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EDITORIAL

"The Lord's Day"

During the course of the past few years there has been a debate in Britain as to the advisability of allowing stores to trade on Sundays. At present the law prohibits Sunday trading in England (Scottish law differs). Certain ethnic groups are exempt from the ban as their day of rest differs from the Christian Sunday: e.g. Moslems – Friday; Jews – Saturday. This has become a source of irritation to the indigenous population, for many individuals in these non-Christian groups do not observe their own rest-day, and continue to trade on seven days. Recently an increasing number of stores have traded on Sunday in defiance of the ban. The government introduced a bill in parliament to modify the law, but this bill was defeated by a coalition of many interested groups.

Among these groups was The Lord's Day Observance Society, whose aim is to enforce Sunday as a day of rest. On a personal note, (and this is probably the view of the vast majority of committed Christians) I would oppose any move to change Sunday from a day of rest to a secular day. A senior politician recently remarked that when the Sabbath (7th day) was introduced in the law Moses, this *"was the greatest social revolution of all time, and freed countless millions of people from the drudgery of unending toil."* God's concern for His special people benefitted not only the chosen race, but many millions besides.

It is not our intention to attack The Lord's Day Observance Society, who are sincere in their efforts, or any other body of believers, and our ministry must always be conciliatory, in line with the evangel of grace. Yet the confusion which has grown around this expression hinders understanding of the purpose of God. "The Lord's day" is referred to in Revelation 1:10, and is a day of "The furious rage of Yaweh of hosts" and a "day of His hot anger." We, "the ecclesia

(church) which is His body" are "rescued out of the coming indignation" (1 Thes. 1:10) The expression used in 1 Thessalonians 4:17 is highly significant: "We ... shall at the same time be *snatched* away together with them in clouds, to meet the Lord in the air." We will not be present during the Lord's day, nor go through the tribulation, when judgment is visited on Israel and the nations prior to the peaceful reign of Christ during the millennium (the fourth eon). The daily news of violence and hate show that the time is nearing, and as it nears, so does our *snatching* away. The term *snatch* carries a note of urgency, and indicates that **we will be very near the Day of the Lord before we are *snatched* away.** "So shall we always be together with the Lord." At that moment and from then on, we shall never be parted from Him.

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OBITUARY

BERNARD DAVIES 1895-1993

Bernard Davies died on the 27th November 1993, a few weeks before his 98th birthday. His death marks the end of an era. He was the last surviving member of the British team who worked tirelessly, checking the vocabulary of the Hebrew Concordant Version, and was a lifelong friend of the late E.H. Clayton. He prepared the study of figures of speech included in the 1940 International Edition of the C.V. He was also Editor of the magazine "Charisma" and for years contributed articles to "Grace and Truth."

For many years he led the studies at the weekly Bible meeting in Beeston, and I have been privileged to benefit from his studies for sixty-three years.

Our brother had been in failing health for the past few years, but his love of God's word was always apparent, and many people who called at his

home benefitted from his learning. An outstanding scholar, he will be missed by all the believers in this area.

He is survived by his wife, Winifred, and daughter Joyce, three grand-children, seven great-grand-children, and two great-great-grand-children. We extend our sincere sympathies to them all. We await the day when we shall be *together* with the Lord
(Son-in-law). **Frank Orton**

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# RESTORED

## —IN THE POTTER'S HAND

By David E. Knoch

*"I went down to the potter's house. Behold! He wrought a work on the wheels. And the vessel that was made of clay was marred in the hand of the potter. So he made it again another vessel, as seemed good to the potter to make." (Jeremiah 18:1-4.)*

**The God Who formed** the old creation will also fashion the new. The Potter's prerequisite to remake an unsatisfactory vessel into a useful utensil is recognized by all. The same clay that went into the imperfect piece can be re-worked and moulded into a fresh form which will reflect His highest craftsmanship and add to His renown.

What is true among mortals also holds true of the marvellous Master Potter of the universe, to

Whom the wiliest rebel is actually only "putty in His hands." God never "gives up." He will finish everything He has begun. There is no "waste-basket" in His pottery shop. Nothing needs to be discarded, for His skill at re-working is infinite. While some vessels now are needed to display His displeasure and are suited for destruction (Rom. 9:20-22), it is wise to remember that "destruction" is the same word as "lost" in Greek, and the Shepherd

never sleeps while there are yet "lost" sheep. No matter how much reforming and refining are necessary, the Potter never takes His hand from the clay. He never throws any lump away, for He knows that its essential elements are most costly, and He believes in "thrif." Did our Lord just litter the landscape with the surplus frag-ments when He fed the five thousand ? No, every scrap was gathered up ! (John 6:11-14).

The current delusion that the Scriptures teach endless eternity of agony for the unbeliever, the unsuitable vessel, is a dishonour and a disgrace to the name and reputation of the greatest Artisan of all time. God knows what He is doing, and He understands what He is forming. Nothing comes as a surprise to Him, although our sins do bring sorrow to His heart. He recognises what is best for every one of His creatures, and long ago determined the best method by which to bring each vessel to acknowledge that His way is always wiser.

Men theorise and reason wrongly. Yet, because He knows that they will benefit by swallowing the bitter fruits of their own bel-

ligerent behaviour, He allows them to acquire nicks and scratches and be disfigured and deformed while following after the follies of their flesh.

But God never gave His creatures legs nimble enough to outdistance Him. God's patient pursuit of His wayward prodigals is the longest love story of them all.

When Paul asked Timothy to offer prayer for all the sons and daughters of our ancient ancestor, Adam, he says that this will be welcome in the sight of our Saviour, God, Who wills that all mankind be saved and come into a realization of the truth (1 Tim. 2:3, 4). Again, in this same letter, Paul says that we rely on the living God, Who is the Saviour of all mankind, especially of those who believe. (1 Tim. 4:10)

After death, the last enemy, has been abolished (1 Cor. 15:26), Christ will turn all things over to His Father, in order that God may become All in all (1 Cor. 15:26). This is the ultimate outcome of God's infinite grace. This was the purpose for which He brought the universe into being. Vessels filled to overflowing with God's spirit,

prepared for His praise and glory and honour; these were all seen in the potential progeny of Adam. Nothing needs to be thrown away, for the Potter would not rest until every shard has been re-formed into the image of His Son. All this lies out there before us. Living in expectation, we anxiously await our new spiritual bodies which

will be suited to the celestials. We were not chosen to be the few fragments salvaged from a devastated china shop; rather were we selected to be the chosen channels to carry the Creator's love and graciousness to every piece of unfit earthenware" in the universe. D.E.K.



# HOW GOD'S RIGHTEOUSNESS GOMES TO US

The function of authority is to regulate, educate, correct and maintain those who are subject. Its importance can be seen in the contrast between its absence and presence: in the time when there was no human authority and humanity corrupted itself, it had to be destroyed by a flood, except for Noah and his family. It was only after the flood that authority of human over human was given. When in the "last days," the days of Noah will return, we will not see a destruction of mankind as a whole, but the instalment of Christ as King of kings, to rule the earth justly. After the failure of all others in manifold ways, the Son of Mankind will take up the authority of human over human and bring it to completion. Christ had to become a man to execute and fulfil this grant to Noah after the flood.

This grace of authority was unregretted, (Rom. 11:29), as Christ was the ultimate object in view. In this first judgment on humanity, Christ was in the form of God and the only just judgment could be destruction. Yet after

the curse has been borne on the cross, the proper place for humanity, even in enmity, is under Christ Who suffered for all. God, the Father of our Lord Jesus Christ, will be subjecting all to Him. (1 Cor.15:25-28). The cross has made a place for this humanity that should and could only be destroyed when judged by God's absolute righteousness without the cross. In that place it will eventually be ruled, brought back to peace and God's nearness. The enmity will be destroyed. But more than this has been achieved. Not only the living but also the dead are Christ's (Rom. 14:9) Having borne the curse of the old creation, He is able to make all new, in the new creation. Moreover, the unrecognised Head will be recognised by all as Ruler. (Phil. 2:10-11). And when death will be abolished (1 Cor. 15:26), peace is made with all, and all are reconciled (Col. 1:20). (It is interesting to see the subterranean included in Philippians but not included in Colossians. This can only be because the dead as such cannot be reconciled as being dead; nor is peace made with the

dead in death, because death itself is an enemy, nevertheless His authority will be acknowledged. Yet also in Colossians all are included; so even death will be abolished then). Therefore we should not worry about the curse on the old humanity: in His love He bore it for all—not to pass through it at a later stage—but to reconcile all creation to His Father and hand it back to His Father (1 Cor. 15:28). And although we cannot see it now with our eyes, we can perceive by faith that what Christ has done will bring forth seed, and he will see of the travail of His soul and be satisfied (Is. 53:10-11). His love can only be satisfied in handing a new, reconciled creation back to His God and Father. With this Mediator we may be having peace with God and rejoice in His purpose. He even knew that the cross was essential, and went to it while humanity was ignorant of it.

As said earlier, humanity should have been condemned, and so it is! But the execution was not on humanity itself, but in its Creator. If it had been executed on humanity itself, all would have been reduced to nothing and it would have meant the end of it. Yet now, humanity is still remaining in its state as we know

it, subject to vanity as it still is, but with an outlook because our old humanity was crucified together with Him (Rom. 6:6) and the new is created anew in accord with God, in righteousness (Eph. 4:24). So that, if anyone is in Christ, there is a new creation: the primitive passed by. Lo! there has come new. (2 Cor. 5:17).

One of the most wonderful things of God's wisdom is that the salvation of the sinner will justify God ! Therefore it is God's righteousness !Our salvation, when completed with the deliverance of our bodies (Rom. 8:22) will be so complete that we will be constituted righteous (Rom. 5:19). With sin condemned in the flesh, the enmity will be gone, God will be all in us, the knowledge of good and evil will result in an unending Sabbath of our minds, our strength will never forget the One Who graciously granted it to us. Death and sin having ended, giving way to life and praise. The recollection of the old can only enhance the realisation of the new; we will justify God continually and admire His wisdom and love in the use of all instruments, both good and evil. Then we will fully see why they were necessary for His Self-

Revelation. Our salvation will make it impossible for us to sin, but we will have more than Adam in his perfection. Our dearest treasure will be to know the love of God, and God will see that love returned. To be thus, is to be unimpeachable. To make us thus, Christ died the death of the cross according to God's will. Therefore it is God's righteousness in all aspects. We haven't got it now physically, and we will be accused by many people of big and small mistakes, and often these will be right. Yet, God promised to save us, so we may count on that, and reckon ourselves already living to Him. It is in Christ that we are unimpeachable, separated from Him we are nothing, not even useful to the world. The world does not recognise Christ, so neither can it see that we are unimpeachable in Him.

"The righteousness of faith" is the scriptural expression closest to our righteousness. But let us not exchange it for the expression that "we become righteous through faith." The Scriptures then use the word reckon, not become. Let us first look at Cain and Abel to see a special point, and then come back to "the righteousness of faith." God's Word speaks of Abel being just,

while Cain was not. There are only a few verses speaking about this incident, yet they are of special significance. This is because then the humans had direct communication with the Lord. Abel, being a keeper of sheep brought an offering of the firstlings of them. From Hebrews 11:4 we may know that this was by faith, in accordance with previously given instructions, and was accepted by the Lord. Yet Cain's was not: he brought of the fruit of the land, but this could not be accepted. Then the Lord appeared unto Cain to correct him, so that he could offer an acceptable offering, and said: "Why is your anger hot? And why does your face fall? Would you not, should be doing well lift it up? And should you not be doing well, at the opening a sin offering is reclining, and for you is its restoration. And you are ruler over it." (Gen. 4:6&7 C.V.). (The Authorised Version has it: "...and if thou dost not well, sin lieth at the door, and unto thee shall be his desire..." From a study by A.E. Knoch we may know that 'restoration' and 'desire' are very similar in Hebrew, which could explain the exchange and an incomprehensible translation, moreover, 'sin' and 'sin-offering'

are nearly indistinguishable in Hebrew). The Lord brought Cain an offering which could be accepted had Cain offered it. He was no tender of sheep, no acceptable offering could be provided by himself. His bloodless sacrifice of the fruit of the land was not acceptable because it did not acknowledge sin, and could not be a sin-offering. Therefore it was provided for, so that he could be restored. Yet even then, Cain did not acknowledge the reality of sin, nor the necessity of the offering, but killed his brother who did.

When we consider these brothers more carefully, we may know that Abel was righteous because he acknowledged the existence of sin and by faith offered of the firstlings, but Cain offered a bloodless sacrifice. Such a bloodless sacrifice can only be acceptable after the question of sin is settled. But Cain did not offer it as a thanksgiving to the Lord after the settling of sin, but instead of settling sin. Therefore Abel's is called a better sacrifice in Hebrews. (See U.R. July 1944 "The First Evangel" for a more detailed discussion of this subject). Cain was not righteous because his acts showed that he

did not acknowledge sin. We should not forget that at that time there was no law. Sin, missing the mark, was related to him by his parents. His parents could realise it by contrast with the garden, but it did not seem to be a deep part of his own consciousness, before he killed his brother. But Abel, by faith, acknowledged sin and the need for restoration in his sacrifice. Would Abel be righteous on his own ? He himself would most likely not acknowledge that. Would Cain be righteous on his own ? He himself probably thought so, judging from his acts. It is just of a sinner to acknowledge being a sinner. In our case we need not even bring a sin-offering, because He Who knew no sin has already been made sin for us (2 Cor. 5:21). When the sinner acknowledges the need for restoration by Christ, (Whom God purposed for it) he is "doing" something infinitely just although his position measured apart from Christ, according to any set of rules does not change at all.

Completely separate from us, Christ has done much on our behalf, to accept that is just, to reject that is more than unjust... it would be offending. To think to achieve God's standard apart from

Him is folly and infinitely overestimating human capacities. We need His sacrifice and it is righteous to believe that. In it we admit our state falls short and also we do realise something of the great lengths God and Christ went to, to give it in grace.

Paul also, when speaking of his own righteousness links it with rules: "because of the superiority of the knowledge of Christ Jesus my Lord, because of Whom I forfeited all, and am deeming it to be refuse, that I should be gaining Christ, and may be found in Him, not having my righteousness, which is of law, but that which is through the faith of Christ, the righteousness which is from God for faith: to know him, and the power of His resurrection..."(Phil. 3:8-10) And he accuses his zealous brethren according to the flesh with: "for I am testifying to them that they have a zeal of God, but not in accord with recognition. For they being ignorant of the righteousness of God, and seeking to establish their own righteousness, were not subject to the righteousness of God. For Christ is the consummation of law for righteousness to everyone who is believing." (Rom. 10:2-4). Our own righteousness can be

a snare to us, bringing us back under law-like slavery and condemnation.

But faith knows that all was created in Him and all is through Him and unto Him, so how can we be separated from Him ? Can we be separated from our parents, our culture, our language ? These all have shaped us and their influence never disappears, far greater has been the influence of our Creator ! Thinking of ourselves as separate from Him introduces all these problems of "obtaining" God's righteousness.

The present period which has shaped all of us to a great extent, is called the administration of grace. Grace, which has been brought about by God's accepting of Christ's sacrifice. God is now conciliated to the world, and in our days He is calling men "to be conciliated to Him for Christ's sake" (2 Cor. 5:20,21). And although God has not yet installed Christ as King of kings on the earth , He is pleading for our sakes now to the One Who operates all for the good of those loving God. And when the times come that God's Self-revelation demands stepping out of the hidden and taking control in full view of the whole universe, Christ, Who is the Image of the invisible God, will take that place

of authority. Now God is just as much in control as He will be then, but now it is hidden and it is difficult to see His use of many enemies in His Self-revelation. Still His control can console our spirits and by faith keep them from despair. So, we may know that both time and circumstances are His instruments which He uses to reach the consummation.

Maybe a good example concerning our righteousness is the situation when one sits at a table as an invited guest. Has such a one a right to eat ? No, because the food is not his. To claim a right to it in another's house would be offending ! Still he is invited and, sitting at the table, whether or not he will eat entirely depends on the righteousness of the one who invited him in the first place. He eats by the righteousness of his host.

God has promised to save us. Christ has made this possible. "Christ has become to us wisdom from God besides righteousness

and holiness and deliverance. . ." (1 Cor. 1:30). So we might say that "God's righteousness comes to us in the person of Christ, though creation still groans in vanity, and nothing (except Christ Himself) has been saved in tangible evidence. If this moment in time would be the end of God's purpose — He would be unrighteous —and the greatest wrong would be Christ's still unrewarded sufferings. And His faith in the Righteousness of His Father would be in vain. But thanks be to God that the Firstfruit will save those who are His, thus proving that God is righteous. Our salvation will be this proof ! When we are conformed to the Image of His Son, the proof of what we now believe will be there: that God can justify sinners and reach His goal in both mankind and the universe. We may be this proof ! We may be God's righteousness in Him (2 Cor. 5:21). What a high calling !

**Contributed**

# ***ALL IS OUT OF HIM.***

By  
**Malcolm Ferries.**

***"O, the depth of the riches and the wisdom and the knowledge of God ! How inscrutable are His judgements and untraceable His ways ! For who knew the mind of the Lord ? or, who became His adviser ? or, who gives to Him first, and it will be repaid Him ? seeing that out of Him and through Him and for Him is all: to Him be the glory for the eons ! Amen ! (Romans 11:33-36)***

The scripture quoted above is one of the most profound statements concerning the deity of God. The exclamation of praise and worship is called for as a fitting conclusion following the realisation of God's ways as detailed in chapters 9, 10 and 11 of Romans.

When we understand that "all is out of Him," this should free our minds from the troubles which worry us day by day. A correct understanding would show us that, since God is omnipotent (all powerful) and omniscient (all knowing), and that everything that exists is created by Him, then everything that happens must be divinely ordained and constitute part of His purpose.

Yet in spite of such statements our minds are often perplexed by circumstances which seem to have no bearing on God's revealed purpose. It is sometimes suggested that there are things which occur outside of God's purpose, but that God overrules and uses such occurrences as devices in the fulfilment of His purpose. This argument is at best an unsuccessful attempt at a compromise between an acceptance of the mysteriousness of God's ways on the one hand, and on the other, a wish to bring them within the limits of human understanding. The argument accepts that God does not control all His creation: He cannot therefore be omnipotent or omniscient. An ominous, though probably not in itself conclusive challenge to this argument, would be a consideration as to at what point God intervenes in events to turn them to His purpose. Indeed, since, as we have concluded, God would not have

foreknowledge of these events, He would have to ponder the moment of intervention Himself in each specific set of circumstances. In fact, the repercussions of this argument are even greater: if areas of God's creation are outside of His control, He cannot even be certain that He will be able to intervene. We are left with a God possessing limited faculties and authority: a God Who cannot even be certain of bringing about His purpose. What are we, then, left to make of the Scriptures ?

Another argument sometimes put forward is that God only fore-knows that which pertains to those He has called. Again, however, this argument limits God's knowledge and power, crediting Him only with control over a very small portion of His creation. This argument is sometimes put forward to explain the existence of evil in the world. In effect, though, it is merely yet another way of making God's ways less mysterious for us. If an action appears morally good to us, then so it is. If we perceive an occurrence as underivable or unpleasant, it must be evil. For things to be so simple, all occurrences would necessarily be readily classifiable as good or evil. This argument allows for no human disagreement as to whether or not an occurrence is a good or an evil event. It therefore goes even further than opposing the Bible's teaching of an all-powerful, all-knowing God. It credits man with capacities of objectivity and judgement which can only be God's. The fact is that man can never fully comprehend God's ways. Indeed, it is not necessary that we do so, and God has not willed that we should. The ultimate answer to these attempts to reconcile the secret ways of God with the limited understanding of man, is that God permitted man to kill His Son, Whom humanity, "Gibbeting by the hands of the lawless, assinated," yet Who was "Given up in the specific counsel and foreknowledge of God." (Acts 2:23).

***"The fundamental of all fundamentals  
must be the sovereignty of God !"***

(A.E.Knoch)

# NEWSDESK

## **IN AMERICA** MEETINGS IN 1994.

Meetings dates have been announced for the **1994** year, as detailed below. Please contact the secretary whose phone no. is given for further details.

**FEBRUARY 12.** Orville Hunt, ☎# 616-455-9178 at Caines Township Hall, 1685 68<sup>th</sup> St., S.E. Grand Rapids, MI.

**March 18, 19, 20.** Robert B. Killen, 6505 Orchard Circle, Centreville, OH 45459. ☎# 513-433-6286. Call Bob for more information.

**April 23.** Clint Tenniswood, 1226 E. Sheridan Line Rd. Melvin, MI48454. ☎# 313-378-5734. Call Dean Hough: ☎# 313-798-8131.

**May. 14.** At Tom and JoAnne Hough's. 7170 Hough Rd., Almont, MI 48003. ☎# 313-798-8734. Call Dean Hough, Host. ☎#313-798-8138.

**June 10, 11, 12.** Ted McDivitt, 9500 Wolf Rd., Windham, OH 44288 ☎# 216-326-2554.

**July 16.** Leonard Bowerman, 229 So. Detroit St., Lansing, MI 48912 ☎# 517-371-3690. Meetings at Truth and Grace Chapel, 600 Regent St.

**August 5,6,7.** Grace & Truth Chapel, Baldwin, MI 49304. Phone for info. ☎# 616-745-7562.

**Sept 10.** Orville Hunt. Same location. See info above.

**Sept 30, Oct 1,2.** Grace & Truth Chapel. See info above.

**November 5,** at Tom and JoAnne Hough's See info above.

**December 3.** Grace and Truth Chapel. See info above.

# IN THE BEGINNING

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

No. 25

## CREATION AND GENERATION.

**Gen. 1:31 And seeing is the Alueim all that He had made, and, behold, it is very good. And coming is it to be evening, and coming to be morning, the sixth day. 2:1 And finished are the heavens and the earth and all their host. And finishing is the Alueim on the sixth day, His work which He does. And ceasing is He on the seventh day from all His 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. These are the genealogical annals of the heavens and the earth, when they were created. (Concordant Version)**

In our last study, we stated that the divisions of the Scriptures into chapters are not inspired, and added that the first verse of Genesis 2 should really be at the end of chapter one.

To be even more accurate, we should have said that the first three verses of chapter 2 should be attached to chapter 1, for there is a very important division between the third and fourth verses of chapter 2.

The book of the Beginning is divided into two parts, one dealing with **creation** and the other with **generation**. The first part, though important, is comparative-ly short, lasting only up to the third verse of the second chapter; the second part is much longer, consisting of nearly forty-nine chapters. In the first part are three acts of creation (heavens and earth, animals, humanity), after which creation ceases. In the second part, there are eleven "generations," beginning with "the generations of the heavens and the earth" (Chap. 2:4) and ending with the "generations of Jacob" (Chap. 37:2).

The word translated "generations" in these connections is the Hebrew **TOLEDOTH**, which is quite different from the Hebrew **DOR** translated "generations" in such passages as Gen. 6:9; 7:1; 9:12; 15:16, etc. To distinguish between the two, **TOLEDOTH** is rendered "genealogical annals" in the Concordant Version.

Let us note that these genealogical annals occupy the whole of the second part of the Book; that is, each one holds the scene until the next one is introduced, and the final one takes us to the end of the Book.

The complete list of the eleven "generations" (genealogical annals) in Genesis is as follows:--

- 1. The Heavens and the Earth (2:4 -- 4:26).**
- 2. Adam (5:1 -- 6:8).**
- 3. Noah (6:9 -- 9:29).**
- 4. The Sons of Noah (10:1 -- 11:9).**
- 5. Shem (11:10 -- 11:26).**
- 6. TERAH (11:27 -- 25:11).**
- 7. Ishmael (25:12 -- 25:18).**
- 8. Isaac (25:19 -- 35:29).**
- 9. Esau (in Canaan) (36:1 -- 36:8).**
- 10. Esau (in Mount Seir) (36:9 -- 37:1).**
- 11. Jacob (37:2 -- 50:26).**

Notice that the middle name in the above list is that of Terah, not Abraham, though his annals cover all the experiences of Abraham; also the last one is that of Jacob (not Israel, though his name had been changed to Israel) and not

Joseph, though they cover all the experiences of Joseph. We hope to come back to these points in later studies. Apart from these eleven in Genesis, there are three other "generations" (genealogical annals) in the Scriptures, namely:--

- 12. Aaron and Moses (Numbers 3:1).**
- 13. Pharez (Ruth 4:18 -- 22). These form the link between Judah and David. Ruth 4:17 gives the first mention of David.**
- 14. Jesus Christ (Matt. 1:1).**

This makes a total of fourteen, i.e., two sets of seven. The first seven begin with the heavens and the earth, and end in Ishmael, the "son of the bond woman" (Gal. 4:22-30), and a picture of the futility of human endeavour because of its bondage to sin; the second seven begin with Isaac, the seed of Divine achievement, the fulfilment of the promise of "the God Who suffices" (Gen. 17), and they end with "Jesus Christ, the Son of David, the Son of Abraham."

The Greek word translated "generations" in Matt. 1:1 is "genesis", which is the title given by man to the first book of the Scriptures. This, however, ignores the fact that the first part of that Book deals with **creation**, not **genesis**.

The first part begins, "Created by God are the heavens and the earth. (Gen. 1:1, C.V.) The second part begins, "These are the genealogical annals of the heavens and the earth (Gen. 2:4, C.V.).

It is a fact that nothing has been added to the forms of the original creation of Genesis 1. Species were fixed from the beginning, and the original creations contained that which was necessary for reproducing themselves. Hence the change from **creation** to **generation**.

We close this particular study with a quotation from our contemporary, "Unsearchable Riches." (U.R. Vol. 42, page 8).

"On earth, life that God created or made or formed has the power of reproducing further forms like itself. Although, apparently, God made only one specimen of each species, that one **included** the countless descendants of which it was the progenitor. Each one contained seed which, in turn, not only reproduced it, but this also contained seed for reproduction. Latent, in each of God's creations, were the countless numbers and varieties of its offspring. It is only part of the truth, and a very small part at that, to say that God created Adam. He not only made one man, but in Him He created **all humanity**. He not only created a pair of each species but, in them, He created all the animal life which has sprung from them since."

**The Concordant Version of "Genesis" can be obtained from the addresses listed on the back cover.**

# SEALED WITH GOD'S SPIRIT

(Ephesians 1: 13, 14.)

By Frank Orton.

***"In Whom you also, -on hearing the word of truth, the evangel of your salvation, -in Whom, on believing also, you are sealed with the holy spirit of promise (which is an earnest of the enjoyment of our allotment, to the deliverance of that which has been procured) for the laud of His glory. "***

When are we sealed with God's spirit ? At what point in our experience does this sealing become real to us ?

How wonderful that God seals each one of us "on believing." It is a practise in some countries for farmers to brand their cattle with an identity mark, indicating to whom they belong. This brand mark is in effect, a seal of ownership, for from that point onwards there can be no dispute as to whom the cattle belong. Our God and Father uses His invisible Spirit to seal those who belong to Him. We are His, bought with the precious blood of His Son.

The words of Ephesians 1:13,14; quoted above, in the context of Paul's ministry, have great consequences for all who believe the evangel of Paul, for we are ***justified by faith***. These are the words that were revealed to Martin Luther in the fifteenth century, to correct the spiritual darkness of his day. They are also vital words in Paul's gospel. We who are sealed understand clearly the meaning of these words: yet how few do.

"Justified" means to be declared righteous by God's act. Yet how can we believe this when it is contrary to all human reason ? On what ground does the great Judge of all declare us not guilty ? He does this on the basis of the perfect sin offering of His Son, for He was made to be sin for us, that we might be made the righteousness of God in Him. (2 Cor.5:21).

The clear and simple statement in Ephesians chapter 2 verse 8 is a declaration that justification is by 'grace, through faith and is *not* out of us, but is God's oblation (approach present), not of works lest any man should boast.' During the course of Paul's ministry he states again and again —**NOT** (*out of us*).

## **GOD'S BRAND MARK —"IN CHRIST!"**

It is remarkable that these clear words of salvation are found at the highest level of divine revelation —Ephesians ! It is a reminder of God's tremendous grace expressed in the first chapter of Ephesians, where Paul keeps repeating the basis of this grace —"in Christ." We are in this position of favour due to our being "in Christ" ! This is the label, the brand mark God has chosen for those recipients of the grace He lavishes on all who believe His evangel.

In verse 14 the seal is not only a mark of ownership. It is a foretaste or earnest of the enjoyment of our allotment. We receive this to the measure of our longing for Jesus and our realisation of God's love towards us in Christ Jesus.

**The first eight chapters of the Roman epistle is the context of the evangel for today. Justification by faith is there declared by God through the apostle Paul. This justification, or righteousness of God, comes to us *through* Jesus Christ's faith. It is revealed "from faith to faith." It is out of Jesus Christ's faith, and for our faith ! "A righteousness of God, through Jesus Christ's faith —In Whom, on believing, you are sealed with the holy spirit of promise." (Rom. 3:22; Eph. 1:13).**

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BEYOND THE EONS

By Donald Hayter

"Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence; thereafter the consummation, *whenever* He may be giving up the kingdom to His God and Father, *whenever* He should be nullifying all authority and power. . . . Now *whenever* all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all." (1 Cor. 15:23,24; 28).

What a subject for contemplation ! What an achievement of mental transference! What a journey in spirit !

To transport ourselves in spirit beyond the eons we need to leave this present wicked eon of sin and suffering and pass through the next eon of the thousand years. We may pause briefly at the Great White Throne, and the dissolution of the earth about it. On beyond this final great eon of the period when the reaches its greatest the conditions at the end many hundreds of us what clues we have as to what universal society will be like after its consummation.

"No Scripture is more specific as to that time than 1 Corinthians 15."

and the heavens we travel into the eons. This is the kingdom of Christ heights of glory. It is of this long period of generations that give

The Scriptures do not take us beyond the eons but they bring us up to their consummation, and tell us in clear words the characteristics of society at that time. Those living during the period just prior to the end of the eons will have been brought to a state of as near perfection as is possible before the

consummation. But there is one great vacuum in this perfect universe. This is created by the absence of the great bulk of the descendants of Adam from this paradise, as also many of the hosts of heaven, who were judged at the Great White Throne and did not participate in the glories of the final eon. At the consummation all these will be vivified and take their place with the rest in a perfected universe.

To learn what conditions are like after the eons we need to station ourselves at their consummation, and no Scripture is more specific as to that time than 1 Corinthians 15. The consummation, we are told, is the time when all will be vivified. Some have life long before this time. Christ received immortality when He was roused from the dead; we shall have it when we hear the assembling call of the Lord, and the trumpet blasts that follow. But life is not given to the rest of humanity until the eons have ended.

Life, then, is the great feature that will distinguish universal society at the end of the eons. All will then have life. This is not the condition we now call life, which is really a form of dying. Even in the last eon of glory there will be mortality, for the leaves of the tree of life are for the *healing* of the nations and the fruit is for Israel. Not until the consummation is death abolished for all, and life in its true and fullest sense known by all. Then all humanity, and all the host of heaven, will be in full enjoyment of vital, glorious immortality. Sin and failure will be impossible. Weakness and inability will be experiences of the past. Every heart will be pulsing with exuberant and exultant life. There will be no evil, nor any of the adverse features that characterise the present wicked eon. The truth will be known by all, and exulted in by every heart. Not one discordant note will spoil the harmony of society in that day.

Because all have life, there will be no need of authority, save that of God alone. The kingdom of Christ which will have had a universal authority during the eons of the eons, will have achieved a state of perfection, in which the entire universe will have become subject to Him, and have become worshippers of Him and His Father. His reign will have been so successful that every enemy and all contrary elements will have vanished from the universe. Then He will give up the kingdom to the Father. He will abdicate, stepping down from His throne of authority, and Himself become subject to the Supreme Subjector. Before He gives up the kingdom, and steps down from the seat of power, He will have made unnecessary and redundant all the other to-subjectors who served Him in His

kingdom. The sovereignties also and the authorities and powers will have been nullified.

Thus society, at and after the consummation will be subject only to the Most High Subjector: there will be no intermediaries. Conditions then are summed up in the most simple, and yet so profound, of phrases—***God will be All in all.*** Every heart will find its fulfilment in the one Subjector and will finally fill the place in which the Subjector has put him. There will still be infinite variety in society, but with this great difference—every unit of creation will find its complement and satisfaction in God alone, and His spirit will abide permanently in all to bind all together in One universal spirit—God !

"CHOSEN IN CHRIST"

(Eph. 1 : 4)

By KEN HUTTON

The Ephesian epistle makes clear in its first chapter that before man was created it was in the purpose of God that in the fullness of time individuals chosen out of mankind by Him should form the *ecclesia* (Greek εκκλησια = 'out called') which is Christ's body. Christ is the Head of the body; they constitute the members of it. Membership owes nothing to the merits of mankind. The choice is God's !

Many people (especially those who rarely read their Bibles) find it difficult to accept that God does this choosing. "Surely", they say, "it is a matter for the individual himself or herself to choose whether to accept Christ as Saviour or not?" From a solely human viewpoint every conversion to Christ is a matter of human decision. But what, on God's part, has happened before that human decision was made? The spirit of God has moved that human heart to decide! Jesus told His disciples, in John. 6:65, "No one can come to Me unless it has been granted to him by My Father."

THE ECCLESIA — CHRIST'S BODY.

"Christianity" — the name given by men to those who are "in Christ" (a favourite phrase of Paul) — has, over nearly two millennia, split itself into splinter-groups called "churches", "sects," or "denominations". Each one differs in the emphasis it puts upon particular creeds, dogmas, and rites. Consequently we have come to speak of them as "Christian Churches". However, as we have shown, the Greek word ECCLESIA means "called-out ones". In fact it is God who has been, and still is, calling out individual people

"Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ, according as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight, in love designating us beforehand for the place of a son for Him, through Christ Jesus; in accord with the delight of His will, for the laud of the

into this spiritual body. "God looks upon the heart" of man (1. Sam 16:7), and if that heart is sincerely identified with Christ it matters not to which man-made "Church" it is attached, or even none at all. "The Lord knew those who are His" (2 Tim 2:19).

glory of His grace which graces us in the Beloved; in Whom we are having the deliverance through His blood, the forgiveness of offences in accord with the riches of His grace. (Eph. 1:3-7). (C.V.)

We know from Paul's writings that this ever-increasing body on earth is destined one day to be manifested in glory and to be joined to its Head in the heavens (Phil. 3 20-21 : Eph 1 3-6). It is a wonderful aspect of God's grace that even now, in this life and in human frames, God views Christ's Ecclesia as "holy and flawless" (Eph 1. 4: Col. 1-22). The enlightened believer, armed with this gracious comfort, will look upon the shortcomings of to-days "churches" in the knowledge that when Christ eventually calls, the members of His body to be joined to Him in the heavens it will be He Who will have banished their former human weaknesses; so that the glorified Ecclesia will in very deed stand "unimpeachable" in the sight of God. (Col. 1:22).

"And you, being once estranged, and enemies in comprehension, by wicked acts, yet now He *reconciles* by His body of flesh, through His death, to present you holy and flawless and unimpeachable in His sight." (Col. 1:21-22)

THE DUTY OF THE MEMBERS

In the meantime we must recognise that the individual nature of God's calling places upon each member of the Ecclesia the duty to recognise that God wants him or her "to walk worthily of His calling" (Eph 4:1). Paul tells us in Col 2: 6-7. that God, in His grace, has "rooted" us in Christ. But, from that point onwards the obligation is on us to grow in the faith "being built up in Him".

From verse 8 of Colossians 2, until verse 17 of chapter 3 there is a powerful passage which could profitably be read at this point. It falls into two sections. In the first section (from ch. 2 v 8. to ch. 3 v 4). Paul explains how it comes about that God can look upon you and me as "holy and flawless." In the second section (from ch. 3 v 5. to v 17) he explains how we should react to God's love by living as a new kind of humanity. Since God chooses us, it is only right that our new way of life should glorify Him. In describing this new way of human life and conduct Paul very effectively uses the metaphor of clothing. We are to "strip off" our old clothes ("practises") and don new, so that our living more accords with Christ's (v.v. 8 13). Then, in v.14, comes Paul's crowning piece of verbal imagery. We are to cover and preserve our new clothing with a topcoat—*love!* Paul ends this section of his letter in v. 17 with a very practical piece of advice for living the life of the "new humanity"; we are to "do all, whether in word or act, in the name of the Lord Jesus Christ," thus rendering through Him our thanks to the Father.

Paul leaves no room for doubts about the need for "walking worthily of God's calling." The Christians standard of behaviour in all aspects of life should be higher than mankind commonly displays. It puts in the background the tendencies and fleshly desires of our old human nature, and brings to the foreground the evidences of love and unselfishness. To live like this does not come without personal effort. It is in his Philippian letter that Paul emphasises this. In the third chapter of that letter he takes himself as a human example:—

"Things which were gain to me, these I have deemed a forfeit because of Christ. But, to be sure, I am also deeming all to be a forfeit because of the superiority of the knowledge of Christ Jesus my Lord, because of Whom I forfeited all, and am deeming it to be refuse, that I should be gaining Christ, and may be found in Him, not having my righteousness, which is of law, but that which is through the faith of Christ, the righteousness which is from God for faith:"
(Phil. 3:7-9.)

This old Pharisee had to learn the hard way throughout his new Christian life, to re-orientate his heart and mind away from his old self-centred, self-satisfied way of life. In this letter, written near the end of his life, he tells us in v.13 that he does not claim to have perfected the new way of living for Christ. In the verses which follow, to describe his own efforts, he uses words like "pursuing" and "stretching out" (C.V.). For "pursuing" the A.V. uses "press toward". These words come in a section where he uses the metaphor of an athletic race. And he leaves us in no doubt what it was that spurred him

on. "Toward the goal am I pursuing, for *the prize* of God's calling above in Christ Jesus."

Now, if this great man of God found the new way of living to be a conscious effort how much more will it be for humble followers like you and me! Yet there is for us the same goal to strive for as Paul had, and the same assurance of God's help (Phil. 4:19).

We must never forget that if we know we are "chosen in Christ", it follows that our new life "is hid together with Christ in God" (Col. 3:3). We must learn to live in the expectation that "whenever Christ, our life, should be manifested, then you also shall be manifested together with Him in glory (Col. 3:4)". In return for this amazing grace of God, let us copy Paul; let us glorify God by living worthily of His calling.

"If, then, you were roused together with Christ, be seeking that which is above, where Christ is, sitting at the right hand of God. Be disposed to to that which is above, not to that on the earth, *for you died, and your life is hid together with Christ in God.* Whenever Christ, our Life, should be manifested, then you also shall be manifested together with Him in glory!"
(Colossians 3:1-4).

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"For Paul, what grace did not achieve, that was of the flesh."

E.H. Clayton.

GOD'S JUDGMENTS AND THE NINEVITES

by A.E. Knoch

God's thoughts and man's imaginations are nowhere more at variance than on the subject of judgment, or punishment. God is love: man is hate. David was wise when he was given the choice of fleeing before his enemies or falling before the hand of Jehovah. He uttered a great truth when he exclaimed "Let us fall now into the hand of Jehovah, for His mercies are many: and let me not fall into the hand of man!" And surely his choice was vindicated, for, when the angel stretched out his hand upon Jerusalem to devour it, Jehovah repented Him of the evil, and said to the angel that destroyed the people: "It is enough! Stay now thine hand" (2 Sam. 24).

Jonah went through the streets of Nineveh, crying: "Yet forty days and Nineveh shall be overthrown!" "But God saw their works, that they turned from their evil way; and God repented concerning the evil that He said He would do unto them. And He did it not" (Jon. 3). And what did Jonah do? Was he not pleased at the success of his mission? Did he not glory in the character of His God? Alas! he was like the

majority of the Lord's people today. Like Jonah, they imagine that God has a streak of hate in His character and that He wanted to destroy Nineveh to give it exercise. But He had an object in threatening its destruction. Now that they repented and the object was attained, why should He belie His character and destroy them from sheer vindictiveness? Jonah thought He ought: and so think those today whose prototype he was.

Is it not too bad that Jonah's God was a gracious God, and merciful, slow to anger, and of great kindness, and repenting of the evil which He had threatened? (Jon. 4:2). What did Jonah care for Nineveh? What pains had it cost him? What comfort did it bring to Him? But God looked at it from His standpoint. In it there were sixty thousand souls more in tune with Him than sulky Jonah. He was their Creator, and He had not created them for naught.

The thought that the resurrection and judging of the unbeliever is

only a prelude to his final "destruction" in the lake of fire must be judged by its moral effect, for it has no support whatever in the Scriptures. In the first place "destruction" (by which annihilation or extinction of being is intended), is never used of the lake of fire or of the second death. It is always used of the sinner before his resurrection at the great white throne. Those who are "destroyed" in Gehenna will be there. Those who "perished" in the wilderness and at the flood

will be raised. "Destruction" is never annihilation. It never precludes resurrection and salvation. Indeed, it is a necessary precursor of salvation. The Lord came to seek and to save the "destroyed" (lost). So that, even if there were a single passage telling us that the unbeliever is "destroyed" in the second death (which there is not) we would still have every reason to believe God when He assures us that all who are dying in Adam shall be made alive in Christ (1 Cor. 15:22).

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A second edition of the diaries of the late E.H. Clayton has been printed, and is now available from the office here or from your agent. Below are reproduced some of the thoughts expressed in his diaries.

<p>"No detail of God's word should be too small to engage the believer's attention, and so to put in place and context that it reveals something of God's ways to the cross and then to the consummation of the eons."</p>	<p>"The root of prayer does not lie in our need and distress, rather does it lie in the heart of God." "God's love can be fully displayed only when enmity and hate have done their utmost against Him."</p>
<p>"God's love is not exhausted by the salvation of the chosen." "When filled with the knowledge of God, then one begins to grow."</p>	<p>"Purpose must mean that God has 'made up His mind' concerning the outcome of creation."</p>

FROM THE OFFICE

Dear Friends and supporters,

At the end of this very busy year we send our greetings to you all. Two sons' weddings in the same year made us very busy indeed.

We would like to thank all our fellow workers and supporters, especially our agents, without whom we would find it very difficult to continue.

We would also like to thank those who send gifts of money in excess of the basic subscription. Without these gifts we would not be able to carry on our missionary work or supply believers in poorer countries, nor would we be able to print our free literature. About 500 complimentary copies of each issue with free literature are sent to our friends in Philippines, India, Jamaica, Russia, Africa, and also to some friends in reduced circumstances.

At times we have wondered how the next issue would be printed, and almost at the last moment the money has come in, making us realize that "He is faithful." Our overall weekly distribution of magazines and literature including tapes is around 250-300 items. Postage is our greatest expense and there has been a substantial increase in overseas rates due to revision of the weight categories.

We have had some trouble with our tapes, due to data loss in storage. This problem is being tackled and will not, we hope, recur.

The mail bag has been very encouraging, though it is difficult keeping up with replies. Again we hope this problem will be solved in the new year.

Our holiday was enjoyed by old and new friends, and an announcement will be made as to the venue of the next event, probably in June next year.

Barbara Maclarty.