaid him, "*seeing that out* of Him and *through* Him and *for* Him is *all: to Him be the glory* for the eons! Amen!" (Rom.11:34-36).

In accord with the truth of God's "deity"—that He is the Source, the Course, and the Object of all—is the truth of God's will for the salvation of all mankind: "Our Saviour, God," "Who is operating *all* in accord with the counsel of His will," "wills that all mankind be saved and come into a realization of the truth" (1 Tim.2:4; Eph.1:11).

In light of these most glorious considerations, we can only declare: "Now to the King of the eons, the incorruptible, invisible, only, and wise God, be honor and glory for the eons of the eons! Amen!" (1 Tim.1:17). Even so, we

must extend our praises here with great caution, in a way in which we "may be warring the ideal warfare" (1 Tim. 1:18). This is because some, who at one time had "faith and a good conscience," subsequently thrust it away, thus making "shipwreck as to the faith" (1 Tim.1:19).

It is in light of these sobering considerations that our apostle declares, "I am entreating, *then,* first of all, that petitions, prayers, pleadings, thanksgiving be made *for all mankind,* for kings and *all* those being in a superior station, *that we may be leading a mild and quiet life in all devoutness and gravity,* for this is ideal and welcome in the sight of our Saviour, God, Who wills that all mankind be saved and come into a realization of the truth" (1 Tim.2:1-4).

We need to care about all those whom God cares about. Since God loves the world (John 3:16), is fond of humanity (Titus 3:4), and wills that all mankind be saved (1 Tim.2:4), we need to engage in *heartfelt, habitual* prayer, even as giving of thanks (and, on occasion, petitions and pleadings) on behalf of *all mankind.*

This includes all those who have offended and injured us, even as all political figures at home and abroad of whom we disapprove, not to mention all sinners of every sort, even the most terrible and wicked.

If the practice of such "prayer" (*proseuchê,* TOWARD-WELL-HAVing) and related voiced-to-God concern on behalf of all mankind is new to you, now is the time to begin (may it be so). If you have lapsed from such devotion on a regular basis, God give you grace to be renewed therein. If such prayer is difficult and awkward for you at first, persevere therein. It will become easier with practice, as we remain mindful that such concern and care for others is (1) "ideal and welcome in the sight of our Saviour, God," and (2) affords us the blessing of leading, inwardly at least, "a mild and quiet life in all *devoutness* and gravity" (1 Tim.2:2,3). J.R.C.

SOJOURN IN EGYPT

JACOB and all his family had now come to their sojourn in Egypt. It was not the land promised to Abraham, Isaac and Jacob, and it was not to be a permanent settlement. But the Scriptures provide several scenes from the early years of that sojourn for our learning. In concluding his studies in Genesis, A. E. Knoch drew our attention to the following passages:

GENESIS 48:1-19

48 + **It** [b]**came** about **after** ˙**these** ˙**things** +**that** someone [l]**said to Joseph, Behold, your father** is **ailing.** +**At** that **he** [l]**took** `**his two sons with him,** `**Manasseh and** `**Ephraim,** and [7]**came to Jacob**[0]**.**

2 +**When it** [c]**was** [l]**told to Jacob,** + [l]**saying, Behold, your son Joseph has come to you,** +**then Israel** [l]**encouraged** him**self and** [l]**sat** up **on the couch.**

3 + **Jacob** [l]**said to Joseph: El Who-Suffices, He appeared to me** [i]**at Luz in** the **land of Canaan and** [l]**blessed** `**me.** 4 + **He** [l]**said to me: Behold Me** [c]**making you fruitful.** + **I will multiply you and** [g]**make** of **you** › an **assembly of peoples.** + **I will give** `**this** ˙**land** [7]**to you and**[0] **to your seed after you** as an **eonian holding.**

5 **Now** +**as** for **your two sons** ˙who were **born**[l] **to you in** the **land of Egypt** [fr]**before I came**¯ **to you** to[d] **Egypt, they** are **mine. Ephraim and Manasseh, they shall** [b]**belong to me like Reuben and Simeon.** 6 +**But your children whom you will beget after them, they shall become yours;** [on]**by** the **name of their brothers shall they be called in their allotment.**

7 + **I** want this because, *i*__**when I came**__ **from Padan-**7__**Syria,**__ **your mother**0 **Rachel died** upon **me in** the **land of Canaan** *i*__**on** the **way** *i*__**while** there was *fr*__**still some distance of land** ›__**before coming**__ to*d* **Ephrath.** +__**So I** l__**entombed her there** *i*__**on** the **way** to **Ephrath, that** is, **Bethlehem.**

8 +__**When Israel** l__**saw** `__**Joseph's sons,** + **he** l__**said,** *a*__**Who** are **these?**

9 + **Joseph** ls*a*__**replied to his father, They** are **my sons whom Elohim has given** › **me in this** land.

+__**At** this 7__**Jacob**0 l__**said, Take them** *pr*__**please to me** +__**that I may bless them.** 10 +__**Now Israel's eyes, they were heavy** *f*__**with old** age; **he** l__**could not** › **see**__ well. +__**When he** *c*__**brought** `__**them** l__**close to him,** + **he** l__**kissed** › **them and** l__**embraced** › **them.** 11 **And Israel** l__**said to Joseph, I had never assumed** to **see**__ **your face** again, **and** *bd*__**here Elohim has** *c*__**let** `__**me see** `__**your seed** *mr*__**as well.**

12 + **Joseph** *c*__**brought** `__**them** l__**forth from** *wi*__**beside his knees, and he** l__**bowed down** 7__**to him**0 ›__**with his brow** toward **the earth.**

13 +__**Then Joseph** l__**took** `__**both of them,** `__**Ephraim** *i*__**with his right** hand *f*__**to Israel's left, and** `__**Manasseh** *i*__**with his left** hand *f*__**to Israel's right, and** *c*__**brought** them l__**close to him.** 14 + **Israel** l__**stretched** out `__**his right** 7__**hand***n* **and** ls*et*__**laid** it **on Ephraim's head,** +__**though he** was **the junior, and** `__**his left** hand **on Manasseh's hand. He** *m*__**used** `__**his hands**__ __**intelligently, for Manasseh** was **the firstborn.** 15 **And he** l__**blessed** `__**Joseph and** l__**said:**

The One, **Elohim, before Whom my fathers walked,**
Abraham and Isaac,
The One, **Elohim,** `__**my** ·**Shepherd**· l__**from my** *fr*__**youth**
until ·**this** ·**day,**
16 **The Messenger,** `__**my** ·**Redeemer**· l__**from all evil,**
May He bless `__**the lads,**
+__**That** *i*__**through them my name may be called,**
And the **name of my fathers, Abraham and Isaac,**

And that **they may proliferate to** a **multitude**
[i] **within the land.**

17 [+]**When Joseph** [l]**saw that his father was** [set]**placing his right hand on Ephraim's head,** [+] **it was displeasing in his eyes.** [+]**So he** took [l]**firm hold** of **his father's hand to take** [`]**it away, off Ephraim's head,** [on]**to** the **head of Manasseh.** 18 **And Joseph** [l]**said to his father, Not so, my father, for this** is **the firstborn.** [pl]**Put your right** hand **on his head.**

19 [+]**But his father** [l]**refused and** [l]**said, I know, my son, I know. He**[´] [mr]**too shall become** [›] a **people, and he**[´] [mr]**too shall be great.** [+] **Nevertheless, his** [`]**younger brother shall be greater** [f]**than he; and his seed shall become** a **fullness of** [`]**nations.**

JOSEPH'S MISTAKE

Another great truth is revealed in connection with the conduct of Joseph, but this time he had to be corrected by his father, Israel. It is repeated for us, the nations, in Ephesians 1:11. God designates beforehand according to His purpose, for He operates all in accord with the counsel of His will. This is seen in Israel's family. Reuben, the oldest according to the flesh, never did get even a high place in the tribes. Levi received the priesthood, Judah the throne. Jacob had adopted Joseph's two sons, so that they are counted as two separate tribes in Israel (Gen. 48:5). When he came to give them his special benediction, Joseph placed the oldest, Manasseh, on Israel's right, to receive the greatest blessing. But Jacob crossed his hands, so that Ephraim was favored. Joseph tried to correct this, but Israel persisted.

The first-born of the *flesh* does not inherit the highest place. Adam has been superseded by Christ Jesus. Isaac took Ishmael's place. Jacob himself was blessed above Esau. Joseph rose high above Reuben, and now his sons are transposed according to the purpose of God. Ephraim

(FRUITS) became the progenitor of a numerous tribe in the most fruitful territory in the land, so that the ten tribes which separated after the reign of Solomon, were also called Ephraim, or, generally, Israel, the title of the whole nation, and the two remaining tribes were given the name of Judah.

FUNDAMENTAL PRINCIPLES

All these are given us as examples of the basic principle of God's operation, Christ said: "Thus shall the last be first and the first last." (Matt.20:16). The greatest value for us in the narratives in Genesis lies, not in the stories themselves, but in the great fundamental principles which they illustrate. All is of God (2 Cor.5:18). The flesh is not benefitting anything (John 6:63). But by far the greatest and grandest example is not clearly revealed in the first book of divine revelation, but in what may be the last, Paul's prison epistles, in which the Hebrew (PASSER) constellation together with the rest of the star seed, will be blessed with every spiritual blessing among the celestials.

GENESIS 49:29-33

29 +**Then he** ˡ**instructed** `**them and** ˡ**said to them: I** am to **be gathered**ˡ **to my people. Entomb** `**me** ›**with my fathers** ›**in the cave which** is **in** the **field of Ephron the Hittite,** 30 **in** the **cave which** is **in the field of Machpelah** *w* **adjoining Mamre in** the **land of Canaan—**`**the field** *w***that Abraham bought from** `**Ephron the Hittite** ›**as** a **holding** for a **tomb.** 31 **There**[d] **they entombed** `**Abraham and** `**his wife Sarah, there**[d] **they entombed** `**Isaac and** `**his wife Rebecca, and there**[d] **I entombed** `**Leah.** 32 **The field** +**with the cave** *w* **in it** was an **acquisition from** `the **sons of Heth.**

33 +**When Jacob** had ˡ*all***finished** › *m***giving instructions**¯ `to **his sons,** + **he** drew **his feet** up ˡ**again** on**to the couch and** ˡ**breathed** his **last and was** ˡ**gathered to his people.**

JACOB'S LAST INSTRUCTIONS

Jacob looks beyond his death to the reunion with his people, Abraham and Isaac in the resurrection. In token of this he desires to be near them even in the sleep of death. These three are the founders of the eonian nation, whom Yahweh will use to bless all the rest. From them will come the Conqueror of death, and Israel's greatest Son. As a testimony to his faith in their future, and in the return of the nation to the land given to Abraham, he wishes to precede them. So Israel still sleeps in the promised land waiting for the day when all His faithful sons will arise seventy-five days after Messiah comes, and enter the eonian kingdom prepared for them.

GENESIS 50:15-26

15 +**Yet Joseph's brothers,** [l]**seeing that their father was dead,** + [l]**said, Suppose, Joseph** holds a [l]**grudge** against **us and should pay** [>] **us back,** yea **pay back**¯ `for **all the evil** [w]**that we dealt** out `**to him.** 16 +**So they** [m]**sent** [l]**forth** a message **to Joseph,** [>] **saying**¯**, Your father** [m]**gave instructions before his death,** [>] **saying**¯**,** 17 **Thus shall you** [sa]**speak to Joseph:** I **pray** you, [pr]**please bear** with the **transgression of your brothers and their sin, for they dealt badly** with **you.** +**So now** [pr]**please bear** [>]**with** the **transgression of** the **servants of** the **Elohim of your father.**

And Joseph [l]**wept** [i]**over their words**¯ **to him.**

18 +**Then his brothers** [mr]**also** [lg]**came and** [l]**fell** down **before him and** [l]**said, Behold, we** are **yours** [>]**as servants.**

19 + **Joseph** [sa]**replied to them: Do not** [l]**fear! For** am **I** in the [u]**place of Elohim?** 20 + **You´ devised evil** [on]**against me,** [7+]**yet**[nc] **Elohim, He devised it for good in order** to [d]**accomplish**¯**, as** at `**this day, to** [c]**preserve many people alive**¯**.** 21 +**So now do not** [l]**fear; I** myself **shall** [all]**sustain** `**you and** `**your little ones.** +**Thus he** [l]**comforted** `**them and** [l]**spoke** [on]**to their hearts.**

22 + **Joseph** [lsit]**remained in Egypt, he and** [7]**his brothers and all**[0] **his father's house**hold. + **Joseph** [l]**lived** a **hundred ten years;** 23 **and Joseph** [l]**saw** › **Ephraim's sons** to the **third** generation; [mr]**also** the **sons of Manasseh's son Machir, they were born on Joseph's knees.**

24 +**At** length **Joseph** [l]**said to his brothers: I** am about to **die**[l]; +**yet Elohim, He shall** take **note,** yea take **note**¯ `of **you.** + **He will** [c]**bring** `**you up from** ·**this** [l]**land to the land** about **which** [7]**Elohim**[0] **swore** [7]**to our fathers**[0]**, to Abraham,** › **Isaac and** › **Jacob.**

25 +**Then Joseph** [l]**adjured** `the **sons of Israel,** › **saying**¯**,** When **Elohim shall** take **note,** yea take **note**¯ `of **you,** +**then you will** [c]**bring up** `**my bones** [7]^with **you**[ncs] **from here.**

26 +**After** that **Joseph** [l]**died,** a **hundred ten years old;** + **they** had `**him** [l]**embalmed, and he was** [l]**placed in** a **coffin in Egypt.**

GRACE AND EXPECTATION

Once more Joseph gives us a picture of divine *grace*, which the sons of Israel find very hard to understand. They were quite correct in thinking that Joseph had a *right* to revenge himself on them for their murderous designs against him. But Joseph seems to have come as near as anyone in Israel to emulating the gracious side of God's character. His stern treatment of them when they first came to Egypt, was all in keeping with this, for they were in dire need of repentance. But, after this, he treated them with something like the favor which is shown to us sinners of the nations, in this day of unadulterated, glorious grace.

Joseph evidently knew of the promise Yahweh had made to Abraham, when He set up His covenant with him, that they would remain in Egypt four hundred years. So he not only reminded them of it, but, like his father, gave them a token, even in death, so that they remembered. He had himself embalmed so that his body also would wait until

their exodus. God is the God of hope, and arranged to give them visible, tangible evidence of the future fulfillment of His Word.

A. E. Knoch

This article concludes our series, *Studies in Genesis,* which began in January, 1951 issue (volume 42, number 1). Those of our readers who have followed the entire series will note that God graciously has granted further light on a number of topics, so that some statements made in earlier chapters have been corrected in later issues. We pray that this series has proved helpful to our readers, and are grateful to God for His gracious guidance through the years of its preparation. May it prompt in each of us a prayer of praise to the God of Abram (Who justifies by faith), and of Isaac (Who keeps His promises), and Jacob (Who blesses all, even a Circumventer).

DOROTHY WOODAMS

As with Lydia of Thyatira, our Lord opened the heart of Dorothy Woodams to hear and heed the message of God's grace and peace which Paul brought (*cf* Acts 16:14). With her daughter, Keitha Martin, she traveled far and listened carefully to the expounding of the Word of God, responding with thoughtful questions and encouragement. We were shocked to hear of her sudden death from a car accident on August 18, but believing, as she believed, that God is operating all in accord with the counsel of His will (Eph.1:11), we are strengthened in anticipation of the happy expectation set before us (Titus 2:13).

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

1. Title of publication: *Unsearchable Riches.* 2. Date of filing: September 26, 2008. 3. Frequency of issue: every other month. 4. Location of the known office of publication: 15570 Knochaven Road, Santa Clarita, CA 91387. 5. Location of headquarters or general business offices of the publisher: 15570 Knochaven Road, Santa Clarita, CA 91387. 6. Publisher: Concordant Publishing Concern, 15570 Knochaven Road, Santa Clarita, CA 91387. 7. Editor: James R. Coram, 15570 Knochaven Road, Santa Clarita, CA 91387. 8. Owner: Concordant Publishing Concern, 15570 Knochaven Road, Santa Clarita, CA 91387. 9. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: none. 10. 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. 11. Extent and nature of circulation: Total number of copies printed: 2200. Total paid circulation: (all through mail) 545 [foreign: 146 additional]. Total for office use: 1409. I certify that the statements made by me above are correct and complete. (signed) *James R. Coram,* Business Manager.

THE PROBLEM OF EVIL

THERE is probably no subject that confronts mortals which is more perplexing than the problem of evil. The question of its *origin* has engrossed the thoughts of Christians generally; to contrive some way whereby evil might have first come into existence, and at the same time clear God from all responsibility has been their chief endeavor. Yet, all down the centuries, the Scriptures have supplied a thread of exodus from the labyrinth of this great cosmic problem.

It is self-evident that an absolutely supreme Deity must be a universally responsible Deity. God must be responsible for whatever state of things obtains, or, what is tantamount to it, responsible for that chain of causes that led to this state of things. If God cannot alter this evil state of things, then He is not omnipotent; if He will not, then He is not all-loving.

But if God has a purpose to accomplish which justifies the employment of evil, then we may see Him as the God of power and love which the Scriptures present Him to be. Did not God suffer evil to enter the universe in the first place when He might have prevented it? We certainly must answer affirmatively, for the negation of this statement deprives Him of supremacy. The negation of the statement, that He could have prevented evil from effecting an entrance, deprives the universe of a supreme head, and sets it aimlessly whirling in space, a sport of blind, impersonal forces, with no governing hand above and beyond it. If, then, God allowed evil when He was able to avert it, there is no evading the issue that He is responsible for all the consequences that have followed in its trail, and the

only way to vindicate Him is to take the ground that God has a purpose in evil which, while augmenting His glory, secures a higher degree of blessedness for the creature.

SCRIPTURAL TESTIMONY

When we think of it seriously it seems as if, in their treatment of the question of evil, the sacred writers were rather unguarded and careless in their expressions. Some of their assertions seem to border on irreverence and, to some, even a positive offense to moral sensibility. How much so may be inferred from the painful assiduity with which expositors have labored to tone down their language.

As an example of the boldness of sacred writers we will instance the oft repeated statement, "All is out of God" (Rom.11:36; 1 Cor.8:6; 11:12; 2 Cor.5:18; *cp* Eph.1:11; Heb.2:10). The majority of Christians profess to believe it, but their actual views qualify the apostle's statement. "It is impossible to believe this statement in toto," they say. "Had the phrase been used of things Paul heard when snatched into the third heaven, or of the things John beheld when soaring in spirit over the new earth, we would have no difficulty in taking it literally; but surely we cannot be expected to take the phrase absolutely when it is used of a world groaning in pain and reeking in crime. Paul did not mean that absolutely *all* things are of God, the bad things as well as the good, all the crime, and sin, and wickedness; what he really wished to say is that all *good* things are of God."

But the apostle knew what he said. His purpose was to reveal and enlighten, not to confuse and mystify. Nor is Paul alone in teaching that all is out of God; the same truth in the plainest terms and in the most positive manner all the sacred writers affirm; and no one would think of doubting it were it not for the fact that it is at variance with received ideas. An absolutely supreme God is necessarily,

a universally responsible God, and such is, as we shall see, the clear, positive, unmistakable teaching of Scripture. To this universal responsibility, evil is no exception, but rather a specially designated feature, inasmuch as God declares Himself to be its Creator (Isa.45:7).

JOB AND JOSEPH

God rules over all; He does whatsoever is done in heaven or on earth; He assumes full responsibility. Hence the same act, such as inciting David to number the people, which in one place is attributed to the Adversary, is in another place ascribed directly to God (1 Chron.21:1 *cf* 2 Sam.24:1). In like manner Job's afflictions, represented as inflicted by the Adversary in one place, are spoken of as due to the hand of God, the Adversary "smote Job with the evil boils" (Job 2:7), just as his acquaintances came to condole "over all the evil which Yahweh had brought upon him" (Job 42:11).

On the forefront of revelation, the story of Joseph eloquently proclaims the truth that evil things are of God just as much as good things. His brethren had made up their mind to destroy him. Dissuaded from their murderous intent, they sell him into slavery, and in order to cover up their crime shamefully deceive their aged father. The sin of Joseph's brethren was dark-dyed; and yet in the course of years, when Joseph became ruler of Egypt, and is at last made known to his brethren, he comforts them by saying: "And now do not be grieved nor let it be hot in your eyes that you sold me hither, because Elohim has sent me on before you for the preservation of life. So now, not you sent me here, but the One, Elohim" (Gen.45:5,8).

It is thus evident that God had willed to bless the world through the sufferings of Joseph; so that in selling their brother, Jacob's sons carried out the will of God; and it is equally evident that, while carrying out the will of God,

their hearts were not right toward Him; and the calamities of God's trying providence which came upon them were designed as a corrective. Does not this prove to demonstrate that "all is out of God"?

SAMSON AND AHAB

I will now advert to an example all the more powerful because it seems trite and commonplace. I mean the case of Samson. While in Timnath he became infatuated with a Philistine damsel and was determined to marry her. To the arguments of his parents, who try to persuade him against a marriage condemned by Moses' law, Samson replies: "Get her for me, for she pleaseth me well." None would even dream that God had anything to do with this foolish love affair. And yet the record reads, "As for his father and his mother, they did not realize that this was from Yahweh: He was seeking a pretext against the Philistines" (Judges 14:4).

The extermination of the royal house of Ahab is another illustration of how evil things are of God (1 Kings 21:19-29). The accomplishment of it is detailed in 2 Kings 9 and 10. It is a sickening tale of cunning, truce-breaking, treachery, cruelty, barbarous butchery, and yet it was the carrying out of Yahweh's purpose. In 1 Kings 21:21, God says, "I will cut off from Ahab any man-child, restrained or forsaken, in Israel."

According to the narrative in 2 Kings 9:1-10:28 Jehu was the perpetrator of the awful deed, and yet it is plainly recorded that God was in it. He intended the crimes and wickedness of men to subserve His own purpose, and He brought good out of them in the end.

THE DIVIDED KINGDOM

Again, in 1 Kings 12 we read of the revolt of the ten tribes. It was a movement of the people; and yet in the

sequel of the story, when the army of Judah was ready to march against Israel, the prophet said: "Thus speaks Yahweh: You shall neither go up nor fight against your brothers . . . *for it was from Me*" (2 Chron.11:4). Jeroboam was the prime mover in the movement which resulted in the secession of the ten tribes; and yet God says, "I will take the kingship out of the hand of his son" (1 Kings 11:35).

Should it be objected that the foregoing events occurred in Israel, where God's presence was revealed in a special manner, we have only to point to the sweeping declaration of the apostle in Acts 17:26: "He makes out of one every nation of mankind, to be dwelling on all the surface of the earth, specifying the setting of the seasons and the bounds of their dwelling." This clearly shows that the movements of history, the rise and fall of kingdoms, the changes in the world's map that have taken place from time to time, all have been ordained beforehand; everything works out just as God had decreed.

ISRAEL'S AFFLICTIONS

But there are some Scriptures even more startling. We learn that *the Lord hardened* the heart of the Canaanites, that they should come out against Israel in battle, that He might destroy them utterly (Joshua 11:20). In another place we are informed that it was *of God* that King Amaziah should reject the word of God (2 Chron.25:20). Psalm 105, in reviewing the dealings of God with the nation, throws light on the sojourn of Israel in Egypt in a way that is truly surprising.

Then He made His people exceedingly fruitful
And made them more plentiful than their foes.
He turned their heart to hate His people,
To plot against His servants. (Psa.105:24,25)

The prophet Isaiah bears out the statement of the Psalm-

ist when he says: "Who has given Jacob to the robber, And Israel to the plunderers? Is it not Yahweh?" (Isa.42:24). Truly, all is out of God.

THE CROSS OF CHRIST

Let us now take a glance at the way the Scriptures view that crime of crimes—the crucifixion of God's Son. With the champions of a heartless orthodoxy it is a stock argument to prove the necessity for unending torments: they point out that there can be no mercy for the perpetrators of such awful deeds. But the apostle tells that they did what God's hand and counsel determined before to be done, and that Christ was "given up in the specific counsel and foreknowledge of God" (Acts 2:23; 4:28).

CREATOR OF EVIL

Thus far we have been considering instances illustrating that evil things are of God. We will now look at a passage which expressly states this truth (Isa.45:5-7).

I am Yahweh, and there is no other;
Except for Me, there is no Elohim;
I am forearming you, yet you do not know Me,
That they may know,
From the rising of the sun and from the west,
That there is no one apart from Me;
I am Yahweh, and there is no other.
Former of light and Creator of darkness,
Maker of good and Creator of evil,
I, Yahweh, make all these things.

I am aware how this passage is disposed of by theological casuists, who have been trained to make the Bible subserve the interests of their systems. It is claimed that the Hebrew word *ra* means *inflicted* evil, so that not moral evil is meant, but evil in the shape of calamities which

overtake the peoples. A glance at a concordance shows this explanation to be a makeshift of theorists. The tree of knowledge of good and evil (Gen.2:9,17) cannot possibly mean inflicted evil. The serpent was not enticing the woman by a prospect of inflicted evil (Gen.3:5): that would have been no inducement to transgress. God said, Man has become like one of Us in knowing good and evil (Gen.3:22); who can believe that inflicted evil is meant? Neither does Ecclesiastes assert that God will bring into judgment inflicted evil (Ecc.12:14)! The fact is, the original word is a generic *for all evil,* and is used hundreds of times throughout the Hebrew Scriptures to denote wickedness and wrongdoing; and there is no reason, so far as language is concerned, to give it any other meaning here.

But apart from questions of language, the context determines the force of the word. In addressing Cyrus, God says, *I create evil.* In contrast to heathen dualism which derives light and darkness, good and evil, from rival deities, the Hebrew prophet represents Yahweh as sole Creator of good and evil, and author as much of adverse as of propitious forces.

In explaining this passage away the only alternative has been to fall back on the dualism of the Zoroastrian system, and divide the universe into two opposite realms, with a rival god over each. But whereas Zoroastrianism teaches that evil will eventually cease to exist, according to the belief of Christendom the Adversary emerges from the conflict with a larger following than God, and evil secures for itself a permanent place in God's universe. Is it any wonder that thinking men and women turn away from a theology which is a tissue of glaring and palpable contradictions?

I would urge my readers to accept Scripture at its face value, and not allow the thought of abuses which may be made of it to lead them to reject or modify the Word of God. Since God declares, *I create evil*, we need not apologize for

Him. He assures that absolutely *nothing* takes place but His hand is in it, that there is no power that can act independent of Him or unknown to Him. If there was, God's government could be entirely upset sometime. According to popular theology the Adversary has already done that very thing. He invaded God's universe and entirely upset His work; and though God forthwith evolved a so-called "plan of redemption" to repair damages, yet He is not able to cope with the situation; He cannot banish the daring invader, who has come to stay, to permanently disfigure and disgrace God's fair creation.

THE PURPOSE OF EVIL

We have considered the Scriptures asserting that God is the sole Creator of all things, that evil is His servant, as are all things, and that His will is accomplished thereby. We will now proceed to consider the *purpose* of evil.

If God is the Creator of evil, then it must be that He has created it for a *good* purpose, and that, under His guiding hand, it serves to heighten the good. The Scriptures fully bear out this inference.

Let us first turn to Romans 8:19-22

For the premonition of the creation is awaiting the unveiling of the sons of God. For to vanity was the creation subjected, not voluntarily, but because of Him Who subjects it, in expectation that the creation itself, also, shall be freed from the slavery of corruption into the glorious freedom of the children of God. For we are aware that the entire creation is groaning and travailing together until now.

Here is an epitome of the entire "purpose of the eons."

The whole creation is represented as awaiting, with groaning and travailing in pain, the revealing of the sons of God. Then we are told that the creation was subjected to vanity—this fallen state—not of its own will, but by the

will of Him who has subjected the same in expectation, that is by the will of God. Strange as it may seem, yet Paul positively asserts that God made the creation subject to the bondage of corruption. Further on in the same epistle, unfolding God's ways with Israel and the nations, he makes a statement even more astounding:

ROMANS 11:30-36

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

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

Why should God do such strange things as subjecting creation to vanity and locking Jews and Gentiles in stubbornness? Such strange acts are unjustifiable in themselves; but neither is an end in itself; both are *means* to an end, and are fully justified by the results achieved through their medium—the deliverance of creation into the liberty of the children of God, and the mercy upon all. Evil is God's prerogative; in His ways with the creature He acts on the principle enshrined in the adage, "the end justifies the means."

"A dangerous doctrine," someone interjects. "If God acts on the principle that the end justifies the means, why not adopt it generally as a rule of conduct, seeing we are enjoined to be imitators of Him?" The answer is simple.

The apostle does not say that we should imitate God in *all* things, but rather in *walking in love* (Eph.5:15-21). God has acted toward us in love; we are to imitate His attitude in our dealings toward men. God does a great many things which man is enjoined *not* to do. God kills and hurts (Deut.32:39); man is forbidden to do either, because he is not possessed of unlimited power. When God kills He also makes alive, when He hurts He also heals; but man can neither heal nor make alive, and is thus forbidden to destroy what he is unable to restore. In dealing with evil, man is *overcome by* it, whereas God *overcomes by means of it*. Man is warned, in the most solemn fashion, to abstain from evil because he has no control over it; but God has perfect and absolute control over all things and is thus able to use them for universal good.

GOD WORKS ALL TOGETHER FOR GOOD

Our difficulties on this point arise from inability to see *how* evil is conducive to good. But the examples we have considered, as, for instance, the case of Joseph, prove that He has done it in some cases, and if He has done it in *some* cases it is not difficult to believe that He will do it in *all* cases. The two passages in Romans state the good ends to which evil conduces, and thus we come to know something of the purpose of evil. We do not see enough to comprehend its vast sweep, but we do see enough to establish us in the belief that this purpose is grand and glorious, and in perfect harmony with His character.

In conclusion, I will remark that, in this respect, as in many others, there seems to exist a certain analogy between nature and revelation. We know that all organic processes involve a certain balance of opposing forces and in all of them is a union of conflicting tendencies. The phenomena of physical life involve at every instant, as a part of themselves, all the essential phenomena of the death of

tissue. The same balance of opposing forces exists also in the unfolding of the "purpose of the eons." The so-called mystery of evil precisely as it is in the world is absolutely indispensable to the realization of God's purpose, because it is the necessary condition of all true good in the world. For good, spiritual, moral, or personal, is the overcoming of evil. Created intelligences shall never know themselves, until they learn for themselves that all the comfort of life, all its strength, victory, and blessedness, comes only through the sufferings and death of Christ.

GOD IS OPERATING ALL

Thus the Scriptures teach that light and darkness, good and evil, are really parts of the same Divine economy. Good and evil proceed from the same Author; they cooperate for the same ends; they are included in the same vast chain of causation. The only difference is that we know a little more about the one than we do about the other, and that the One who presides over both alike lays—or seems to lay—a little more stress here than He does there. God sees as a whole what we see in fragments. When the organist sits at the keyboard of his instrument he plays some passages soft and some loud; sometimes the notes he gives forth are muffled, sometimes they are loud and clear. But the different parts of His playing are all upon the same instrument, and they all harmonize together. The same note is alternately subdued and emphasized; and there are *crescendos* and *diminuendos* to connect the soft with the loud. So with Him who sits at the keyboard of the universe and touches the chords of universal action: the music which results is not broken and discordant, but it all blends into a subtle harmony and the rising and the falling cadences alike contribute to the realization of the pre-determined goal.

V. Gelesnoff

ORDER AND LEADERSHIP

IF we would be faithful, the glorious truths of the evangel must not be intermingled with sundry popular notions of the day such as the importance of "successful church growth," or, especially, with any teachings or attitudes which entail ultimate reliance upon the flesh, any nominal claims about "grace" notwithstanding.

The apostle Paul tells us, "I want you to perceive what the *struggle* amounts to which I am having for your sakes" (Col.2:1), the struggle to be announcing, "Christ among *you* [the nations, and] the expectation of glory [which concerns you]—Whom we are announcing, admonishing every man and teaching every man in all wisdom, that we should be presenting every man *mature* in Christ Jesus" (Col.1:27,28). This struggle toward maturity is a great one for each of us today as well, at least it is if we are truly growing in understanding and progressing in usefulness in the Lord's service.

Struggles with those with whom we are more closely connected are usually much more painful than those with ones whom we hardly know. This is so even though in matters of faith we are apt to be in much closer accord on the whole with these personal associates than with those outside. Yet we may be thankful to God that He has given us such trying experiences, for surely they are all for good and are granted in His wisdom.

STAND BY THE WORD

The faithful teacher is to "*stand by*" the "word" (the teaching or word concerning the various doctrines which

comprise the faith), and is to do so opportune*ly* and inopportune*ly* (2 Tim.4:2). The Authorized Version is misleading here: "be *instant* in season, out of season." Yet it is on a basis of these very words that many have claimed that confrontations with others are actually to be sought; and, that on a moment's notice, under all circumstances, we are boldly to insist upon our own views and to press them upon whomever we may encounter.

Many seem to suppose that the word "instant," as used here, is intended to convey the idea of insistence, as well as of immediacy. "Instant," however, is not a good rendering of the Greek *epistêōi* (BE-ON-STANDING). In such a case as this, it should be rendered simply "stand by" (even the Authorized Version itself gives the rendering "stood by" for a similar form of this same word, *epestêsan*; *cp* Luke 24:4).

The primary terms in question (rendered, respectively, "opportunely" and "inopportunely" in the CV) are not nouns but adverbs; as well, the Greek equivalents of the English "in" (*en*) and "out" (*ek*) are not in the Greek. "Opportunely" and "inopportunely" speak of the *way* in which we are to *stand by* the truth. We are to stand by it in a way that recognizes our current situation—whatever it may be—for what it is, and then acts accordingly.

This is simply to say that when we find ourselves in an opportune situation for speaking the word of truth, we should act opportune*ly*—in a way befitting our present opportune situation. And, when we find ourselves in an *in*opportune situation for speaking the word of truth, we should speak the word *in*opportune*ly,* in a way befitting our present *in*opportune situation.

In one instance, the one who acts opportunely will recognize the good opportunity which lies before him and will act appropriately; and in the other instance, the *way* in which we stand by the truth ("*in*opportunely") will reflect a wise and appropriate response to the unprofitable situation in which we find ourselves.

None of this has anything to do with foolishly putting ourselves into situations that will almost certainly be unprofitable, or with seeking to knock down a wall where God has not even opened a door.

We are to use our limited time and strength wisely. And, should we *find* ourselves in an inopportune circumstance, we are still to stand by the truth, though in a way that wisely recognizes an unprofitable situation for what it is and tries to pass through it as expediently and inoffensively as possible.

THE *RIGHT* TO DECIDE

Perhaps a further word with regard to authority in the ecclesia would be in order, concerning matters that are actually in the realm of common sense, besides a few comments on the word "authority" itself.

Any given group, regardless of size, needs to have order and leadership. Someone must supervise and supervise well, for the sake of peace and order. This entails "authority," but only in the sense of *prerogative* or *right* to decide policy, in practical matters on behalf of the group or ministry.

We recognize that God, Who is operating all (Eph. 1:11), has appointed whatever "powers" or authorities there may be, everywhere and in every place. "There is no authority except under [literally, "by"] God. Now those [authorities] which are, have been set [prescribed or arranged] under [by] God, so that he who is resisting the authority has withstood God's mandate" (Rom.13:1,2). This has special reference to political authority (*cp* Rom.13:3-5), but it includes all authority. Even the lowliest peasant has certain *rights* or *jurisdiction* (that is the sense of the Greek word for "authority," *exousia*) in his own dwelling, concerning his own possessions or the members of his family. Whatever such established rights or prerogatives may exist, in whatever sphere of life, are to be honored.

For example, I recognize that I am not at all "in charge" of other ministries or of other congregations. Even though I have quite a few good friends in various places where believers gather for worship and instruction, I still do not have any "rights" concerning those ecclesias, for others have the supervision in those cases, not myself.

Besides, my "authority" is confined merely to supervising the work of our own ministry, leading the meetings, and so forth. I have no authority whatever over the faith of even the brethren who attend our own meetings, much less over the faith of those in other places! Even if I should truly be correct and another brother mistaken, I must not be a lord over his faith: "Not that we are lording it over your faith, but are fellow workers of your joy" (2 Cor.1:24).

The "authority" which the apostle Paul had, which was given to him by the Lord, was "for building you up and not for pulling you down" (2 Cor.10:8). Our only "right" is to seek to "build up" (or "edify") our brethren, not to lord it over their faith. Not to us, but "To his own Master [each one] is standing or falling. Now he *will* be *made* to stand, *for the Lord is able* to make him stand" (Rom. 14:4). Perhaps many will not stand mature until the resurrection, but that does not make the promise any less certain or any less true.

It is my right or "authority" to require others in our meetings not to be disorderly or disruptive, not to say or do things which I consider inexpedient during the time they are attending the meetings. Similarly, if a brother who regularly attended our meetings were to continue on, unrepentant and repeatedly sinning in certain very grave and "contagious" sins, I would have to "expel" him (1 Cor.5:11-13) until true repentance had been established (*cf* 2 Cor.2:1-11).

But I am not to prohibit any person who attends our meetings from going to other services; nor am I to for-

bid others to start their own separate group if they should wish. If anyone should sincerely think that he could be more faithful to the Lord by taking such actions, I would sincerely tell him that he should do so, no matter how mistaken I considered his views to be. Nor would I prohibit those who remained from considering any materials that such a one might publish, or, for that matter, from reading any other publications. That is because such a "prohibition" is not within my rights or range of authority.

In Romans 16:17, 18, it is true that Paul declares: "Now I am entreating you, brethren, to be noting those who are making dissensions and snares beside the teaching which you learned, and avoid them, for such for our Lord Christ are not slaving, but for their own bowels, and through compliments and adulation are deluding the hearts of the innocent." Should I not, therefore, instruct others to be noting those ("mark them," AV) who make dissensions and snares beside the teaching which they learned through me, and to avoid them accordingly? My answer is, No; or rather, No, not as such.

I should rather point out to all who would hear me that it is vital that none of us "dissent" from (i.e., differ with) actual truth, nor be deceived by various "snares" in which what is actually true is somehow misrepresented and thus made to appear "wrong" or "bad" through spurious argumentation. Beware, then, that in turning away from our teaching that you are not as well, albeit unwittingly, turning away from the teaching of the apostle Paul.

SHEPHERDS AND WOLVES

A "pastor" (*poimainō*, SHEPHERD), literally, is "one who *tends* sheep; figuratively, [he is] one who *cares for* the saints" (see KEYWORD CONCORDANCE, p.268). And such steps as I have suggested above are within the sphere of proper care for any who cannot otherwise be benefited by our services. This figure of speech, "shepherd," however, is

commonly perverted and taken beyond its point of likeness in the metaphor. Thus the claim is made that a shepherd is one who *protects* his sheep from wolves—I suppose by herding all the sheep into a tight enclosure and by scaring any of them that are stupid enough to stray. This *type* of tending, however—which may be appropriate indeed for literal sheep—is decidedly *not* appropriate at all for the members of the body of Christ.

Now I too wish to protect my friends from "wolves." Indeed, I *long* to do so. However, the "weapons of our warfare" must be the word of God, not some pseudo-authority of my own devising. Furthermore, these weapons are not powerful at all in my weak hands. It is only when *God* makes them powerful, by giving others eyes to see and ears to hear, that their might is manifest. Then, and only then, are they "powerful *to God,* toward the pulling down of bulwarks; pulling down reckonings and every height elevating itself against the knowledge of God" (2 Cor.10:4,5).

One is either correct or mistaken *according as He believes God or fails to do so.* No one is necessarily wrong merely because he disagrees with me. Such considerations are not the issue and have nothing to do with it. On the other hand, no one can afford to disagree with me if I should be correct.

We can only *concur* with the truth; we cannot create it. We have no "authority" whatsoever to *determine* the boundaries of truth, for God has already done so. It is ours simply to agree or disagree with what *He* has established. No believer has been granted infallibility, even if he should possess much understanding on the whole. Consequently, no other believer should feel the slightest obligation to agree with his brother, except where, according to one's own understanding, his brother has been faithful to the revealed Word.

A SPIRIT OF LIBERTY

Even as with brothers according to the flesh, brethren in

Christ as well often have many differences among themselves. Though they may frequently disagree (whether graciously or otherwise) concerning both the sense and the scope of their Father's words, they are still *brothers* in Christ and God is still their mutual *Father.* Yet due to human failure (most frequently, on both sides), personal relationships may become quite strained as a result of such disagreements. Where this has been the case, may each one see his *own* duty truly to deal *graciously* with his brother's offense, acting in all meekness and humility in order to restore the friendship—whether or not his brother should make a similar response. Yet it is quite true, where there has been estrangement, conciliation is essential on *both* sides; otherwise reconciliation is impossible.

In order to be free to think for themselves, believers must also be free to be foolish, free to make foolish judgments and to come to foolish conclusions. It is true that the foolish and the immature will indeed misuse their liberty; but we must let them have this very freedom, for *it is their right.* We must not effectually take it from them through artful teachings about our "pastoral authority" or through our own delusions of grandeur or self-importance. Above all, we must not merely nominally claim to grant them liberty while in fact enslaving them to ourselves.

In our attitude and approach, we must actually provide our brethren with an *atmosphere* of liberty in which learning may take place; and we must both know the truth and be competent to teach it if we would be worthy of their attentive consideration of our words (*cp* Acts 17:11). Let us truly *be* able to help others; we cannot, however, expect others to recognize such an ability in us, much less to welcome or appreciate it.

Even so, we must *provide* liberty (from human dominion) to those who are yet foolish and immature, who cannot at present hear us (*cp* 1 Cor.3:2), so that they might

be at liberty whenever God should decide to set them on the path of maturity. It is not that He cannot easily grant understanding, even to those most grievously deceived and enslaved. It is only that, if we ourselves would be pleasing to Him in the meantime, both our manner and our message must reflect, not "slavery's spirit to fear again" (*cp* Rom.8:15), but a spirit of *liberty*—a spirit of humility and grace; a spirit which manifests the disposition of Christ (*cp* Phil.2:5-8).

The bonds of wisdom and maturity are the only freedom worthy of the name. The Son will one day make us all fully free; then we will be free indeed! Yet we will by no means become free of God or of His counsels. To the contrary, He will be All in all (1 Cor. 15:28)! We will be free of sin, not free of the divine operations. We will be fully subjected to perfect righteousness, not abandoned to chance.

The divine operations will then be fully glorious, ideal and marvelous in every way. There will be no more mortality, no more stubbornness, subjection to vanity or slavery of corruption. Instead, in the highest possible sense, we will all be fully subject to God. These glorious bonds are the liberty for which we long and are our "happy expectation."

GROWING IN THE GROWTH OF GOD

We may rest in the conviction that Christ alone is the Head of the body, the ecclesia (Col.1:18), and that the Head of Christ is God (1 Cor.11:3). All who practically claim His place, or, grant it to another, are "not holding the Head, out of Whom the entire body, being supplied and united through the assimilation and ligaments, is growing in the growth of God" (Col.2:19).

Even the apostle Paul had no authority in himself. If even he had turned away from the *Lord's* evangel (which was merely in the apostle's trust) the pronouncement would have been, "Let him be anathema!" (Gal.1:8,9). May we,

then, become established in Paul's evangel (Rom.16:25), and may we not be "transferred from that which calls [us] in the *grace* of Christ, to a *different* evangel" (Gal.1:6). The evangel of Christ, for the nations, may easily be distorted, and changed into a message quite unlike the original teaching of the apostle Paul (Gal.1:7). One by no means avoids such a course by merely claiming apostolic authority or special revelation.

There is a sense in which all are God's servants. For example, men who may be quite unworthy and unfaithful as a whole are often used of God to present the message of "Christ crucified" to us (*cf* Phil.1:15-18; *cp* 1 Cor.1: 18-25). Certain others may well teach us truth on additional subjects, even if they should hold to serious error on many other topics.

Perhaps God will even be pleased to give some sufficient light that they might truly be "*faithful* dispenser[s] of Christ" (Col.1:6,7). If so, even if most should fail to recognize such ones accordingly, this will by no means diminish the usefulness of any such ministry in the lives of those who are able to benefit from it. Popular recognition is worthless; faithfulness to the Lord is priceless.

It is much better actually to *do* the *work* of an evangelist (2 Tim.4:5) than to boast of being one, or to have this designation conferred upon oneself as a hierarchical rank within a denomination. One must actually proclaim the *evangel* to be an evangelist. The same is true of the "teacher." Those who are actually— however unintentionally—"fraudulent workers" (2 Cor. 11:13) may well glory in their teaching abilities while all the while schooling others in the ways of error. Similarly, no one who claims to be a "pastor" (shepherd) who nonetheless possesses the characteristics of a "wolf" (*cf* Acts 20:29) is a pastor at all—in the sense of Ephesians 4:11.

As in the story "Little Red Riding Hood," "wolves" must

not openly acknowledge their true nature. And, one may easily be a wolf in practice yet a shepherd in intention. Most simply lack understanding, and do not intend to mislead others at all. Often they mean well indeed, have a sincere and living commitment to Christ and a walk worthy of our imitation. This makes them much more effective deceivers (*cp* 2 Cor.11:13-15; 2 Tim.2:25,26).

What we actually are and what we actually do is what counts, not our titles or any human opinions (*cf* 1 Cor. 4:1-5). To our own Master we are standing or falling (Rom. 14:4). All else is vanity. "Let all who teach take this to heart: their work will be tested to see *'what kind it is.'* It is better to have a little *after* the fire than much *before* it."[1]

Those who "feel" called to do this or that are merely guided by their feelings. Those who would impose their own power, only expose their own impotency. We can only walk by faith, not by perception (much less by our emotions or by fleshly domination). The important thing for us all is to be "*faithful* men" personally, whether or not God should make us competent to teach others also (2 Tim.2:2; 2 Cor.3:5). In itself, apart from the truth, the ability to teach or lead others is not important in the slightest; indeed it can be a great impediment.

It is helpful to recall that, as Paul says, Christ was a "snare" to the Jews (1 Cor.1:23). Even today unbelieving Jewish scholars who are well acquainted with the "Christological" writings of the prophets fail to recognize Jesus the Nazarene as the One Who fulfilled them. If they cannot even recognize the *Person* of the Saviour, it really should not surprise us if God's own people often cannot recognize His *evangel,* at least not very clearly. But it is God Who makes our faith grow up, not we ourselves (1 Cor.3:5-7), and He will have His own time and way with us all. J.R.C.

1. A. E. Knoch, THE CONCORDANT COMMENTARY, p.251.

THROUGH OUR LORD, JESUS CHRIST

PAUL wrote Romans as a called apostle who was severed for the *evangel of God* (Rom.1:1). His apostleship is unique; he was severed from that of the twelve (*cf* Acts 13:2), as he himself was severed from the privileged position he had held from birth, of the race of Israel and the tribe of Benjamin (*cf* Gal.1:15; Phil.3:4-8). The evangel of God was promised before (Rom.1:2), but in being heralded *among all the nations* by one who obtained overwhelming grace in being given his commission (*cf* Rom.1:5; 1 Tim.1:13,14), it speaks of riches beyond anything previously revealed.

Second only to the fact that the evangel is the evangel *of God* is the fact that it *concerns God's Son, Jesus Christ, our Lord* (Rom.1:1-5). This has been made abundantly clear in Romans 3:21-28 where Paul began to unfold the details of this "well-message." The evangel of God manifests the righteousness of God, and it does so *through the faith of Jesus Christ.* It announces gratuitous justification in God's grace, which is achieved *through the deliverance which is in Christ Jesus.* He is the One, purposed by God, Who is the means of propitiation *through the faith in His blood* (the faith He maintained in His suffering and death). God is now displayed as the righteous Justifier in that He justifies sinners who are *out of the faith of Jesus.* All the good that God has accomplished and will bring about in realization comes through the death of Jesus Christ and His resurrection out from among the dead. Consequently the evangel of God concerning His Son can be summarized by these words: *Christ died for our sins; He was entombed; and He has been roused* (*cf* 1 Cor.15:1-4).

OUR LORD, JESUS CHRIST

The opening passage of Romans chapter 5 is rich in announcing blessings from God as they are granted to us through our Lord, Jesus Christ. This evangel of God, as Paul is now presenting it, first of all speaks of **justification**. And it is upon that basis that it speaks of **peace toward God**, involving **access** to Him and our **standing in grace** before Him. It is also on the basis of justification by the faith of Jesus Christ that we may be glorying in **expectation of the glory of God**. None of these favors exists apart from our Lord Jesus Christ, and this is specifically brought to our attention in Romans 5:1,2.

We can see by the following arrangement of Romans 5:1,2 that Paul was not content merely to list these benefits which God gives in His grace. The apostle adds and intersperses four prepositional phrases (printed in italics) which point to Christ and His faith. The place of Jesus Christ in securing righteousness and peace, access and our standing in grace, and our expectation of the glory of God, and in bringing them into our lives is critical.

1. Being, then, justified
   out of faith,
-2. we may be having peace toward God
   through our Lord, Jesus Christ,
   through Whom
3. we have the access also,
   by the faith,
4. into this grace in which we stand,
-5. and we may be glorying in expectation
   of the glory of God.

JUSTIFICATION BY CHRIST'S FAITH

Justification comes about as a manifestation of God's righteousness through the faith of Jesus Christ, which is the source of our position in front of God, Who is altogether

righteous as the Justifier (Rom.3:21-28). This righteous justification is reckoned to us who are believing (Rom.4), but it is Christ's faith/faithfulness in dying for us that is the one, effectual basis of justification. We are justified in His blood (Rom.5:9). That settles the matter. Let us not insert our works or our faith into this equation. Let us keep ourselves out of it, except to accept it as it is stated, to stand in it against all opposition, to retain it as established fact, to believe it as the word of God (*cf* 1 Cor.15:1,2). We are justified (in the full meaning of the term) by no other means than the faith of Christ (Gal.2:16).

Being, then, justified out of [Jesus Christ's] *faith* . . .

PEACE THROUGH JESUS CHRIST

. . . *we* [who are believing] *may be having peace toward God, through our Lord Jesus Christ* . . .

Peace has been made. God's enemies were conciliated to God through the death of His Son (Rom.5:10). Indeed, God conciliates us to Himself through Christ, Who died for the sake of all (2 Cor.5:14,18). Ultimately all will enjoy (in the blessing of reconciliation) the peace which has been secured by means of the death of the cross of the Son of God's love (Col.1:20).

But now in Romans 5:1, according to the best reading of the ancient manuscripts, Paul focuses our attention on the present, practical effects in the believer's life of this evangel announcing justification achieved through the death of Jesus Christ. If God has brought about justification through the faith of Jesus Christ, and not by anything we have done, we may be certain of the position of peaceful well-being that we have before Him. This peace is a peace toward God that we who are believing may be enjoying day by day. Having obtained peace through the death of God's Son, we may be having peace, through Him as our Lord, even in this world of conflict and eon

of wickedness, where we could never otherwise hope to have such an approach. Let us be partaking of the blessing of peace (indeed the enjoyment of reconciliation), which God has gained for us through the death of His beloved and faithful Son.

The evangel that makes known the blessings that are out of the faith of Jesus Christ gives spiritual power for daily salvation to the believer. What is out of the faith of Christ is for our faith in our lives right now (*cf* Rom.1:16,17). We are seeing this here in Romans 5:1,2. We surely need peace, and this means fundamentally that we need peace toward God. If we suppose that such peace rests on something we have to do, even on our faith, it will elude us. Yet to see that peace toward God is settled through the death of God's Son, is a continuing source of peace as we live in a world where we are bombarded by uncertainties.

IRREVERENCE AND INDIGNATION

Nothing in Romans 1:18-3:20 leads us to peace toward God, but everything there prepares us for it. "For God's indignation is being revealed from heaven on all the irreverence and injustice of men" (Rom.1:18). "And according as they do not test God, to have Him in recognition, God gives them over to a disqualified mind, to do that which is not befitting . . . those who, recognizing the just statute of God, that those committing such things are deserving of death . . ." (Rom.1:28,32). "Wherefore, defenseless are you, O human! . . . in accord with your hardness and unrepentant heart you are hoarding for yourself indignation in the day of indignation and revelation of the just judgment of God, Who will be paying each one in accord with his acts" (Rom.2:1,5,6). "For there is no partiality with God, for whoever sinned without law, without law also shall perish, and whoever sinned in law, through law will be judged. For not the listeners to law are just with God, but

the doers of law shall be justified" (Rom.2:11,12). ". . . for we previously charge both Jews and Greeks to be all under sin, according as it is written, that 'Not one is just'—not even one. Not one is understanding. Not one is seeking out God . . . . And the way of peace they do not know" (Rom. 3:9-11,17). By works of law "no flesh at all shall be justified in [God's] sight" (Rom.3:20).

There is no hope for peace in this blunt and crushing charge against humanity, for the race is viewed here as it is in itself apart from what is made known in the evangel of God concerning His Son, Jesus Christ, our Lord.

But once the evangel concerning our Lord is brought into view our spirits are lifted up in joy and peace. First we learn of justification by means of the faithful faith of Jesus Christ unto the death of the cross. Then we learn of a further blessing based upon that of justification. The way of peace toward God has been opened up before us through the death of God's Son.

This is an added grace, which startles us even beyond the astounding revelation of God's righteousness in His achievement of justification. It arises from His heart and expands as the revelation of His love as He pours it out in our hearts. It is an open way of access toward God as our Father, gained by means of Jesus Christ's faith and kept open by Him Whom God has exalted over every power of opposition (*cf* Phil.2:9-11). Hence the apostle even greets his readers with terms that summarize the evangel he was bringing: "Grace to you and peace from God, our Father, and the Lord Jesus Christ" (Rom.1:7).

ACCESS THROUGH OUR LORD

. . . *through Whom we* [who are believing] *have the access* [toward God] also . . .

The word "access," is literally TOWARD-LEADing in Greek, and thus picks up the thought of peace *toward* God.

It is through Christ as our Lord that the way toward the God of peace (*cp* Rom.15:33; 16:20) lies open before us. The term occurs in only two other passages of Scripture, both times in Ephesians. There Paul presents untraceable riches of Christ which he could not speak of earlier (*cf* 2 Cor.12:4). But still the foundational themes of righteousness and peace centered in Christ, as we find them in Romans, remain vital and vibrant. Addressing believers of the Uncircumcision, who had been far off from access to God in comparison with those of the Circumcision, Paul makes known that we are now brought near *by the blood of Christ.* For *He is our Peace.* And now, *through Him,* we both are given *access in one spirit to the Father* (Eph. 2:11-18). Furthermore, in connection with the evangel of the untraceable riches of Christ and the testimony of the multifarious wisdom of God, in accord with the purpose of the eons, which God makes in Christ Jesus, our Lord, the apostle testifies that we are having boldness and access with confidence, *through His faith* (Eph.3:8-12). The access is to the Father. And it comes about through the faith of Christ Jesus.

So also, the access of Romans 5:2 is to God as Father, Who is the God of peace. Paul describes it in Romans 8 this way: "For you did not get slavery's spirit to fear again, but you got the spirit of sonship, in which we are crying, 'Abba, Father!'" (Rom.8:15). Again he writes, "Now seeing that you are sons, God delegates the spirit of His Son into our hearts, crying 'Abba! Father!'" (Gal.4:6). God has given us access to Himself as Father, in which, in the midst of weaknesses and stresses we cry out to Him in the most endearing terms of Fatherhood.

How can this be? If we look at ourselves as we are in our infirmity and offensiveness, like Adam and Eve in Genesis 3, we would retreat and hide in fear. But when we look at what God has given us *through His Son Jesus Christ,*

justified in His blood and conciliated through His death, then all is changed.

Changed? How great is the change? The word "conciliate" means DOWN-CHANGE. God has made this change from enmity to peace. He has made it through the death of His Son. The access is there. The way of peace has been set before us through our Lord Jesus Christ, Who now in His life, at the right hand of God, is pleading for our sakes (*cf* Rom.8:34).

ACCESS BY FAITH

. . . *through Whom we* [who are believing] *have the access* [toward God] *also, by the faith* [of Jesus Christ] . . .

Peace toward God is partnered with and enjoyed in the access toward God as Father which God has provided through His Son, our Lord Jesus Christ. This access is "by the faith" (Rom.5:2), that is, by the faith referred to in verse 1, out of which we are justified. The preposition "by" is used in the CV of Romans 5:1 to express the literal Greek term "out of" in idiomatic English. It tells us that the faith of Jesus Christ is the *source* of justification. Now in verse 2, the preposition "by" (in lightface type) is used in the CV to express the so-called "dative case" of the Greek. The Greek word for "faith" is spelled in a special way in order to convey certain distinct ideas that cannot be expressed in English without using a preposition. Often a word in the dative case is best expressed in English by adding the preposition "by." (This is called the "instrumental dative.") The instrument, or means of access is the faith (of Jesus Christ). The "by" of verse 1 indicates the source, and the "by" of verse 2 indicates the means. The source of justification and the means for our access to God is faith, and the faith in view in both cases is the faith of Jesus Christ.

What Paul has in mind here in Romans 5:2, is clearly expressed in Ephesians 3:12. To say that the access has

been opened up *through* our Lord, Jesus Christ, and then to add that this is *by* His faith, is not redundant, but clarifying and emphatic. There would be no open way of access to God as the God of peace, apart from the faith-obedience of our Lord. But now, in the stress and turmoil of our lives, *in believing* that Christ died for our sins, and that it is *in Him,* that we have boldness and access to the Father with confidence, peace (as well as joy) is increasingly taking hold of our lives (*cf* Rom.15:13).

STANDING IN GRACE

. . . *through our Lord, Jesus Christ . . . we* [who are believing] *have the access* [toward God] *also, by the faith* [of Jesus Christ], *into this grace in which we stand . . .*

The verb "stand" expresses stability and readiness, Peace toward God is not a state of drowsiness or flabbiness. It is an alertness apart from outer and inner disturbance and distraction. We stand with full reliance on the living God (*cf* 1 Tim.4:10), Who is the God of peace, Who justifies us out of the faith of Jesus Christ and conciliates us to Himself through the death of His Son.

It is our security and spiritual strength to repeat this evangel. Righteousness and peace are God's favors to us, based not on any deservedness of our own, but on the faith of our Lord as expressed in the shedding of His blood, even in His death. We stand with peace toward God, in access to the Father, as objects of God's grace. We do not stand in any righteousness of our own, not even in any sort of goodness that makes us relatively superior to another sinner. God's grace to us is entirely based on the faith of Jesus Christ.

It is not that one person may not stand out from the crowd in justice, in honesty and kindness and faithfulness. Abel was righteous in comparison with Cain, and Noah in comparison with all others in his generation. So also were Zechariah and Elizabeth (Luke 1:5,6), and this was

"in front of God." But no one can stand before God fully justified and reconciled on the basis of their every act and thought in the flesh. We stand before God in grace. And, finally when all is taken into account, so must Abel and Zechariah and every human being.

But Paul is not writing about the consummation described in 1 Corinthians 15:28 or Colossians 1:20 here, but about what God has granted to us who are believing the evangel today when the results of Christ's faith are not perceptible, and when what is perceptible is solidly against them. It is God's grace that we believe (*cf* Phil.1:29), and what we believe is that we are saved in God's grace by means of His approach present in the giving up of His Son (Eph.2:8) and His Son's faithful giving up of Himself as a sacrifice to God, for a fragrant odor (Eph.5:2).

God's grace to us, in accord with the context of Romans, lies in our justification through the deliverance which is in Christ Jesus (Rom.3:24) and the enjoyment of peace toward God which is established in Christ's death and maintained in His life as our Lord (Rom.5:10).

GLORYING IN EXPECTATION

Being, then, justified out of [Jesus Christ's] *faith, we* [who are believing] *may be having peace toward God . . . and we may be glorying in expectation of the glory of God.*

Like peace toward God, expectation of the glory of God rests on the foundation of justification. Peace and expectation are coordinate and complementary blessings which the believer may be enjoying. They are both based on the primary blessing of justification which has been secured through the death of Christ as a sin offering. As we may be enjoying peace toward God, so also we may be glorying in expectation of the glory of God.

The evangel of God is such that everyone is barred from boasting (glorying) in themselves (Rom.3:27). As sinners

we are wanting of the glory of God (Rom.3:23). But as believers who are justified by the faith of Christ we are in a state of expectancy of that which is God's glory. And thus at every point in our lives we may be glorying in this sustaining and uplifting favor from God.

What is the glory of God? It is the brightness and pureness of His righteousness, now manifest to the believer as we believe that we are justified through the deliverance which is in Christ Jesus. We expect that full appreciation of life's justifying when we will be constituted righteous because of the obedience of our Lord (*cf* Rom.5:18,19). But more than this, the glory of God is the vast, radiating love of the Father commended in the death of His Son for His enemies and fully expressed in the glorious freedom of sonship and deliverance, which we are awaiting in expectation (*cf* Rom.5:8; 8:21-23). Here the glory of God in His favors of righteousness, peace and access and our standing before God will blaze forth beyond our present comprehension. And this is not all, for Ephesians tells of glories beyond those presented here in Romans.

Peace toward God and expectation of His glory are blessings uniquely made available to those who are believing the evangel today. They meet the fears and stresses of our times.

"For I am reckoning that the sufferings of the current era do not deserve the glory about to be revealed for us" (Rom.8:18).

"So that, my brethren . . . be rejoicing in the Lord always! Again, I will declare, be rejoicing! Let your lenience be known to all men: *the Lord is near.* Do not worry about anything, but in everything, by prayer and petition, with thanksgiving, let your requests be made known to God, and *the peace of God,* that is superior to every frame of mind, shall be garrisoning your hearts and your apprehensions *in Christ Jesus*" (Phil.4:1,4-7). D.H.H.

JUSTIFICATION AND CONCILIATION

CONCILIATION is *based* on justification, for, unless the question of sin is settled, there can be no peace. "*Being justified by faith*, we *may* be having peace . . ." (Rom.5:1). The *experience* of peace does not necessarily follow, just as the peace offering which the offerer shared with God, did not necessarily follow the sin offering. Justification is all of God, so is not dependant on us at all. Peace, as explained in the fifth to the seventh chapters of Romans, fluctuates with our flesh, and depends on our apprehension of *grace*. Justification and the sin offering must form its *foundation*, but conciliation itself is a separate and superior grace, which is rooted in the *peace offering*.

Perhaps the best illustration of the differences between justification and reconciliation is found in the last two eons. In the Kingdom eon, the day of Yahweh, justice is administered with a firm hand, but the nations are still kept at a distance from God, and must approach Him through Israel and its ritual. But in the day of God, the final eon, God draws near to all humanity. Israel is no longer a barrier into His presence. God tabernacles with mankind. He no longer withdraws within temple walls. This is the literal new creation which we already possess in spirit (2 Cor. 5:17; Rev.21). But we enjoy *both* of these two eons at one time, for to us the consummations of the eons have already attained (1 Cor.10:11). We already enjoy the grace of justification and the peace of reconciliation, which will eventually be the portion of all.

REPAYMENT

Like a great many Hebrew words, *peace* is a faded figure, such as the English word *under-stand*. If we *stand under* anything we know something about it. So the Hebrew stem of *peace* denotes REPAY. When Joseph's brothers were overtaken with his silver beaker in their sacks, they asked, "Why have you *repaid* evil for good" (Gen.44:4)? If a man's bull killed another bull, the law demanded that he *repay* bull for bull (Ex.21:36). Peace is based upon repayment, on keeping an even balance, so that no one has any cause to complain or create a disturbance.

THE PEACE OFFERING

As conciliation is the restoration of *peace* between God and His creatures, the basic thought was doubtless presented to Israel in their peace offerings (Lev.3). Here, as usual, there must be sacrifice and blood and the identification of the offerer with the victim by the imposition of his hands. It was slain before Yahweh at the portal of the tent of appointment, and the blood sprinkled around on the altar. The fat was fumed as a fire offering with the ascent offering, as a restful smell for Yahweh. All of it did not ascend to Yahweh, however, like the ascent, or burnt, offering, but God *shared* it with the offerer, for peace is a mutual matter, like reconciliation. This sets forth God's attitude toward Israelites alone. It was not for any alien. Conciliation differs in this, that Christ died for *all*, and God is at peace with *all*, and actually asks his enemies to share it with Him. That is the evangel for today. If accepted, there is mutual reconciliation.

THE GRACE WHICH ESTABLISHES

Justification by itself is not the grace which establishes us in settled confidence before God. Peace does that. Jus-

tification flows from that which God has *done*; what He *is*, is the basis of peace. We point back to the deliverance wrought by Christ Jesus as the ground of our justification. We look up to the Son of God, pinnacled in highest glory, beyond the reach of death, and to God Himself, Whose Image He is, and find in Him the living, loving Source of peace.

This peace would be impossible without our previous justification before God, but it is a favor immeasurably beyond it. Many of the saints have never known the stability, the solid satisfaction, the exultant joy, which justification by itself cannot produce, but which comes to those who use the "Way" God has provided—Christ Jesus—not only to deal with their sins, but as the road leading to His very presence, giving admission to this far greater grace—the Reconciliation. God's hand has revealed His heart, and He draws us to Himself.

Nor need we fear to respond. Christ Jesus is the Passport by Whom we may approach. We stand secure in Him. For it is through Him "we have the access also, by faith, into this grace in which we stand."

OUR EXPECTATION

And what a prospect lies before us! The "glory of God" is our goal. Once we read our sentence thus: "For all sinned and are *wanting* of the glory of God." (Rom.3:23). Yet now it has become our boast in Him. What that glory comprises we may learn as we contemplate the only Man Who never sank below its lofty standard. As high and spotless as the snow-capped mountain peak; as lowly and sweet as the wild forget-me-not; all this we were not, and it was our condemnation; all this we shall be, and shall we not exult? This is our "expectation," our joy; this reaches far beyond the "righteousness" of any human court.

A PATH OF PAIN AND PEACE

Such is our expectation. But what of the path that lies between us and our goal? It is set with trials that oppress; afflictions and distresses that may dim our eyes with tears and blur the engaging vision. Can exultation find a place in such a scene as this? We ask our hearts, by sickness straitened, driven by distress, sinking in a sea of sorrows, and not a sign of His hand to help; and find its only answer in a doubt: "Doth God know?" Are not all these tokens of His displeasure, His indignation, His wrath?

Our rebel heart denies that there is peace. Our traitor heart would breed sedition in the very citadel of Love. O, how it swells and heaves our bosom with tempestuous waves of fear and pain, distrust and unbelief! And is there one whose eyes have scanned these lines, who has not harbored these? And is there one, who, musing in the shadowed hour, has not been galled by chains of dark distrust?

Only One can calm us, and He rises as He did on the Sea of Galilee, and lo! the tempest flees before His face! (Mark 4:37-40). *Be silent, be still!*

He has made peace. Let us, then, be at peace.

SAFE IN THE SON

All the virtue of *Christ's* death abides in the *blood*. Not so with the death of the *Son*. We should not speak of blood in relation to the spiritual separation from God which constituted the death of the Son. No nails, nor spears, could touch the life of the Son of God. He gave the spirit up Himself (John 19:30). This is what His Father had charged Him to do. And so, in place of the blood to plead the value of that death, the Son Himself, alive forevermore, beyond Death's reach, is the assurance of the love-life to which it is the introduction. He is the living love-link which binds us with bonds unbreakable to the Father's heart.

Such was the affection shown us when we were still enemies. But now that His love has subdued our stubborn hearts, we may enter into settled and enduring peace. How little need we fear for future welfare! If such rich favor is dealt out to *enemies*, what shall be the portion of His *friends*!

GLORIOUS DISTINCTIONS

O that we may grasp these precious, these glorious distinctions. We will not exult a whit less in the dying of Christ for sinners, gracing them with strength and righteousness when we discover that the death of God's Son introduces us to the nearer and dearer sphere of God's affections, reconciling God's enemies to Himself. Do we rob Christ's blood of aught of its abiding value when we point beyond it to the living Son at God's right hand? The blood spells safety; but the life illumines love. There has not been enough stress laid upon Christ's blood—but alas! The life of the Son has almost been forgotten and with it the truth of which it speaks.

Let us preach Christ crucified for sinners, but let us not forget to implore God's enemies in view of the death of His Son! Let us set forth God's righteousness which is secured for us by Christ's death, but let us not ignore the Conciliation which flows from the death of His Beloved.

Let us point to the blood and banish every fear! But let us also disclose the living, loving Son, whose *life* is pledged to all who know the *peace* His death provides.

Christ for sinners; God's Son for enemies! Christ for righteousness; God's Son for reconciliation! The blood of Christ for safety; the life of God's Son for love! Such are God's glorious distinctions. A. E. Knoch

(The preceding article has been extracted from two studies appearing in *Unsearchable Riches,* vol.4, pp.71-87; and vol.45, pp.27-46.)

INDEX TO VOLUME XCIX

Abel as a Type of Christ . . . 119
Abraham's Faith and God's Grace . . . 93
Authority of the Word, The . . . 151
Being, Then, Justified . . . 233
Blessedness of Believing, The . . . 131
"Be Rejoicing in the Lord Always" (Phil.4:1-23) . . . 185
Breaking and the Subjection (Gen.44) . . . 135
Deeming it to be Refuse (Phil.3:1-21) . . . 23
Disposition of Christ, The (Phil.2:1-30) . . . 109
Evangel of Promise, An . . . 45
Faith and Expectation . . . 99
For the Progress of the Evangel (Phil.1:1-30) . . . 63
Given up and Roused . . . 166
In Accord with Grace . . . 81
In Accord with the Scriptures . . . 13, 56, 119, 207
Justification and Conciliation . . . 283
Not, Neither, But . . . 177
Obituaries: L. Grandy 62, E. Harty 62, W. Packard 126, N. Richardson 62, D. Woodams 251
Order and Leadership . . . 263
Paul to the Romans . . . 39, 81, 99, 166, 233, 273
Problem of Evil, The . . . 252
Repentance of Israel, The (Gen.42:1-38 . . . 31
Return to Egypt, The (Gen.43:1-34) . . . 51
Revelation of the Divine Intention, The (Gen.45) . . . 147
Satan Tries Christ . . . 71
Set by God . . . 207
Sin for Sin . . . 127
So Israel Journeyed (Gen.46) . . . 203
Sojourn in Egypt . . . 245
Stratagems of the Adversary . . . 71
Studies in Genesis . . . 31,51,135,147,203,245
Studies in Philippians . . . 63,109,185
Teaching and Fellowship . . . 215
There is a Reclining One . . . 56
There is a Sin Offering . . . 13
Through Faith's Righteousness . . . 39
Through our Lord Jesus Christ . . . 273
What is Judgment? . . . 38
Yahweh Speaks to Cain . . . 5