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LAW

FOR THE LAW THROUGH MOSES WAS GIVEN
GRACE AND TRUTH CAME THROUGH JESUS CHRIST - JOHN 1:17

GRACE

&

TRUTH

CONTENTS

August 1993.

Page 2. SCIENCE. Has the scientist been searching in the wrong places for certainties ?

Page 3. NEWSDESK. News of forthcoming events in England and America, and news of two new publications.

Page 4. "THE LANGUAGE OF GRACE." This article by William Mealand shows how even the language which reveals grace is sympathetic with the revelation.

Page 10. "WHATEVER WAS WRITTEN BEFORE" by Granville Walker. Paul adapts scripture to convey God's revelation of the evangel to the nations.

Page 13. "Symphony" A poem about creation's praise for the Creator.

Page 14 "In The Beginning." No. 24 of the progressive study by John Essex.

Page 17 "WHERE ARE THE DEAD ?" What do the Scriptures say about the whereabouts of the dead? A short study on the subject.

Page.23 "The Reformation:. An Overview." A condensed examination of the events which led to the Scriptures becoming freely available to us in our own language.

Page 27. An **ORDER FORM** and subscription renewal form.

Page 28 TAPES BY JOHN ESSEX Thirty four tapes of the ministry of our late Editor. Very clear and "digestible."

ENCLOSURE

"Fifteen Bombs that Sank My Theological Ship." Enclosed is a new tract we have added to our list of publications. This is not the first edition, but it is the first time it has been produced by "Grace and Truth."

Editorial

Science

We live in a fortunate age. Most of us have reason to be thankful for the progress of science: any problem we come across, any ailment that afflicts us, we immediately expect "science" to provide the solution

The word which is translated "science" in the Authorised Version is in fact the Greek word ΓΝΩΣΙΣ (gnosis) □ □ which we recognize as the root of our word "knowledge" Science is popularly supposed to mean a body of knowledge which has been tried by observation and experiment and is now concluded to be fact. We are familiar with the term "scientific fact.," and apply that expression to matters we consider to be proven. Thomas Huxley one of the distinguished family of intellectuals, once remarked that "Science is nothing but trained and organized common sense." And that is as it should be. But when science moves into the realm of the cause of our existence, then we can quote another member of that distinguished family. "Science has explained nothing: the more we know, the more fantastic the world becomes and the profounder the surrounding darkness."

The more unfortunate consequences of scientific discoveries have been the frequent subject of comment, and it has been pointed out that what was hailed as an advance has often been the cause of much misery, particularly when discoveries have been used in warfare.

It is comforting to reflect that, as believers, our peace of mind comes not from knowledge, but from on-knowledge. The one representing the Greek GNOSIS, (knowledge) and the other, EPI -GNOSIS. (Realization). Paul in the epistle to the Ephesians tells them of his prayer that God would be giving them "a spirit of wisdom and

revelation in the realization of Him" For this realization we need revelation, not science. Let us make it our prayer that God will be granting us that spirit of wisdom and revelation of Him, that we may come to greater realization of Him. and His Son, in Whom all the treasures of wisdom and knowledge are concealed.

Andrew

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# **THE LANGUAGE OF GRACE**

By William Mealand

How expressively rich is the language of grace! It is like a freely flowing river set in a landscape bordered only by God's horizon. One is lost in the spaciousness and beauty of it. Its words enshrine a wisdom and an understanding unrevealed until Christ, from the glory, unfolds them to the Apostle Paul. Indeed, a divine revelation was needed for the complete outflow of pure grace.

Paul, as herald and teacher to the nations, was chosen and called for this supreme unfolding. To him, as a vessel for honour, was committed that peerless expression of the mind of God, known as "the evangel of the untraceable riches of Christ." In its language there lies vital meaning, ready at all times for infusion into that life which is life indeed. Would that more people could see this, and the spiritual asset it can be! What a great step forward would be theirs as they listened to the distinctive language of grace! It is certainly the expression of a new order of living, for it outlines and fills that more "Transcendent" way to which the Apostle refers. It is not that grace is unmentioned apart from Paul's epistles, but it does not rise to the great heights which Paul's pen reaches. And these did not come within his vision until the defection of Israel, and God's consequent

turning to the nations. Then, the language of grace shines out with ever increasing splendour.

### **Grace Reveals Itself in its Own Vocabulary**

Note its rare qualities. First of all, it is celestial in character. Hence, its spirit and wisdom, lifting us far above worldly levels. How strongly marked is the contrast! Paul's admonitions show this, for there is an idealism about them which is not of this world. How finely the language of grace fashions them! How understandingly they are presented! Not as a cold code of formulas and rules, but with the warmth of God's impelling grace. The keynote is "being" rather than "doing".

### **The Spiritual Mind**

"Be transformed by the renewing of your mind, for you to be testing what is the will of God, good and well pleasing and mature" (Rom. 12:2). "Be rendering to no one evil for evil. Be making ideal provision before all mankind, if possible" (Rom. 12:17,18). See how Paul qualifies this injunction--"if possible." This understanding permeates his language again and again. Note where he says "As we have occasion, we are working for the good of all, yet specially for the family of faith" (Gal. 6:10). We see here how he moves from the general to the particular, always a sound procedure. Again, in his words to Timothy: "We rely on the living God, Who is the Saviour of all mankind, especially of those who believe" (1 Tim. 4:10).

The use of the qualifying clause brings out a distinction, and is the answer to those who have said, "If God is the Saviour of all, where lies the difference between believers and unbelievers?" It is here, in these arresting words. For, in a very special sense, God is the Saviour of those who believe. He is proved to be a Saviour by those who, daily and hourly, rely on Him, and find Him to be the living God. Such blessedness constitutes a present vital difference.

### **Flesh and Spirit Contrasted**

In the language of grace the quality of words matters. This is very noticeable in the striking list which Paul makes in Gal. 5:19-21, of the works of the flesh, as contrasted with the fruit of the spirit.

The descriptive terms for sins far outnumber those for graces. The works of the flesh are enumerated as seventeen, the fruits of the spirit being only nine.

Again, writing to Timothy, Paul pens another long list of works of the flesh. These are eighteen in number. They mark the perilous periods which will be present in the last days (2 Tim. 3:2-5). There is yet another dark list of twenty-two sinful attitudes of mind which Paul portrays in Romans (1:29-31). All these are sadly unbecoming the grace, kindness, and patience of God. It is indeed a tragic statement.

How refreshing to turn from such a catalogue to the health-giving words in Gal. 5:22-23 which describe the fruit of the spirit. "Love, joy, peace, patience, kindness, goodness, fidelity, meekness, self--control. Against such things there is no law." Of course not! They are the full expression of a spirit-led life. Note the beauty of their gradation. Love, joy and peace provide the motive power of patience, kindness and goodness. These sustain the manifestation of fidelity, meekness, and self--control.

### **Man's Words.**

Language is truly an index of human thoughts and emotions. It is the limit and restraint of thought, as also that which feeds and unfolds thought. It is not surprising, then, that among certain tribes, nobler words have disappeared. Sinning against light and conscience, they ceased to glorify God and to thank Him as God, and in time the very word to express the notion of "Him that is above" vanished. Thus, many terms have been wanting in the dialect of the savage, whereby one might impart to him divine truths. Many years ago there were tribes in Brazil who did not possess any word corresponding to our "thanks." When the feeling of gratitude goes, how easily the verbal expression of it may disappear! Yet these people kept alive a number of words to describe deeds of cruelty.

In the world of today, even in civilised centres, there are far more words to portray unlovely, than lovely things. Better far,

however, that our words be few and simple, if always they express our true feeling before God.

### **God's Words**

On three occasions, Paul makes fine use of the expression, 'thanks be to God!' "Thanks be to God, Who is giving us the victory, through our Lord Jesus Christ" (1 Cor. 15:57). "Thanks be to God, Who always gives us a triumph in Christ, and is manifesting the odour of His knowledge through us in every place, seeing that we are a fragrance of Christ to God, in those who are being saved and in those who are being lost" (2 Cor. 2:14-15). Finally, that splendid expression -- "Thanks be to God for His indescribable gratuity!" (2 Cor. 9:15).

How lovely an injunction is this one of Paul's: "Become kind to one another, tenderly compassionate, dealing graciously among yourselves, according as God also, in Christ, deals graciously with you" (Eph. 4:32). Remembering that God is kind to the ungrateful and wicked, how kind should we be! There is much meaning in the word 'kind' too. We speak of man-kind, and the two words are closely connected, A kind person is a 'kinned' person, one of kin, acknowledging kinship with others. So then, mankind is 'mankinned'. Lovelier still do kind and kindness appear, when we apprehend the root out of which they grow and the truth they embody. The kindness of God, therefore, is a wonderful thing. It evokes in us gratitude to Him.

This language of grace, which so permeates Paul's letters, reaches a pinnacle in the Prison Epistles. Especially in Ephesians do we note this. Look at the all-embracing form of address to them in the opening verse. How different to the parochialism of today, each section with its imposing organization and barriers of rite and rule. But here, in this letter, the inscription is far flung, - "To all the saints who are also believers in Christ Jesus." How inclusive! There is no mistaking the address on such an envelope. The opening words, too, coincide with the heart's desire, - "Grace to you, and peace, from God, our Father, and the Lord Jesus Christ."

We are now well in tune for what follows. But, to take it all in, we need to return to such language again and again, for it expresses in such a rare way the uniqueness of our place and position in Christ. As never before God's grace stands revealed- "The glory of His grace which graces us in the Beloved." What a standing is ours! As much for the babe in Christ, as for the mature believer. How much it can mean to us if we take it all to heart! What a call there is to realize such a privilege! What honour, too, is granted to us! We are called, not only to live in its power ourselves, but to display that power to others. And how fitting, in the Word of His grace, is the injunction we have already alluded to - "Become kind to one another, tenderly compassionate, dealing graciously among yourselves, according as God also, in Christ, deals graciously with you." What an incentive!

How exquisite are the admonitions of grace! The language is not that of the schoolmaster, nor even of the "church." There is no authoritative command. It is, "be this, or that," or as it is so expressively put in Philippians - "Let this disposition be in you, which is in Christ Jesus also." "Let your lenience be known to all men; the Lord is near. Let nothing be worrying you...let your requests be made known to God with thanksgiving." (Phil. 4:5,6).

Then, in Colossians: "Let the peace of Christ be arbitrating in your hearts,...Let the word of Christ make its home in you richly. Let all be in the name of our Lord Jesus Christ, giving thanks to God, the Father, through Him." Indeed, there are many admonitions of like order. And they all set forth a quality of behaviour and state of mind we do well to show and cultivate. At all times, and in all things, we should "have the mind of Christ."

The language of grace is God-like, and we are admonished to "become imitators of God, as beloved children." So shall we walk "as children of light," with true culture and spiritual understanding. Language is God's gift. He teaches us by words. But not as one teaches a parrot, from without. God gave man a capacity to understand, and then evoked that capacity. We remember how God brought the creatures to Adam, "to see what he would call them, and

whatsoever Adam called every living creature, that was the name thereof." (Gen.2:19).

## **SUMMARY**

Thus we see that language is both divine and human. What growth and development there has been, we also know. How much, through His servants, and especially Paul, God has given us the noble language of grace, we do well to appreciate. Is is the true language of the spirit, speaking to the heart and mind of all the saints of God!

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"WHATEVER WAS WRITTEN BEFORE"

By G. Walker England.

For one whose claim was "Not being myself under law" (1 Cor. 9:20), Paul, the apostle to the nations, quoted from Israel's law and the rest of their scriptures quite freely, adapting them daringly to reveal new truths, doing so with conviction and authority.

He asked the Corinthians - "Or is the law not also saying these things? For in the law of Moses it is written: 'You shall not muzzle the threshing ox.' Not for oxen is the care of God. Or is He undoubtedly saying it, because of us? Because of us!" (1 Cor. 9:9,10.)

Beginning the next chapter, Paul gives a brief resume of the events following Israel's exodus from captivity in Egypt and how that in the majority of them God does not delight, since they were strewn along the wilderness. And we wonder at Paul's relating all this to gentiles until he explains: "Now all this befalls them typically yet it was written for our admonition!" (1 Cor. 10:1-11). Meaning Paul himself and his converts, actually - yet undoubtedly it applies equally

to whoever God has called or is still calling out during the administration of His grace.

A most notable instance of this treatment of scripture is seen in Romans 4:2,3: "For if Abraham was justified by acts he has something to boast in but not towards God. For what is the scripture saying? Now 'Abraham believes God, and it is reckoned to him for righteousness!'"

Paul makes the point that a worker's wage is not given as a favour, but has been earned and is his due. Whereas the one who is not doing works - yet is believing on Him who is justifying the irreverent, that one's faith, He is reckoning for righteousness. Then he refers (still in Romans) to another place in scripture (Psalm 32) and continues: "Even as David also is telling of the happiness of the man to whom God is reckoning righteousness apart from acts." (Rom. 4:2-6).

Many readers skim through the following passages, to their loss, so please note: The Circumcision, in Paul's letters were simply those Jews who, moved to repentance, believed the Lord Jesus was indeed, their Messiah, Who would soon return as their long-awaited King. The Uncircumcision, are those from every land called by God to believe a better evangel for His greater glory, to herald which, He severs Saul, His enemy, from unbelieving Israel!

"This happiness then, of David's' Paul is saying - "Is it for the Circumcision - or for the Uncircumcision, also? For we are saying, 'To Abraham, faith is reckoned for righteousness'. How then, is it reckoned? Being in circumcision - or in uncircumcision? Not in circumcision, but in uncircumcision!" (Rom. 4:9,10). For at that time, Abraham had not received the sign of circumcision. Neither did Abraham receive the promise through law. For the law came 400 years later - through Moses!

"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. For if those 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. Therefore it is of faith that it may accord with grace." (Rom. 4:13-16).

The inspired Paul then declared: "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 - Who was given up because of our offences and was roused because of our justifying." (Rom. 4:23-25).

Dividing the scriptures into chapter and verse was inspired thinking, but was not the work of enlightened saints. Someone thought the subject closed there - end of a chapter! But Chapter 5, verses 1 and 2, is surely the obvious conclusion. "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!"

Paul had already said of the Jews, "That they were entrusted with the oracles of God". (Rom. 3:2). And his use of them for the other nations, he justifies when he tells us that: "All scripture is inspired by God and is beneficial for teaching, for exposure, for correction, for discipline in righteousness, that the man of God may be equipped, fitted out for every good act." (2 Tim. 3:16). --Not acts of which any may be boasting, for it is "God Who is operating in you to will as well as to work for the sake of His delight". (Phil. 2:13).

Look again at Paul and his imaginative use of "whatever was written before" - as he provides our final scripture on this subject. "For whatever was written before was written for this teaching of ours, that through the endurance and the consolation of the scriptures we may have expectation." (Rom. 15:4).

From Paul's last letter...

*"Herald the word.
Stand by it,
opportunely,
inopportunely,
expose, rebuke,
entreat, with all
patience and teaching."*

2 Timothy 4:2

SYMPHONY

*The rise of the lark is the call of the skies,
The song of the whale is the hymn of the sea;
The sunset's ablaze with a spectrum of praise,
And the snow covered summits stand silent and free.*

Yet where is Man's voice in this great symphony ?

*Midst bramble and thorn, wild roses will bloom,
In the cell of a shell treasured pearls take their form;
Every snowflake is stamped with the Maker's design
And the rainbow betokens the end of the storm -*

Yet where is Man's worship and praise to be born ?

*In the darkness of night humble shepherds saw light,
And the seeking wise men found the star;
In the meekness of children was Jesus' delight,
And the prodigal came from afar. -*

*So join all Creation His praises to sing,
Whose ways show the glory and grace of the King.*

C.R.

IN THE BEGINNING

(A Series of Progressive Studies by John H. Essex).

No. 24. THE SEVENTH DAY.

With the completion of six days, God finished the work which He was doing. The divisions of the Scriptures into chapters are not inspired, and the first verse of Genesis 2 should really be at the end of chapter 1.

"And God saw everything that He had made and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and earth were finished, and all the host of them."

Now the King James (Authorised) Version continues, "And on the seventh day God ended the work which He had made." This may give the impression that God continued His work into the seventh day; this, however, was not so. Both the Samaritan and Septuagint translations of the Hebrew Scriptures state that God finished His work on the *sixth* day, and the Concordant Version incorporates this thought in its rendering of the passage.

Again, the King James Version states that God "Rested on the seventh day from all His work which He had made." Do we infer from this that God continued His work up to a point at which it was desirable for Him to relax or rest from His labours ?

Surely not, for God never tires. He never exhausts Himself. He neither slumbers nor sleeps (Ps. 121:3,4). God did not stop working because He needed a respite, but because the work that He was doing was completed. With His last act, the creation of Humanity, He had done everything that was required of Him to rectify that which had brought about the disruption of Gen. 1:2. He had done all that was necessary to set the wheels in motion to bring about the ultimate crucifixion of the Lord of glory; and it would be

Where are the Dead ?

through the blood of Christ's cross that final reconciliation of all in heaven and earth would be accomplished (Col.1:20).

As we have stated in earlier articles, and cannot stress too often, humanity was created in the image and likeness of God in order that His Own Son could come in human form, and, in that form, take upon Himself the sufferings of death, even the death of the cross. (Phil.2:8). Through His death, He would, in one act of obedience, remove for ever that barrier of sin, which lay between God and His creation, and thus open the way for complete and lasting reconciliation.

HUMANITY WAS CREATED IN THE IMAGE AND LIKENESS OF GOD, IN ORDER THAT CHRIST MIGHT DIE

Humanity was to provide the *form* in which the Saviour would come; it was also to provide the murderers who, by carrying out the dictates of the Adversary, would put Him on the cross. The seeds of hatred and jealousy were already latent in humanity, and needed little to bring them to the fore. This was to be quickly proved by Cain's murder of Abel, only one generation removed from Adam.

The Hebrew word translated "rest" in the King James Version is "**shabbath**," which is more often translated *cease*, as, for example, in Gen. 8:22, "Day and night shall not cease." In a slightly different form, it is translated "sabbath" over a hundred times. It has the thought of "ceasing" or "stopping" -not the thought of "tiring."

The Concordant rendering of Gen. 2:2 reads,

"And finishing is the Alueim (God), on the sixth day, the work which He does. And ceasing is He on the seventh day from all the work which He does. And blessing is the Alueim the seventh day, and hallowing it, for in it He ceases from all His work, which the Alueim creates to make."

Where are the Dead ?

Note in the above passage the threefold use of the word "work," and compare it with the threefold use of the word "create" in Gen. 1:27. As we have suggested before, a quick threefold use of a word often indicates completeness or finality. (See Jer. 22:29, where God calls upon the earth three times to witness to His final judgment on Coniah: and Ezek. 21:27, where the final judgment against the fleshly line of David is proclaimed in the threefold use of the word "overturn.")

Note here, too, the introduction of the number seven; a number which signifies completeness, and plays an important part both in Scripture and in creation. (In light, seven colours complete the spectrum and the rainbow; in sound, seven notes

scale). Later, the incorporated into form of a regular were forbidden to day because God work in relation to earth in six days, seventh day. The as a day of been a perpetual through Israel to done all that was accomplish their

THE KEEPING OF THE SABBATH, AS A DAY OF CESSATION, SHOULD HAVE BEEN A CONSTANT REMINDER TO ISRAEL, AND THROUGH ISRAEL TO HUMANITY, THAT GOD HAD DONE ALL THAT WAS NECESSARY TO ACCOMPLISH THEIR FUTURE BLESSING.

make up the musical number was the law of Israel in the cycle, and the people work on each seventh had completed His the heavens and the and had stopped on the keeping of the sabbath, cessation, should have reminder to Israel, and humanity, that God had necessary to future blessing. All

that they now needed to do was to "rest" (Heb. **damam** equals to be silent) in the Lord," and wait patiently for Him, not fretting themselves because of evil-doers, but rather placing their whole trust in God to give them the desires of their hearts (Psalm 37:1-9). This is what, in effect, He had already urged their father Abraham to do, when He had appeared before him as the "God Who suffices," and had invited him to "walk before Me and become flawless" Gen. 17:1 C.V.). But, alas, Israel did not enter into God's stopping because of unbelief (Heb. 3:18, 19. This however, does not invalidate God's invitation, for we read that there is still left a sabbatism for the people of God, and he who is entering into His stopping, also stops from his works even as God from His own. (Heb.4:9,10). **J.H.E.**

Where are the Dead ?

WHERE ARE THE DEAD ?

By Andrew Maclarty

*"I thought that I had passed away,
and was a blessed ghost !"*

(From "The Rhyme of the Ancient Mariner." by S.T.C.)

The whereabouts of the dead is a subject which has fascinated and puzzled believers for many centuries. Any studies have also been complicated by questions about the "state" or "condition" of those who have died. Often those who have died are said to be "in the glory," while others refer to them as having "fallen asleep in Jesus." The writer of this article can recall wondering, as a boy, why, if believers go to be present with the Lord when they die, why did they then have to return to collect their bodies at the resurrection ?

There are centuries of belief behind the most common view, but rarely does one see these matters examined in the light of Scripture. Often the mere suggestion that all is not correct in the prevailing view is enough to result in a person being regarded as "unsound." Yet *the statements of Scripture are there for our **learning and admonition***, and we do well to heed the inspired Word of God rather than the traditions of men. We will seek to express our beliefs in the actual words of Scripture, consistently translated, rightly divided, and will regard the significance of figures of speech. We should also be mindful of the maxim, "The unclear should be understood in the light of the clear." Definite statements have much greater weight than inferences or deductions from stories or events.

The first intimation about the 'state' of the dead is found in Genesis 3:19.

"Dust you are, and to dust shall you return"

Where are the Dead ?

This was the outcome of disobedience to the command of God expressed in chapter two (v.17).

" The tree of the knowledge of good and evil, you are not to be eating from it, for in the day you eat from it, to die shall you be dying."

This quotation from the Concordant Version of Genesis may sound strange initially, but the much greater accuracy attained by using a consistent vocabulary will clarify matters for us. "To die shall you be dying" was the penalty for disobedience. Adam did not die that day as is said in the Authorised and other versions, but a process of dying commenced which resulted in his death 930 years later. This statement is amplified in chapter 3:19, where we learn of the operation of death following Adam's transgression. There we read "You shall eat your bread till your **RETURN** to the ground, for soil you are, and to soil you are **RETURNING**." In the language of the Authorised Version already quoted, "Dust thou art, and to dust shalt thou **RETURN**." Death is a **RETURN**.

If it were not for the certainty of the resurrection that would be the end of the matter. There are numerous statements expressing the matter in different words, but no change of the facts is made anywhere in the Scriptures. Another verse which expresses the same thoughts is Ecclesiastes 12:7 "Then shall the dust **RETURN** to the earth whence it was, and the spirit shall **RETURN** to God Who gave it."

THE STATE OR CONDITION OF THE DEAD.

The writer of Psalm 115 observes that the Lord has given the earth to the sons of men, and indicates that His praise should ever be their concern, for "The dead do not praise the Lord, neither do any that go down into silence. But we will bless the Lord from this day forth and for the eon." The praise of God is to be sounded by the *living*, from amongst the sons of men for "The dead praise not the Lord."

Where are the Dead ?

The Assembler tells of the state of the dead in chapter 9 (verses 4 & 5) of Ecclesiastes:- **"He who is joined with all the living has hope, for a living dog is better than a dead lion....The living know that they shall die, but the dead know not anything. . . . There is no work or thought or knowledge or wisdom in the grave whither thou goest."** (9:10)

WHAT ABOUT THE RICH MAN AND LAZARUS ?

This passage in Luke chapter 16 (verses 19-31) has perplexed many believers over the centuries. In spite of all written to the contrary in the Hebrew Scriptures (Old Testament), this passage seems to suggest that the dead are conscious elsewhere. Further, these words were spoken by the Lord Jesus, and cannot be lightly dismissed. It would take a great deal more space than is available to explain fully all the aspects of this story, so we will concentrate on the most significant points. The first of these is its setting. It is part of a long discourse given by the Lord Jesus to the mixed multitude of persons who listened to His ministry.

The period of the Lord's ministry was more than four hundred years after the return from the captivity in Babylon. By this time Greek culture had spread throughout the Middle East, and with it the teachings of their philosophers, "the wise men of this world." The teaching of Plato in particular had been widely accepted and had its adherents in Israel. His "Theme of the Universe" attempted to give a moral conclusion to the problems of the universe. In the absence of any discipline for sins, Plato taught that there was another life following life on earth, ("Ye shall not surely die!") and in that "after life" men would receive a fitting recompense for their conduct, either in the Elysian Fields or in the caverns of the lost. The Pharisees believed in the resurrection of the body (Ezekiel 37:12-14), while the Saducees did not.

An orthodox Jew, listening to this story of the rich man and Lazarus, would immediately have understood it not to be a literal account, for it contradicts the teaching of the law, particularly in

Where are the Dead ?

Exodus and Deuteronomy. In spite of the delinquencies of Israel as a whole, God remained faithful to His word. The law promised that those who observed its precepts would prosper, but the lawless would not, and the diseases of Egypt would cling to them. Persons received the due recompense for their actions in their lifetime, and beyond that the law did not go. So the rich man would have been a righteous person, while the beggar would not. Yet the words of Abraham to the rich man were, "Child, be reminded that you got your good things in your life, and Lazarus likewise evil things. Yet now here he is being consoled, yet you are in pain."

“ This is not the teaching of the Hebrew Scriptures (Old Testament). It is contradictory to them so cannot be a literal story.”

Also, if it is a literal story then all features must be literal including Lazarus in Abraham's bosom. And the concept of a person suffering in a future life because they have been "well souled" in this life would not be seriously considered by anyone.

A FIGURE OF SPEECH

This story is a figure of speech called Admission (or Epitrope), in which a thing is temporarily admitted in order to deny it. While not a common figure in English language, it does occur. For example, an enthusiastic musician might say, "When better music is written, Beethoven will write it !" Or a doctor might say, "If you are going to live a long time, you must choose your parents very carefully !" Both these statements mean something more than the words convey. The first statement means that Beethoven is dead, and so better music will never be written, for his music surpasses that of all other composers, while the second means that we can neither choose our parents nor lengthen our days, for both these matters are outside our control.

The story was told by the Lord Jesus in response to the attitude of those who heard His ministry. Note the words of Luke 14:35 "Who

Where are the Dead ?

has ears to hear, let him hear." -- a reference to Isaiah 6, where God says that He will make Israel deaf to His words and blind to His ways. The larger context may contain teaching given on several occasions, and is addressed to those who would hear more of His ministry.

THE MAIN POINT of the story is to be found in the closing sentences. In response to the request of the rich man that Lazarus be sent to warn his five brothers, Abraham replies, **"If Moses and the prophets, they are not hearing, neither will they be persuaded if someone should be rising from among the dead."** A short time afterwards the Lord Jesus raised another Lazarus from the dead, and it was even suggested that he should be put to death again, for many people believed because of him ! But the ultimate meaning must refer to the resurrection of the Lord Jesus.

" Those who would not hear Moses and the prophets were not persuaded when the Lord Jesus rose from among the dead. "

In concluding our brief examination of this story, we should once again remind ourselves that 'what is unclear should be understood in the light of that which is clear.' It is neither wise nor scriptural to put inference above clear statement of scripture. This story in no way contradicts the teaching in Genesis, Psalms or Ecclesiastes.

THE STATE OF THE DEAD IN PAUL'S WRITINGS.

The teaching in First Corinthians 15 is so clear as to make any comment unnecessary. Paul stakes everything on the resurrection, and this chapter takes us in a few verses from the point where "Christ died for our sins" to the point where God is All in all. After the resurrection nothing can impede the outcome of God's purpose! We will begin our quotation in verse 12. (1 Cor. 15:12-19).

"Now if Christ is being heralded that He has been roused from among the dead, how are some among you saying that there is no resurrection of the dead ? Now if there is no resurrection of the dead neither has Christ been roused. . . . Now if Christ has not been roused, vain is your faith, you are still in your sins ! Consequently those also

Where are the Dead ?

who are put to repose in Christ perished.¹ If we are having an expectation in Christ in this life only, more forlorn than all men are we."

Popular supposition believed that the dead were still alive in another place. Paul denies this by asserting that if there is no resurrection then even "those who are put to repose in Christ *PERISHED* !¹ If we are having an expectation in Christ in this life only, more forlorn than all men are we."

If Satan were to be believed, (Genesis 3:4) then there is no need for the resurrection! If the dead are still alive there is no need for death to be abolished ! But Scripture tells us that Satan was a liar from the beginning. Paul stakes everything on the resurrection, not on the immortality of the soul. Our resurrection is a direct result of the resurrection of the Lord Jesus, who died for our sins (1 Corinthians 15:4) He did die for our sins. He was not unconscious, or in another place. The place and manner of His execution was such that there would be no doubt as to His death. He also was entombed in order that God's power would be demonstrated in His resurrection, and His resurrection is the sure token of our justification and also of our resurrection. His life is our life, and we look forward to His coming, and to the certainty that:

Death, the last enemy, will be swallowed up, not in the immortality of the soul, but in victory !

¹PERISHED. Same Greek word as in John 3:16, "Should not perish. . . "

THE REFORMATION

(AN OVERVIEW)

By **David Osgood**.

The Reformation was the most important event in the ecclesiastical history of not only England, but also of Europe and subsequently the rest of the world. To understand the background to the controversies of the reformation, we have to look back as far as the year 1066 and the Norman Conquest of England. Here we first find the corrupting influences that were to bring about the installing of William the Conqueror into the See of Canterbury for the very purpose of subdividing the national church. He appointed **Laufranc** to be his first Norman Archbishop (a political move), and this appointment drove every Anglo-Saxon bishop from his see, and enforced the rule of Rome in England.

By the time of King John's reign the papacy had fully established itself in England, and John who had an abject fear of Pope Innocent III, declared all his subjects to be under the rule of the Roman hierarchy, and himself also its servant.

History shows that, from that period forwards, a current of feeling set in, which, in about 300 years was going to precipitate the Reformation. During the interval the supremacy of papal authority was enforced, and it was not until the Wars of the Roses were over and Henry VII was King of England that ecclesiastical matters could be given attention. Thus the long quarrel between England and Rome was deferred until the days of the Tudors.

Thomas More, Dean Colet, Erasmus and even Cardinal Wolsey all sounded the bell for the Reformation, to which they themselves would not put their hand. In 1532, when Cranmer became Archbishop of Canterbury, we first see the papal yoke that had been on Canterbury since the reign of John being shaken off. Yet so great was the power of the papacy that it required a combined act of the Church and the state to terminate its hold, and the struggle continued for the next fifty years. Eventually, by the end of the reign of Elizabeth, daughter of Henry VIII, the Reformation was complete and the Church of England had replaced Rome as the state church.

There were still those who remained loyal to Rome and upheld the primitive Catholic Faith. But there were also now Protestants who had

In the Beginning

rejected the authority and corruption of Rome, and held to the three creeds, The 39 Articles, and The Book of Common Prayer as their guidelines. It would be untrue however, to say that this is when the Church of England commenced for it had been the national church in the tenth century, but had been subdued by Rome. It would also be incorrect to claim that Henry VIII was the instigator of the English Reformation, for he remained a Roman Catholic till the day of his death, and his only difference with Rome was purely on papal supremacy. He burnt impartially any who denied Rome or his own supremacy.

Meanwhile, in Europe, Martin Luther began the events. Luther is the leading figure in Reformation history, and it was he as "the little monk" who shook the world, for indeed, when he appeared, the hour had struck, and Europe was ready for the revolution that followed.

Until this time the established church possessed great wealth and wielded great influence. It is reckoned that in England alone the Church owned one third of the land. The bishops were great lords, second only to the sovereign, and in fact the Bishop of Durham ruled almost as a king up to the Scottish border. Most of the monasteries were very rich, though some were very poor and burdened with debt, mainly due to papal exactions. By the end of the Middle Ages we find a church torn apart by corruption and with no prospect of improvement. Looking at this turmoil we wonder how any good could possibly emerge.

Yet many clerics had seen the errors of popery and begun to argue, disagree and to formulate contrary doctrines for their own adherents. Gradually a mighty and purely Divine principle was revealed. Any man may help with example and spiritual counsel: a cleric may minister the services of the Church. But, and this is what God was revealing in the Reformation, *we must know God for ourselves!*

"Individualism" implies the duty and the necessity for the individual to judge and understand spiritual truth. The Reformers had been quick to see the errors of the Roman Church, and yet were slow to see that this charge could also be made against their own churches. As time passed church authority became the prevalent matter. A rigid obedience to doctrine was required, with no dissent allowed. This was just as unacceptable as Roman doctrine, though less malign!

We therefore find the problem, that, if the individual is to decide on truth, by what standard does he do it? By scripture or tradition?

In the Beginning

The Reformers appealed to Scripture as a whole, but hardly saw to the depth of their own teachings. Rather than interpret scripture by tradition as Rome did, *they used the concept of revelation as a code of law.* Anyone might claim to have received revelation from any passage of scripture, and as "correctly cutting the Word of Truth" was almost unknown, this led to great confusion. and blinded them to the progress of revelation and the sublime truths revealed in the ministry of the Apostle Paul.

Luther saw that justification was declared in Romans, rather than in the epistle of James, and he saw that what James was teaching could not stand alongside Paul's ministry. Having no knowledge that there were two gospel's in the early church (Galatians 2:7-10), he recognized the higher values in Paul's ministry and rejected the inspiration of the epistle of James, failing to understand that James was writing to God's earthly people, Israel, and his writings are *for a different dispensation.*

The reformed churches agree that the work of Christ upon the Cross is *complete and final.* more sacrifice for works of ours can or in any way salvation. All that receive it and be

The truth is is God's act for and **the faith we result and not its cause!**

"Justification is God's act for Christ's sake. **The faith we exercise is its result and not its cause!"**

There can be no sin, and no good have any merit contribute to our we can do is to ever thankful.

that justification Christ's sake, **exercise is its**

In closing, we may survey the Reformation as to its cause and its effect. Dogmas, creeds and doctrines are built on imperfection and uncertainty. The "King James" Bible was issued in 1611, and is largely is the foundation that all other versions use. "Accepted teaching" tends to be the final arbiter of interpretation. We should be extremely careful not to rely on inconsistent translation and expressions that do not bear out a careful examination of the original Greek, both as to meaning and also to context.

In the Beginning

Let us remember that the scholars of 1611 did not have the access to many of the manuscripts that now lie in the Vatican Library and in the British Museum. There was little knowledge or application of textual criticism, (which shows how to deal effectively with ancient documents) If you read of how the King James Version was put together, you will find it was mostly done with a lack of system and with a reliance on personal opinion!

One great blessing that we enjoy today, the criteria for any advance in the understanding of words and their idioms, is a **GREEK CONCORDANCE**. There are several in existence today, notably Young's , Strong's and that of G.V. Wigram: all contain the same information, but it is presented in different ways in each. Wigram lists all the English words used to translate a Greek word under a single heading. These works are not difficult to use, and were prepared for the layman rather than the scholar, though

Almost a hundred years ago the late A.E. Knoch realized that a great many advances in understanding of God's word had been made with the help of concordances, and this provided the incentive to commence work on the Concordant Version. Even today we know of no greater aid to understanding the inspired Word of God.

"The Reformation has not given to most believers the awareness that we must "rightly divide" the Word of Truth:"

Even today we know of understanding the

Yet for all that the Reformation has done, it has not given to most believers the awareness that we must "rightly divide" the Word of Truth: to know why most of the Scriptures are not *addressed* to us, but to God's sovereign Nation of Israel.

The Reformation opened the way for you and me to see God's change in His dealings with man through His precious Son Christ Jesus. May all of us more clearly come to see that far from a God of wrath to fear, Our God and Father loves us and because we are "In Christ" we are "Holy and flawless and unimpeachable." Colossians 1:22.

In the Beginning