

Scripture Research - Vol. 2 - No. 4

THE PHILOSOPHY OF GAMALIEL

ACTS 5:34-39

Herein is a bit of advice that is often urged upon us in all matters relating to Religious Movements. Whenever one would contend against some "-ist," "-ism" or unsound doctrine he is advised to let it (or them) alone, because "if it be of men, it will come to naught: but if it be of God, ye cannot overthrow it."

Some words have been written, both for and against such philosophical reasoning. The writer of this article feels that the advice so given by Dr. Gamaliel ought to receive greater attention, and that its acceptance, or rejection, should be the result of Scriptural facts, and not sentimental fancy. Revelation, and not reason, must determine here.

Therefore, you are asked to carefully note the following facts:

1—GAMALIEL WAS NOT A CHRISTIAN. He was a Pharisee. His attitude toward the persons involved was not and could not be that of a Christian. The advice was given by one who was not a Christian to those who were not Christians.

The writer does not for one moment question the wisdom of the advice given, but he does contend that it ought to be kept within the realm where it originated. For an unsaved man it may be good advice, but as a Christian we have no place for it. It is the wisdom of this world.

Remember—Gamaliel is speaking; not God. Note v. 38, "And now I say unto you." The thing that ought to interest a Christian is not what Gamaliel says, but what saith The Lord. Cp. 1 Cor. 2:14-16.

2—GAMALIEL'S POSITION WAS THAT OF NEUTRALITY.

He said, "Let them alone." Surely this is no position for a Christian. He must be either for or against. As to the one or the other, it must be determined, not by time, but by Scripture. After you, as a Christian, have so determined, you cannot Scripturally let it alone." You must be in it and with it, or out of it and against it.

All a weed asks is to be let alone. You let anything good alone, and it will die. The reverse is true of evil. Give a stalk of grain no support or attention, and it will come to naught, while a weed similarly treated will grow and propagate until the whole field is covered with weeds.

"Let them alone?" No. One must be either for or against. "But," you say, "wait and see before taking a stand." Yea, and while you are waiting the thing is growing. One will never be convinced by waiting to see; only by searching to know.

3—THE WHOLE QUESTION THAT WAS UP FOR SETTLEMENT INVOLVED A MATTER OF DOUBT. "If this be of men."

Gamaliel was not sure. He was no more sure that it was of God than that it was of men.

Scripture Research

Volume 2 Number 4

**Scripture Research, Inc, P.O. Box 51716 Riverside, CA
92517**

Formerly

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by Russell H. Schaefer

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LISTENING IN

J. Clyde Stillion

**Yes, the Infallible Word of God is itself its own
Infallible in-terpretation.**

**"Minor Prophets" and "Major Prophets" are not
Scripture terms. Some of the Minor Prophets are quite
Major.**

**As we have said before: "The Second Greatest
Exhibition of the Mercy of God was the Flood." The
Greatest was the Crow.**

**You are right: An absolute true interpretation of
Scripture must be as free from error as The Scripture.**

**No, God didn't tend the Children of Israel out of Egypt.
He led them out.**

**It is not a matter of man's judgment OF The Scriptures;
but it is a matter of man's judgment BY The Scriptures.**

**Are you looking for the Key to the Book of Revelation.
Try Rev. 1:10. The expression "The Day of The Lord"
furnishes the Key.**

**The Four Gospels unveil the First Advent. The
Revelation unveils the Second Advent.**

*

UNLESS YOU RIGHTLY DIVIDE

**How will you reconcile "His
name shall be called — Prince
Of Peace" (Isa. 9:6) with
"Think not I am come to send
Peace on the earth. I came not
to send Peace but a sword"
(Matt. 10:34).**

**In the New Testament the first occurrence of the title
"Son of Man" is Matt 8:20. "The Son of Man hath not
where to lay His bead." The last occurrence is Rev.
14:14. "The Son of Man, having on His head a golden
crown."**

**True Interpretation requires Verbal Examination and a
regard for Dipensational interpretation.**

No, Demons are not Angels. Probably they are disembodied Spirits.

God protected Eden with the "flaming sword." The Believer's protection today is the "Sword of The Spirit"

An honest search of The Word of God will bring great reward; but God never did have any use for dishonor.

Demons differ from Modernist in that even they admit The Deity of Christ (Mk. 3:11).

TITLES OF GOD

ELOHIM

(Study Three)

by Russell H. Schaefer

One has well asked, "Why do we not trust God more?" It is because we do not know Him. Asked if we know such a person, we might well answer, "No, what is his name?" It is generally in association with a person's name that we think of his reputation, character, accomplishments and appearance. Seeking to convey something of the nature and being of God to the disciples, Christ stated in His prayer:

I have manifested Thy Name (John 17:6).

Thus, Christ manifested The Name of God to the disciples. He personalized in word and life the very nature and character inherent in The Name of God. We believe the names or titles of God by which He addresses Himself to man are all revelatory of Himself. We know, too, that no one title can encompass all that He is, but each title will lead us along the way; and as we are taught by Holy Writ and have a teachable spirit, we will know Him better and trust Him more.

The very first name under which God reveals Himself in Scripture is God. In the Hebrew this is *Elohim*. In English translations this is spelled with an upper case "G" and lower case "o" and "d"; thus -- God. This is to distinguish *Elohim* from *EL*, translated **GOD** also, but spelled with all capitals, and from *Jehovah*, translated LORD. The *LXX* (Greek O.T.) uses *Theos*, sing., as a frequent translation of *Elohim*. The importance of this title may be gathered from its numerous usages in The Scripture. By Stevenson's count it occurs 2,550 times in the O.T. It is the one & only title used in Genesis 1:1 to Genesis 2:3, where it is encountered in almost

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every verse. Many years ago, when allegoristic application and interpretation of Scripture were in vogue, these first chapters of Genesis spoke to these old divines of man's darkness and ruin, of God working out His will and by His Word bringing light and order out of our darkness and chaos until all "was good." While more than allegory is found in Genesis 1, still there is an element of truth in these old allegorical sermons for our lives are like the ruined and lightless earth found in Gen. 1:2. As of old, God must work on us and must do all the work until The Image of His Son is seen in us again. In our experience it is where we start to know God.

The Name's Plurality

Elohim (or *Alehim*) has many facets as a title. Strikingly, it is a plural noun. Difficult to express and difficult to *conceive*, it may seem to clash with our monotheistic concept of God. As a rule, we do not think of God being plural in any way; yet this title is plural. Explanations are varied. Some see an original intimation of the so-called trinity. Others follow the concept of this being the plurality of majesty or of Excellency. Some think of it as being the plurality of many forces or powers inherent in God. In line with this last, Hengstenberg felt it called attention to the infinite riches and inexhaustible fullness contained in the one divine being. Our own explanation will be given after a few more facts are considered. The plural title *Elohim* is frequently used with verbs and adjectives that are singular, especially if a question might arise concerning one true God. According to Rotherham, the title takes the singular sense when used with the singular. Singular verbs with *Elohim*, Genesis 1:1, 3, etc.; adjectives, 2 Kings 19:4, 16; Psalm 7:9; 57:2, etc.

The Name's Usages

In the following texts note the use of the *Jehovah* and *Elohim* titles of God. Rotherham's text is cited:

See now that I, I AM HE THAT IS,

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and there are no gods (*Elohim*, pi.) with me (Deut. 32:39).

Thus saith *Yahweh* (*Jehovah*) -- King of Israel, even his Redeemer *Yahweh* (*Jehovah*) of hosts, I am First, and I Last, and besides me there is no God (*Elohim*) (Isa. 44:6).

I am *Yahweh*, (*Jehovah*), and there is none else, besides me there is no God (*Elohim*) (Isa. 45:5).

For I am THE MIGHTY ONE, and there is none else, The Adorable (*Elohim*), and there is none like me (Isa. 46:9).

This plurality of the *Elohim* title is supported by other evidence if we render literally the following texts:

Remember they CREATORS (Ecc. 12:1).

None saith, Where is God my MAKERS (Job. 35:10).

Let Israel rejoice in His MAKERS (Psa. 149:2).

The knowledge of the Holy ONES is understanding (Prov. 9:10).

Thus saith The LORD, thy Redeemers (Isa. 44:24).

Thy Makers are thy husbands (Isa. 54:5).

This plural title is joined to plural verbs in Gen. 20:13 and 35:7.

To quote the first:

And it came to pass when the Gods (*Elohim*) caused me to wander from my father's house (Gen. 20:13).
Rotherham, *E.B.*

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In all likelihood Abraham is referring either to the God-hood, or to the pagan gods that his father worshipped, which were the cause of his separating himself from his father's country and his father's house. Plural adjectives are used extensively; an instance might be cited:

For what great nation is there which hath gods (*Elohim*) nigh unto it, -- like *Yahweh* (*Jehovah*) our God (*Elohim*) (Deut. 4:7. Cp. Deut. 5:26; Josh, 24:19).

One of the most unusual texts dealing with this plurality is the very text so frequently quoted in the Hebrew synagogues each Sabbath and used by the Jews against the Deity of Christ:

Hear, O Israel: The LORD our God is one LORD
(Deut. 6:4, A.V.).

Now, reading this in a literal translation of the Hebrew, we have:

Hear, O Israel: *Jehovah* is our Gods (*Elohim*) *Jehovah* alone.

or:

Hear O Israel, *Jehovah* our *Elohim* (Gods) is one *Jehovah*.

The ONE used here is the Hebrew '*ehad* -- a compound unity (Lat. *unus*), one made up of others. In Gen. 1:5 it is used of one of seven; in 2:11, one of four; in 2:21, one of twenty-four; in 2:24 one of two, etc. "*Yahid*," uniquely one," could have been used or '*echad*,' but it was not. In the following texts the plural *ELOHIM* is used with "US and OUR."

Let US make man in OUR image, after OUR likeness
(Gen. 1:26).

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The man is become like one of US (Gen. 3:22).

Go to, let US go down (Gen. 11:7).

Whom shall I send, and who will go for US (Isa. 6:6).

Besides this title applying to God, it is used of idols as representing demons or deities in Exodus 12:12:

... against all the gods (*Elohim*) of Egypt.

In keeping with representative aspect of *Elohim* we find the idols of Labon called *ELOHIM* in Gen. 31:29:

... wherefore didst thou steal away my gods (*Elohim*).

In verse 34 these gods were identified (in the Heb.) as being the *teraphim*. Labon had sunk so low that he no longer spoke of the LORD-*Jehovah* as he had in chapter 30:27, 30, but now speaks to Jacob of the God of his fathers (31:29). This was in contrast to his idols, which Rachel had stolen and hidden.

In Exodus 32:1 we hear the Children of Israel telling Aaron to:

... make us gods, which shall go before us. Make us
ELO-HIM gods ...

Isn't this the same sin today? Maybe it is not the golden calf that was the chief Egyptian god, but gods of our own devising, our imagination of what God is like or know we would like Him to be. All men worship something and only differ in what that something is. But remember, those that so soon had left Egypt behind wanted a substitute for the God of Moses. Other examples of this nature are given in Scripture but this will suffice.

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This title is used of Moses in Ex. 7:1:

I have made thee a god (*Elohim*) to Pharaoh.

Moses was indeed to speak as God to Pharaoh; he represented and communicated GOD to Pharaoh. In Ex. 21:6; 22:8, 9, 28, we have *ELOHIM* used of Judges or magistrates since they would represent God and would act in His stead. This is the sense of Psa. 82:1, "He judgeth among the gods." Magistrates were meant to

bear the awful responsibility of acting righteously and just in all their judgments. To them were delegated the powers of life and death. Because of this representative and "given" authority they were called "Gods." This is the explanation of that most difficult text, John 10:34, 35, which is quoted from Psa. 82:6. Men were called "gods" (*Elohim*) because they were to represent Him, and as receivers of His Law, were to carry it out as God's representatives, hence *ELOHIM*.

Before leaving this association of the title *Elohim* with other than God Himself, we would point out that in Psa. 8:5 we have a verse that is quoted in the New Testament and applied to Christ:

For Thou hast made Him a little lower than the angels.

This word ANGELS is *ELOHIM* in the Hebrew. That "angels" is a correct translation is borne out in Heb. 2:7-9, where the text is quoted and where the meaning is that Christ was, for a little while, made lower than the angels in order that He might suffer and die to accomplish redemption. The *LXX* should be read relating to Deut. 32:43, quoted in Heb. 1:6. The difficult passages in Psa. 97:7 and 138:1, where "gods" are asked to worship GOD, is explained if this application to ANGELS of the *ELOHIM* title is considered. The New Testament quotation should settle the matter for us. We know that certain angels were God's appointed ministers to Israel in the

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O.T. Heb. 1:7 no doubt alludes to these flaming spirit beings. Matt. 28:3 describes such a being:

His appearance was as lightening, and I his clothing white as snow. Rotherham *E. B.*

Plurality, Its Significance

At this point we would make an observation regarding this title *ELOHIM* and why it is plural. No doubt some of the earlier observations regarding this plurality are worthy of consideration. Considering the evidence, as deduced from its usage in Scripture, a fact seems to confront us; that is, a plurality exists in the God-hood. As to the nature of that plurality, we will leave that until we are further along in this study. As to why it is plural, the usage of *ELOHIM* seems to tell us that quite simply. If we will note again its usage, we find it used of idols supposed to represent deities or demons. It is used of Moses since he was to be as

God to Pharaoh; it was used of judges and magistrates because they had been delegated authority and had acted in God's name and in His behalf. It was used of angels because they were God's appointed ministers and messengers. What stares us in the face is that the title *ELOHIM* in its plurality is representative. It is representation -- one acting for another; one acting in conjunction with another, or others. There seems to be a vivid delegation of authority implied in its usage, as one authorized to act or minister in behalf of, for or from the Godhood to men or to all creation. If this concept has any merit, it would explain the plurality since anything or anyone that is representative would naturally use a plural title and use we instead of I, as in the Genesis 1 account.

The Extent of *Elohim's* Realm

The extent of *Elohim's* realm is stated in Gen. 24:3 where He is called the God (*Elohim*) of the Heavens and the earth. Compare

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creation by *Elohim* in Genesis 1:1 and by *Jehovah* in Exodus 20:11.

This is expanded in Amos 3:13 to include the Heavenly Hosts, "God (*Elohim* of the Heavenly Hosts)." We state this lest it be thought that

Elohim is in any way less than the God of all creation.

The Identification With The *Jehovah* Title

Not only is *ELOHIM* the God of Truth (Isa. 65:16) but He is called *Jehovah* the (true) God (*Elohim*) in Deut. 4:35:

Thou wast allowed to see, that thou mightest know, that *Yahweh* (*Jehovah*) He is God (*Elohim*), there is none other than He alone (Rotherham *E.B.*).

Jehovah-Elohim was to be worshipped and loved, according to the fifth and sixth chapters of Deuteronomy. To cite a few verses:

I am the LORD (*Jehovah*) thy God (*Elohim*) ... thou shalt have none other gods before Me (Deut, 5:6, 7).

Thou shalt not take the Name of the LORD (*Jehovah*) thy God (*Elohim*) in vain... (Deut. 5:11).

... and thou shalt love the LORD (*Jehovah*) thy God (*Elohim*) with all thine heart, and with all thy soul, and with all thy might (Deut. 6:5).

The expression, "the LORD (*Jehovah*) thy God (*Elohim*)" or "the-LORD (*Jehovah*) bur God (*Elohim*) or "the LORD (*Jehovah*) your God (*Elohim*)" occurs nearly in every verse in these two chapters. The constant and absolute identification of *Elohim* and *Jehovah* is also found in the kindred Decalogue chapter in Ex. 20:1-17. Elijah's prayer in 1 Kings 18:37 is a good commentary on the union of the *Elohim* and *Jehovah* titles of God.

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Answer me, O *Yahweh* (*Jehovah*)! answer me That this people may know, that Thou *Yahweh* (*Jehovah*) ART GOD (*ELOHIM*) (Rotherham E. B.).

The people's response in verse 39 that:

"*Yahweh* (*Jehovah*) He is God (*Elohim*),
Yahweh (*Jehovah*) He is God (*Elohim*)."

shows again this absolute identification of titles. In other studies we may touch upon the name *ELOHIM* in conjunction with other titles, but at this point we wanted to make clear this identification with the *Jehovah* title.

The Meaning of the Name

From the context of Genesis 1 it is clear that *Elohim* is Supreme and Almighty -- The Creator. Girdle stone maintains (with many others) that the title signifies THE PUTTER FORTH OF POWER, i.e., He is the Being to WHOM ALL POWER BELONGS. Campbell Morgan affirms that the title refers to absolute, unqualified, unlimited energy.

These deductions and those of others are drawn from the supposition that *Elohim* is derived from *EL* (generally spelled GOD), which does signify strength or might. Psa. 19:1 is an instance of this:

The Heavens declare the glory of *EL* (GOD).

It is true that the Supreme Being is frequently called by the title *EL*, meaning the MIGHTY or STRONG ONE. Illustrative of this title *EL* is Gen. 14:20:

Blessed be the Most High GOD (*EL*), "Which hath delivered thine enemies into thy hand."

The deliverance and discomforture of Abraham's enemies

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aptly shows the POWER and STRENGTH involved with this title *EL*. The power to judge is shown by the use of this title in conjunction with *JEHOVAH* and *ELOHIM* in Ex. 20:5:

... for I the LORD (*Jehovah*) thy God (*Elohim*) am a jealous GOD (*EL*), visiting the iniquity of the fathers.

It has been supposed that the plural of *EL* is *ELOHIM*, but this is not the case. The plural of *EL* is *ELIM* -- not *ELOHIM*. This plural of *EL* (*ELIM*) is used in Psa. 29:1:

Give to *Yahweh* (*Jehovah*), ye sons of the MIGHTY (*ELIM*), Give to *Yehweh* (*Jehovah*), glory and strength (Rotherham *E.B.*).

In all likelihood the sons of the MIGHTY referred to are mighty angels or mighty rulers. The letter "H" in *ELOHIM*, according to Parkhurst, points to the true etymology of the title — this being from the root Hebrew word meaning "to swear" or to make "an oath." A remnant of this truth clung to Greek mythology inasmuch as the OATH of Jupiter overruled fate itself. The *Companion Bible*, page 81 and note on Ex. 7:1, states:

God (*Elohim*), i.e., in God's stead. *Elohim* -- ONE APPOINTED BY OATH. *Elohim* is thus used of those so given and appointed. E.W. Bullinger.

In Heb. 6:16 we read of God confirming a covenant to Abraham by an oath, that is, He swore by Himself (Heb. 6:13). Abraham, in this instance being asleep, could receive the benefit but not break the promise since its issuance as all on God's side. We know from Psa. 89:3, 4, 35-37 that God had sworn unto David, and through him, unto the greater David, that His throne would endure and be

established. In Psa. 110:4 we have an oath regarding a Messianic promise made to Christ:

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The LORD hath sworn, and will not repent, THOU art a priest forever after the order of Melchizedek.

This oath is confirmed in the Hebrew Epistle as applying to Christ. See Heb. 5:6; 6:20; 7:21. To quote the last:

For those priests were made without an oath; but this with an oath by Him that said unto Him, "The LORD sware and will not repent (change His mind), Thou art a priest forever after the Order of Melchizedek!"

Our deduction regarding the meaning of this title *ELOHIM* is that in the very first reference to God in creation and in His involvement with His creatures we are introduced to Him as the God that had made an OATH. It is from this original OATH that He takes His Name. He has sworn to something, and out of that oath springs all the events which follow. We might be tempted to stop at the oath-bound promise made to Abraham or to David or to Christ, but there is in Titus 1:2 an intimation of a promise of a certain type of LIFE promised of God before the times of the ages. Not only this, but 2 Tim. 1:9 states that God has a peculiar purpose, a calling in Grace, given in Christ before the times of the ages began. To quote the verse:

**Who hath saved us, and called us with a holy calling,
Not according to our works, but according to the
peculiar purpose and favor —**

**Which was given us in Christ Jesus before age- during
times (Rotherham *E.B.*).**

We are somehow transported back (and hence forward) into that glory The Son had with The Father before the very Cosmos began ... see John 17:5. The very contemplation of a moral creation involved a provision of a Redeemer, even before the founding of the Cosmos, according to 1 Peter 1:19.

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Beyond this we hear the echo of this original oath in Eph. 1:4:

According as He (The Father) hath chosen us in Him (The Beloved Son) before the foundation of the world (the cosmos) ...

or 1:9:

Having made known to us the mystery (secret) of His will, according to His good pleasure which He (The Father) hath purposed in Himself.

or 1:11:

In Whom (Christ) also we have obtained an inheritance (Lit. were made a heritage), being predestinated according to the purpose of Him (The Father) Who worketh all things after the counsel of His Own will.

In the dateless and unrecorded past God The Father had made a choice. He had set forth the route His love would take and on whom it would rest forever. He had a secret will, a secret wish, a secret desire to see this redeemed humanity summed up under His beloved Son. In Christ -- redeemed. In Christ -- accepted. In Christ -- represented. In Christ-engraced. In Christ -- made sons and heirs. In Christ -- beloved forever and ever. Thus, the OATH is carried out in His own purposes and after the counsel of His own will. How beautifully Paul speaks of this secret will as having been hidden from all previous ages and generations time and people (Col. 1:26; Eph. 3:1-6, 9). Within the enclosure of His secret will was a secret concerning God Himself and Christ as related to this new humanity in The SON. See Eph. 3:3, 4 and Col. 2:2, 3. To quote briefly from the last verses:

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... being joined together in love and for all riches of the full assurance of understanding, for full know-ledge of the mystery of God, of Christ, in Whom are all the treasures of wisdom and knowledge hidden (Marshall Text).

All these verses give weight as to a few of the things involved with The God of an OATH in Gen. 1:1. All God's long-range purposes and motives are intimated, and if we have ears to hear, these verses will tell us the ultimate WHY of creation -- because He has sworn by Himself these purposes cannot be dissolved or set aside. Isa. 14:24 expresses this so very firmly:

The LORD of HOSTS hath sworn, saying, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Cp. also Isa. 14:27; Psa. 33:11; Job 23:13.

Do you believe that the essential nature of God is love? The Bible states this without equivocation in 1 John 4:8:

He that loveth not knoweth not God; FOR GOD IS LOVE.

The ascending spiral of this love is set forth in the closing verses of Eph. 3:

... in order that He may give you according to the riches of the glory of Him, by power to become mighty through the spirit of Him in the inward man, to dwell in Christ through faith in the hearts of you, in whom having been rooted and having been founded -- in order that ye may have strength to apprehend with all the saints what is the breadth and length and height and depth, and to know the

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exceeding knowledge love of Christ, in order that ye may be filled to all the fullness of God (vs. 16-19, Marshall Text).

It is noteworthy that the believer is identified with the fullness of God in Eph. 1:23 as the Body of Christ. In Eph. 3:19 this same Body of Christ is to be filled with all the fullness of God, and the context leads us to believe that this fullness of the Being of God is His LOVE. It follows that, if God is love in His essential nature, then we must conclude that HE LOVES, that such a love must be objective and outgoing, that it must have a perfect pattern -- Christ, that this Pattern might be communicated and made known, that the fellowship implied in love must be realized in its objects, and that the goal of such a love must be fulfilled in spite of all seeming obstacles. The Ephesian and Colossian Epistles of Paul particularly dwell on this theme: the engraving of believers in The Perfect Son (Eph. 1:6), the completion of the believer in the super eminency of Christ (Col. 2:10), the believer made The Father's heritage (Eph. 1:11, 18), and, IN CHRIST, made the objects of The Father's ceaseless love. It is no wonder then that we are spoken of as being the Body of Christ; so close is the believer united with Christ. It is no wonder that we are to share jointly with Christ in all that is

implied in The Father's Throne (Eph. 2:6). Could any other destiny be fitting those that are to be The Father's household, sanctuary and habitation (Eph, 2:19-22)? It is fitting that at long last His love in Christ has obtained its eternal object and that we are caught up in its eternal bonds and blessing. This love, in Christ, is indestructible and indespoilable. It is in union with Him evermore. No wonder that Eph. 2:10 speaks of us being a product created in Christ Jesus according to the good works that God had in mind and purpose all these silent ages. No wonder we, Jew and Gentile both, are looked upon as having been created in Christ as a new humanity (Eph. 2: 15). If the conclusion of this matter had been left in our keeping, only Christ Jesus would have qualified as the perfect object of The Father's love. But His love must be, by its very nature, more embracive than that. It

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desired many sons in The Perfect SON, many loved ones in The BELOVED. It pleases The Father that we bear His image, share in His life (Col. 3:4), be energized by His spirit (Eph. 3:20), and be made fit for the heritage of the saints in light (Col. 1:12).

The Nature of the Plurality In The *Elohim* Title

Bible teachers a few generations ago had majestic terms to describe the being of God. Omnipotent, i. e., all powerful, unlimited in authority, ability or power. Omnipresent, i.e., present every-where. Omniscient, i.e., having ALL wisdom and knowledge. From these essential attributes one would deduce that such a being were Omnific, all creating. Within the range of our little words to describe infinity of being, we would have to add the thought of Omnichronos, all time -- a being having neither beginning nor ending and from whence flows the future, the present and the past -- yet above it. Such a being as we envision God to be from revelation necessitates having within its grasp all space, energy and matter -- yet ever over it arid beyond it. Words break down in their inadequacy to comprehend an eternal being. We can only say with Christ, "GOD IS SPIRIT" (John 4:24, C.V.). According to Luke 24:39 we hear Christ stating that a pure spirit being does not "have flesh and bones." This concept is still further carried out in Scripture with the added thought of invisibility:

... The invisible God (Col. 1:15).

... immortal, invisible ... (1 Tim. 1:17).

... as seeing Him Who is invisible (Heb. 11:27).

Christ declared in John 6:46:

Not that any man hath seen The Father ...

This same thought is echoed in John 1:18:

No man hath seen God at any time.

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or in John 5:37:

**Ye have neither heard His voice at any time, nor seen
His shape ...**

or 1 John 4:12:

No man hath seen God at any time.

Paul's comment in 1 Tim. 6:16 is very strong:

**Who only hath immortality, dwelling in the light which
no man can approach unto: Whom no man hath seen,
nor can see.**

The student of The Scriptures will have known that each of the quotations just given are incomplete, for which we ask your indulgence for a moment. Before we leave this UNSEENNESS of God, this BEING in creation, yet above and beyond it, we would add that whether we study the most vast universe set in space or the universe within the smallest unit of supposed matter, all will bear the stamp of His infinitude.

Invisible? Unseen by man at any time? His Voice not heard? His Shape not seen? Yet the very first chapters of Genesis, the kindergarten of divine truth, tell of God creating a world to be useful to man, creating man and woman in the "likeness of our image" Gen. 1:26, *C.B.* Or in Gen. 1:27:

And God created the man in His IMAGE, In the Image of God He created him; male and female He created them (two) (Hellmuth Translation).

Following this Imaging out of God in man, we hear Him speaking and know what He said. "These then, heard His VOICE." Not only that, but they heard the

sound of His walking at even-tide, they hid; they heard HIS VOICE of inquiry and they were afraid. See Gen. 3:8, 9. Jacob had seen The Face of God and lived (Gen. 32:30).

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This was Israel's claim in Numbers 14:14 – that a visible presence went with them as they journeyed. Moses, in Exodus 33:18-23, sought to see the undimmed glory of God. God's answer was that He would show Him His goodness, adding that no man can see Him and live. God hid Moses in the cleft of the Rock and let him see His receding glory, the afterglow of His presence. Manoah (Judges 13:22) felt he would die because he and his wife had seen God. Again and again in Scripture His Voice is heard, a shape is seen, a manifestation is made. What is the answer to all this? Is God invisible? Has any man seen GOD? The answer is yes and no. We must add one other attribute to the being that is omnipotent, omnipresent, omniscient and omni-chronos. The addition is:

Omni-Agape, All Love

All Love. Does this God create? Yes. Does this God create only material worlds without and within? No. Does this God create moral and mechanical creatures? Yes. Some are mere instinctive creatures void of reasoning facilities; some are robot-like organic mechanisms endlessly doing their "thing"; but others are MORAL BEINGS, capable of reason, of hopes, of dreams, of hate, of holiness, of choice, of worship, of fellowship and of love.

Is God seen then? Yes. Is He seen in the full essence of His being? No. He surely is not seen if we mean seen in His omnipotence, omnipresence, omniscience — no mortal of flesh can ever see such a being. Our eyes and frame are far too limited in scope. But God is seen. He Himself bridges the gulf. He loves, in a special way, certain of His creatures that He has created, and since He loves, He seeks them out and communicates with them on their poor level, within the framework of their limited understanding within the confines of their dimensions of time and space and limited powers. Man has seen His creative, communicative, manifestive and redemptive form. This word "form" should be written FORM. Regarding the INVISIBLE GOD, Christ is said to be THE IMAGE (Col. 1:15). Regarding the unapproachable, unseeable, unseen God, Christ will show Him forth:

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1 Tim. 6:15, 16. The UNSEEN GOD Christ has declared -- John 1:18. The UNSEEN FATHER Christ has seen (John 6: 46), The FATHER is seen in Christ -- John 14:19. (Cp. John 12:45)

Regarding creation:

"... in Him (Christ) were all things created." Col. 1:6 a

"... all things through Him and for Him have been created." Col. 1:16b

"... all things in HIM consist." Col. 1:17

" All things through Him became, and without Him became not one thing which has become." John 1:3

"... and through Him the world became." John 1:10

Regarding time as we know it, with its attendant creative actions:

" And He (Christ) is before all things." Col. 1:17

" Who is the BEGINNING." Col. 1:18

"... through Whom (Christ) He made the Ages." Heb. 1:2

" I AM the Alpha (A) and the OMEGA (Z)." Rev. 1:17

" 1 am the FIRST and the LAST." Rev.1:17

Marshall Text

By this time the student should readily see the nature of the plurality in the Elohim title. Creation is ascribed to Christ. The prepositions used describe His creative acts show Him to be a creating and manifesting medium from the Godhood to His creation-creatures. He, Christ, was that IMAGE of which Genesis spoke. In the Book of Revelation He is called so aptly:

The CHIEF OF THE CREATION OF GOD (Rev. 3:14-

Marshall Text).

He, Christ, was to be that Pattern, that Proto-Type, that Original Archetype from whence all mortal-spiritual beings would be copied. This is borne out in the Colossian passage:

... and having put on the new man — being renewed in full knowledge according to the image of the (one) creating him (Col. 3:10. Marshall Text).

It is, or should be, apparent to our minds that God has manifested Himself within the boundaries of our comprehension and limitations. On His part this would be the mightiest and most gracious act of condescension that has ever been attempted and accomplished. That this should assume the aspects of a plurality is natural and necessary. The communication of God Himself to us would involve God EXPRESSING HIMSELF TO US IN UNDERSTANDABLE FORM, or at least in a token expressive FORM or IMAGE, or something of that nature. Heb. 1:3 tries to express this:

Who (Christ) being the radiance of the glory and (the) representation of the reality of Him (Marshall Text).

This expression or representation is called the WORD in John 1:1:

In beginning was The WORD, and The WORD was with God, and God was The WORD (Marshall Text).

In Col. 1:19 we read:

Because in Him (Christ) was well pleased all The Fullness to dwell.

This is why Paul could speak of Christ being or subsisting in the form of God in Phil. 2:6. There is no hint that Christ ceased to

subsist in this God-Form, but for the purposes of a supreme manifestation of His love, Christ took on the added form of a lowly bond-slave, to live in our midst and die in our stead in order to accomplish all that needed to be done to redeem and restore us to The Father's House and to The Father's heritage. (See Gr. text of Eph. 1:11, 14, 18)

And Elohim said, "Let US make man in OUR image, after OUR likeness" (Gen. 1:26).

Col. 2:9 is a beautiful commentary on this and related passages of Scripture. We give it in the rich language of Way's translation:

For it is in Him (Christ) and all The "Plenitude of The Godhead" has its corporeal home.

In the plurality of this OATH-BOUND NAME is a glimpse redemption even before the accomplishment of man's creation. To create moral creatures with the option of choice for good or ill, with freedom to love with a love that is truly free to choose its object, with an equal option to reject -- all this involves the possibility of "sin" with its attendant evil. Even this was foreseen by God and provision made for this contingency, as mentioned earlier. God Himself provided The Lamb that was to still the cry of JUSTICE in the face of a broken law and in the face of the breach against the holiness of God. 1 Peter 1:19:20 mentions the costly redemptive medium appointed and provided by God — not mere man this, not mere example, but God's investiture for and in mankind. Peter describes this:

... but with costly blood, highly honored, blood as of a lamb that is without blemish and spotless, The Blood of Christ, Who indeed was foreordained before the foundation of the universe was laid, but was visibly manifested at the closing years of the times for your

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sakes who through Him are believers in God (Wuest Translation).

There is so very much that could be written on this wonderful title. Each text abounds with meaning, but may Paul's words in 2 Cor. 4:6 conclude this brief study. Paul had just stated that Christ is "The Image of God" (verse 4), and then we are brought back to Gen. 1 in verse 6:

Because The God Who said – "out of darkness light shall shine!" Is He Who hath shone in our hearts, in proportion to the radiance of the glorious knowledge of God in the FACE OF CHRIST.

Rotherham *E.B.*

The Latin has a term "omnia vincit amor" -- LOVE CONQUERS ALL THINGS. May the love of God in Christ conquer us for His perpetual glory and our eternal blessing.

NOTE:

The following article (see page 116) merits thoughtful study. The article was sent to us without citing the author but he is believed to be J. H. Evans. –

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THE MAN IN CHRIST.

HOW little the Christian of today understands the teaching of the Apostle Paul as to union with Christ in glory! When one thinks of what God has done, and how by grace we have been brought into such a place of blessing as is set forth in Eph. i. 3, and that there is nothing which He has given Christ which He has not also given us in Him, what are the results on our manner of life? Looking at it practically, have we the same blessed comfort and joy as Paul had in his knowledge of what he possessed in Christ on high? Have we the same thoughts flowing through our hearts as those that flowed through his?

If God wants us to have real joy in connection with the place into which we have been brought, it is very needful to be quite clear as to the teaching connected with it. Truth generally received and naturally adopted, whether true or false, is being disseminated as if it constituted The Word of God, quite regardless of any dispensation that may be in operation. What is popular when not fully based upon The Word of God, becomes merely a system of opinion without any solid foundation, like current coins without any examination as to whether they are adulterated or of short weight. It is well to be clear as to what is elementary, but, if we are to grow, we must be led on until we reach that which is perfect, and this is only found in Christ where He is far above all rule and authority and power and dominion and that is named not only in this age, but also in the (Eph. i. 21).

Looking around at the various attempts to find a way of power we see how nearly all of them are connected with various forms of teaching which have their source in the flesh and carnal ordinances. The one great stumbling-block of these attempts, is the belief that there can be no division of the truth as to the various dispensations about

which we read in The Scriptures. Being continually fed with the milk of The Word, they remain dwarfed, and not having their spiritual senses exercised with advanced truth, they are unable to discern both good and evil; and are unskillful in The Word of righteousness (Heb. v. 12-14;

1 Cor. iii. 1-3). Instead of learning that "if ye have died with Christ from the rudiments, or elements, of the world, why, as though living in the world, are ye subject to ordinances?" (Col. ii. 20) they go on, as if there never was such an admonition.

If it is true that we have in the death of Christ passed out from under the old man with his deeds, and have put on the new, it follows that we must have been made alive together with Him, to be able in any sense to bear testimony to the reality of union with Him in the place where He is. Paul's testimony is that there is a body on earth, united to its Head in heaven. The full knowledge of this is what can maintain us in our path of real service for God, as it leads up to Christ in His present position in glory. It is the only power that can

produce Christ in us, and set the heart and mind on things above (Col. iii. 1-4). He then becomes the Sole Object and joy of our life.

If those who are united to Christ are to live up to the condition of life which is in Christ, they must have some knowledge as to how this can be brought about, and what the life is which flows through the members of His body of which He is the glorified Head. Not all who are Christ's may have come to know this, but we who have been enlightened are responsible to bear testimony, and to walk in the power of all that has been revealed; and to maintain it because it is the truth. Truth is always truth, but there is a great deal of difference between our holding it and its holding us as the girdle of our loins. To give this up will mean departure from that which God in His grace revealed to His servant Paul regarding the fullness there is in Christ for every member of His Body. All practical righteousness, holiness or graciousness is consequent upon union, and the life flowing from the Head in the power of The Spirit of God with which we have been sealed. In Col. ii. 1-3 we read, "Ye know what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be encouraged, being united together in love and unto all riches of the full assurance of understanding to *the full* knowledge (*epignosis*, from *epi*—on, and *gnosis*—knowledge) of the mystery of God, Christ, in Whom are hid all the treasures of wisdom and knowledge." Christ is the great treasury wherein the unsearchable riches of God are stored. It is only as being "rooted and built up in Him and stablished in the faith, as ye have been taught, abounding therein with

thanksgiving" (verse 7), that we can enter into the meaning of "For in Him dwells all the fullness of The Godhead bodily" (verse 9). When we can in some measure grasp the meaning of this wonderful fullness of The Godhead, and go on to "And ye are filled full in Him who is the Head of all principality and authority (*exousia* " (verse 10), what more can we desire in the whole Universe of God? Who can tell the exceeding and superlative excellency, yea, blessedness of having the eyes of the mind opened and the heart attracted toward this height of perfection in a perfect scene where Christ is all in all? All His perfection and glory become the solace and joy of our hearts, so that we are free to turn our backs upon the very best things of earth, and able to judge that, in comparison with Christ, there can be nothing really worth possessing, or to be desired beside Him. It is the joy of possessing in Him, not only redemption but all the fullness of The Godhead which dwells in Him. He it is Who fills the whole void. In the Old Testament joy was not associated with the wilderness, but only with possession in the land. This can be seen in Deuteronomy, from chapters xii to xxvi., where we have seven distinct periods in which joy is the prominent object. It is the knowledge of having our possession in Christ in the heavenlies that is the true spring of real joy. In the epistle to the Phillippians we have the word " *joy* " in various forms

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sixteen times, because it is associated with possessing Christ and bearing fruit " being filled with the fruits of righteousness which are by Christ Jesus unto the glory and praise of God " (ch. i. 11). Our manner of life can never be fully in accord with the level of our position and dignity before God, if we think only of our possession. We must have an *object* as the source of all to sustain and keep us steady; and this object is Christ Himself far above all the heavens. This is why Paul could say "But what things were gain to me those I counted loss for Christ. Yea doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord ; for whom I have suffered the loss of all things, and do count them filth, that I may win Christ " (Phil. iii. 7, 8).

How many of us have the spiritual faculty to perceive this transcendent glory, and thus to see every earthly ambition and glory fade into nothingness before the glorious light of knowing that we are filled full in Him Who is Head over the whole Universe of God? There are many who reckon that the afflictions and difficulties of the path are too great; that it is too narrow and too high for them. Others prefer the ease and attractions of this world, and so become "enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things" (Phil. iii. 18, 19). Paul's ambition was to get hold of Christ, even as He had laid hold of him. This was what he had before him, and for that purpose he was reaching forth toward the goal, and the prize which was continually kept in view (Phil.

iii. 12-14). As a man in Christ, he had been caught away into the third heaven, after being stoned to death at Lystra (Acts xiv. 19), he was not conscious as to whether he was in the body or out of the body, and had seen and heard things beyond human comprehension (2 Cor. xii. 2-4) which had gripped his heart, so that his one aim in life or in death, was to finish his work and get back to that place again (Phil. i. 23). The fact of his being able to see, and hear and understand such things in a sphere outside this world, confirms the truth that he had been made alive together with Christ, and that there was in him .a power which was beyond the mere natural life of flesh and blood; a life in union with its source in glory. It is the life which flows through all the members of Christ's Body. Those who are united to Christ as their Head are entitled to all that Christ enjoys; His resurrection, His exaltation, His glory, His life, His joys, His power, and many other things which mortal apprehension cannot receive, and language formed by mortal lips cannot express, because beyond human capabilities. All belong to the realm of faith and the spiritual. All is according to God's purpose in Christ. To enter into the truth of union with Christ there must be the conscious knowledge of three things. (1) A clear knowledge that all distance between God and the believer has come to an end ; and justification that is unchangeable fully realized; (2) That in the death of Christ, the believer has been cut off as to the body of the flesh and buried with Him; thus ending his status in the flesh ;

(3) From a state of death as regards our offences, and the uncircumcision of the flesh, God has made us alive together with Christ having forgiven us all offences, as well as sins (Rom. v. 1, 2 ; viii. 35 ; Col 2-9 ; Col. ii. 13 ; Eph. ii. 5). It is this phrase, "make alive together with"—(*suzoopoieo*, from *sun* — together with, and *zooboieo*—make alive, only found in Col. ii. 13 and Eph. ii. 5), which form the key-word of the mystery and of union with Christ where He is. Nowhere else do we find such a word in its fullness as to real union with the Head in glory. In each place it is when we were dead as regards the offences, or trespasses — (*paraptoma* — from *para* — beside, and *ptoma* —to fall, hence trespass, offence, fault) that we have been made alive together with Him. In Eph. ii. 1, we have both *paraptomasin* — offences, and *amartiais* —sins, but in verse v. it is the offences. It is not sin which has been condemned and put away once for all, but the fruit of it that has been forgiven when God makes us alive together with Christ. It is God who operates in making us alive, so that we have real life in union with Christ on high; in fact He Himself is our life (Col. iii. 4) and as members of His Body we derive our sustenance from Him The Head through joints and bands (Eph. iv. 15, 16; Col. ii. 19). Seeing that Christ is our life, and that He is in the glory, the main thing for us is to enjoy Him where He is. It is evident that if we are to enjoy Him in the place where He is, we must know the character of the place, but we cannot have the character of a place we never have been in without life in union

with The One who is there. We must enter into the atmosphere of the scene where He is, then we shall be able to enjoy something of His fullness. It is there, and there only we can grow into His image. This body of The Christ, as formed by the power of God according to His eternal purpose, is composed of persons united to Christ the Head as real members, and to one another as having the same life. In Ephesians, we are made alive, then raised, because the same power which put Christ where He is, is to usward who believe (Eph. i. 19). In Colossians, we are seen as having been cut off and buried with Him, and out of that state we are raised together with Him through the faith of the operation of God, Who hath raised Him from the dead (Col. ii. 11, 12). In both cases it is when we were dead as regards our offences that we have been made alive. In Eph. i. 7 it is *offences*, but in Col. i. 14 it is *sins*, both being connected with redemption and forgiveness through His blood. This difference is interesting. In Ephesians it comes after being accepted in The Beloved, hence offences; but in Colossians it comes after being delivered from the authority of darkness, hence sins.

In connection with this, it is helpful to notice four words found in these two epistles. In Eph. iv. 22-24, we are exhorted to "put" off concerning the old man which corrupts itself accordingly the deceitful lusts; and be renewed —(*smaneos* — from *an a*— again, and *neos* — young, fresh) in the spirit of your mind; and that ye put on the new man — (from *kainos* — new, *i.e.*, brand new,

and *anthropon* — man) — which after God is created in righteousness and holiness of and truth." In Col. iii 9-10 the order is reversed; we pass out from under the old man, and have put on the new — (*neos* — young, fresh,) which is renewed — (*anakainos* — from *ana* — again, and *kainos* — brand new) *into full knowledge (epignosis*. same word as in chap. ii. 2) — after The Image of Him who created him. The *renewed* of Ephesians connects itself with the *new* of Colossians, while the *renewed* of Colossians connects itself with the *new man* of Ephesians. In both passages we have the word *ktizo* — create, which is important to notice. In Ephesians it is the renewing, or starting again, of the spirit of the mind, while in Colossians it is the nursing upward of the new image through a fuller knowledge of Him who created it — the image of Christ. All the virtues connected with The Head, such as love, goodness, righteousness, truth, meekness, lowliness, forbearance, are the result of this renewing and of union in life. To live as members of His Body demands the greatest humility; to having the mind of a little child, so as to be very receptive of anything from God. We have to be very forbearing toward all, in meekness seeking to lead others into the light of this wonderful truth of union with Christ in His exaltation and glory. Many are being warned against this teaching, as it is said to lead to spiritual pride, when in fact it leads to the very opposite. Satan will do anything to hinder the testimony as to union with Christ in glory. In Eden his aim was to instill pride and so cause the fall.

Now he has changed his tactics and is trying to prevent Christ being seen members on-earth, by warning them against this truth: creature can never be puffed up in the presence of God (Job xlii. 5, 66; Isa. vi. 5, etc.). Satan is exasperated to the utmost at any success in expressing The Exalted Son of God in the very place where man, led by Satan, had rejected Him. To oppose this is his chief aim. He will bring against us all his power to displace us from our heavenly ground. At every step of our way we shall find some hidden snare awaiting us. Because of this, we need the whole armour of God, so as to wage continual warfare against principalities, against authorities, against the world-rulers of the darkness of this age, and against wicked spirits in the heavenlies, who will seek to prevent us retaining our inheritance in Christ where He is (Eph. vi. 12). It is important to notice that our warfare is in the realm of spirit, where the powers of darkness are using all-their influence to overcome faith in God and His Word, as to our inheritance. Their efforts are toward making those who are beginning to realize something of what union is, to yield ground, so as to make them give heed to the teaching of demons, hence the warning of 1 Tim. iv. 1-3. The wiles, or artifices, and darts of Satan can only be met by the shield of faith; and his strongholds attacked by the sword of The Spirit which is The Word of God. We must be continually in prayer and supplication in spirit, so as to have the needed grace and power to carry on this spiritual warfare.

It is worthy of attention to notice that the armour of Eph. vi is almost

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balanced by 2 Tim. ii. 22, where we have "righteousness, faith, charity and peace," thus showing its practical effect on our manner of life. All goes to show how necessary it is to have the spirit of the mind renewed, so as to enable us to "try the things that differ" (Phil. i. 10). What Paul experienced when taken away into the third heaven had an immense influence over his whole being; so will the knowledge of what he saw and heard in that place influence us, if we will but believe what he has written, and become imitators of him, even as he was of Christ. Having the eyes of our minds enlightened, we see something of the glory of Christ, so are conscious of possessing in Him what no human wisdom can explain. Because of this we are able to bear isolation and suffer persecution, even to death if it needs be, knowing that we have, before us a special resurrection — the out-resurrection, the one out from among the dead (Phil. iii. 11) which gives us the transcendent privilege of departing and being with Christ (Phil, i. 23). But if we live till the completion of the Mystery, we have the unique expectation of being called on high by having this body of humiliation changed and fashioned like unto His body of glory and so being with Him (Phil, iii, 14, 20, 21); afterwards of being manifested with Him in the day of His manifestation in glory (Col. iii. 4). Or, as another has put it — "For those who fall asleep the out-resurrection out from among dead will be the path of entrance. For

those who shall be living upon the earth at the time there will be given the calling on high. Either of these roads leads to the same glorious consummation — transformation into conformity with the body of His glory." And again, "Some though they may fall asleep, will have an *exanastasis*, an out and prior resurrection, and others by a heavenward call will reach the glorious land." This out-resurrection was what Paul desired to arrive at, and it can be ours if we have the same desire, and will imitate him in his life.

It is contended that this was only what Paul expected, and that he had not arrived at it. No doubt he had not when he wrote these words, but when the time of his departure arrives, as we read in 2 Tim. iv. 6-8, there is no uncertainty about it. If, as we are told, it was only for himself, then language such as: —"These things, which ye have both learned, and received, and heard, and seen in me, do: and The God of peace shall be with you" (Phil, iv 9) will have no meaning for any of us. (See also Phil, iii 17; II Tim. i 16; 1 Cor. iv. 16; xi 1, etc.). Of what use is his teaching as to this out-resurrection if it was meant only for himself. The crown of righteousness of 2 Tim. iv. 8, we are told, was not only for himself, but was also for all them that love His appearing. This is of all importance, as showing it is not a matter of attainment, but of fidelity to Him Who called us, according to His own purpose and grace which was given us in Christ Jesus before the ages of time (2 Tim. i. 9). To be with Christ on high is the prize set before us, and to reach Him we must press forward, "forgetting those things which are behind and reaching forth unto those things which are

before, I press toward the mark for the prize of the high, or above, calling of God in Christ Jesus" (Phil. iii. 13, 14). This can only be done in the power of a life outside this world, "For our conversation, or manner of life, is in the heavens ..." (Phil. iii. 20), so all must be in accord with that place. Let us seek to walk worthy of our calling. It may mean isolation and opposition from other Christians who do not understand this truth, but who ever was true to God without suffering for it? (Acts xiii. 50; 2 Tim. iii. 12). The power that raised up Christ from among the dead is to usward who believe; it works in us, and enables us to surmount the many difficulties of our path; it also enables us to comprehend a great deal of the love of Christ which passeth knowledge, in order that we might be filled with all The Fullness of God (Eph. iii. 19, 20). What this fullness is can in some measure be gathered from the fact that Christ is The One Who fills all the breathes that have been made by man through sin, and his departure from God. He is all in all. When we are occupied with Christ, we are elevated above our surroundings and become entranced with the surpassingness of His riches and glory and grace. God having put us in a position of perfect blessing in Christ, we are able from that position to judge everything that is contrary to it. This is real liberty. It is of the deepest importance to apprehend that union cannot be enjoyed

if there is any moral discrepancy between the believer and Christ, for there can be no sense of union until everything has been settled with God. Everything which could cause a distance between us and The Lord must be removed by Himself; and The Holy Spirit must be ungrieved (Eph, iv. 30) before union can be enjoyed as a reality. Fidelity to Him who was rejected in this scene is what He looks for in those who are members of His Body; part of Himself. We enter into it individually, but it is the common right of all the members of His body. Each has the power to appropriate this wonderful truth, but everyone does *not* use it. Our greatest lack is that our affection is not strong enough to draw us to Him where He is; for if it were, we would soar away in spirit and reach the object of our love. The whole range of blessing that has been conferred upon Christ is ours; we must go in by faith and possess it, and it is only as we do this we can yield real worship in spirit to God for all His matchless grace to us. United to Christ in heaven and having life in Him, each member of His body while here on earth is called upon to express in this scene of His rejection, the greatness and beauty of His grace, the depth of His love, and the glory of His exaltation. This is more than enough to stir our hearts and to fill us with the radiance of heavenly beauty and with joy unspeakable. It sets our minds upon things above, so that we have in the sense of belonging to that place, and "filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to The Lord; giving thanks always for all things unto God and The Father in the name of our Lord Jesus Christ" (Eph. v. 18-20).

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With this knowledge of union with Christ, it will be our delight and joy to be descriptive of the Head; and to cherish entire devotedness to His blessed Person, laying aside every hindrance so as to become more thoroughly expressive of Himself in the circumstances in which He has placed each one of us.

May the Excellency of the knowledge of a glorified Christ keep us! May His presence in the glory so attract our hearts to that place that we may be in practical possession, and dwell in that bright scene with which we are connected; then our life on earth will be bright and joyful, for it will be a reflection of Himself through the members of His Body. The Lord grant we may come to know more and more of the blessedness and joy of becoming nothing and desiring nothing but the praise and glory of our exalted *Head*.

He who sees the goal before him.

Presses onward day by day,

With the prize on high resplendent

Showing its celestial ray.
Nearer, clearer looms the Image
Faith descries in glory bright,
'Tis the One who fills the vision,
As the gloom gives place to light.
When we reach that scene of glory,
And we see The Saviour's face.
Neither crown nor heavenly honour.
Can replace His love and grace.
Seeing Him in all His beauty
Satisfies each longing heart;
All, the trials are forgotten
When with Him we have our part.

QUESTION: If Timothy was old enough to join and accompany Paul in

evangelistic work according to Acts 16:1-3, why should Paul, many

years later, state (A. D. 64): "Let no man despise thy youth" (1 Tim.

4:12). It seems quite clear that Timothy was about 32 or 33 years of

age — how then could he be called "A Youth"?

ANSWER: That Timothy might be regarded as a "youth" would not be

inconsistent or out of order with the standards of his day. The Roman

division of a man's age was as follows:

Childhood—1 year to 17 years.

Youth—17 year to 46 years.

Old Age—46 years to end of life.

According to this standard, Timothy at 32 years of age was still a "youth" while Paul in Philemon 9 could speak of himself as "Paul, the aged." (R. A. H.)

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Through the Fog

QUESTION: Where does the Marriage Supper of The Lamb take place and when?

THE ANSWER:

We shall try to answer this question by offering a brief summary of events leading up to the Marriage of The Lamb.

According to Jer. 31:32 JEHOVAH was married to Israel. Israel became false to the relationship. The result was a condition described in Hosea. The relationship was severed, but there was the promise of a new relationship to be formed. Cp. Hos. 2:19, 20.

THE FAITHFUL REMNANT SAVED OUT OF ISRAEL will form the Bride. Leading up to Rev. 19:7-9 we have: PRESENTATION; then FORMATION AND COMPLETION.

In John 1:29, 36, 37 The Lamb is PRESENTED to Israel, The Nation, Those who acknowledged, believed, and received Him became part of the Bride. The FORMATION continued on to the time revealed in Acts 28:28, 29.

The FORMATION of the Bride will be brought to COMPLETION after The Church, which is the BODY, has ascended to the Glory,

This brings us up to Rev. 19:7 When the READINESS of the Bride is announced. Following this announcement the INVITATION to the Wedding is extended.

The next event will be the coming of The Son of man with power and great glory. Cp. Matt, 24:30 and Rev. 19:11-20:2. At this time all Israel will be saved. Cp. Rom. 11:26; all opposition de-stroyed; Satan bound.

Following the binding of Satan, the Righteous Saints will be raised (FORMER RESURRECTION). Cp. Rev. 20:4, 5.

Then will take place the Marriage of The Lamb (lit. Lamb of youth). It will be a new and tender relation as that of youth. This is characteristic of RESURRECTION.

Then a thousand years of blessedness will follow.

Afterward: The Great White Throne Judgment Then will follow the new heaven and the new earth. Rev. 21:1.

The REVELATION of the wife of the "Lamb of youth" will be made in relation to the new order of things. Cp. Rev. 21:9.

While this Marriage Relationship is realized and continued for earthly blessing, The Church which is His BODY will be united to the HEAD in the Heavenly Glory. Cp. Col, 3:4. In this text the word "appear" should read "be manifested."

H.N.B,

(Inside back cover)

Here it was to remain an "IF" until either its prosperity or lack of prosperity settled the issue. Had this noted lawyer really considered the many things of his own day he would be compelled to conclude that, no matter how despicable, they were of God because they prospered. He did cite two cases to support his position, but there were many other cases that would disprove his theory.'

But why the IF? Am I as a Christian to rest all such matters on an IF? Is it not possible to know? Is there no better authority than the fact that a thing prospers? Evil prospers.

4—THE ATTITUDE AND ACTION OF THE APOSTLES.

This is another clear proof that the advice of Dr. Gamaliel was not so sound and wholesome as some would have us believe. Note verse 41. "They departed . . . rejoicing." What over?

Surely not that they had been the beneficiaries of a bit of wise advice. No! But that they were counted worthy to SUFFER.

"But," some one says, "was it not due to this advice that their lives were spared?" It was not. God needs no such help. The Apostles were in the hands of The Lord. This they fully recognized. Cp. Acts 4:19 and 5:29. Do you think they returned thanks unto Gamaliel? God permitted the philosophy to possess an effect, but He did not need it.

5—THE ONLY TRUE POSITION FOR A BELIEVER.

It must be strictly Scriptural. In all matters involving Christ, faith, life, and action it becomes a question of:

WHAT SAITH THE LORD?

Cp. 1 John 4:1: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

The word "try" is literally: TEST, PROVE. This is done by The Word of God, the only infallible rule of faith and practice.

We are now in the Dispensation of God's Sovereign Grace. Satan is taking every advantage of the time. Judgment is with-held. Every "-ist" and "-ism" and cult under the sun is having its greatest time of prosperity,—all prospering as never before. Are we therefore to conclude that they are of God?

Whenever or wherever you find a Religious movement holding forth and rejoicing in the philosophy of Gamaliel, you may rest assured it cannot stand the searchlight of God's Word. When the advice of an unbeliever is warmly welcomed by those who are classed as believers, we may know that the so-called believers are not resting supremely in The Scriptures.

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