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## LATE NEWS

*THE CONCORDANT BIBLE SOCIETY.*

**Eric Spink of Hornchurch, Essex**, has been appointed to represent the Concordant Publishing Concern in Britain. He has stocks of Concordant Publications and versions.

**The Concordant Version of "Psalms"** should be available soon. Also available are Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Isaiah, Lamentations, Ezekiel, Daniel, and the Minor Prophets through to Malachi. Details from your Concordant Agent or from "Grace and Truth."

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## **Work, Operate, Achieve.**

During the past month we in England have seen the opening of the Channel Tunnel. This is a railway tunnel, about twenty miles (32 km) long which passes under the English Channel and connects the railway networks of Britain and France. It is over 160 years since a tunnel was first proposed, in the early days of the industrial revolution. At least one, possibly two, tunnels have been started during that time, but these projects faltered, either through lack of funds or lack of resolve. The finished tunnel, begun some six years ago, has been hailed as one of the great civil engineering achievements of our generation. Already the first train has passed through the tunnel, carrying dignitaries and politicians to the joint celebrations on the French side. There appears to have been more celebrating in France than in England.

When this project was begun, enthusiasts pointed to the great opportunities for industry and for employment. In spite of mechanical aids there was still a great need for human skills, both at manual and at managerial levels. No matter how many mechanical appliances were employed, the completion of the project depended on the work of human hands. **Work** enabled the **operation** to become an **achievement**. But though a great deal of work was done, and there was skilful operation, had it not been completed, then, as in the previous attempts, there would have been no achievement.

The term 'work' is an interesting study in the Scriptures: in particular its use in the Authorised Version when contrasted with the Concordant Version. Let us look at a scripture where this word occurs, say, John 6:28: "They said, then, to Him, "What shall we do, that we might work the works of God?" The term used in the Greek text here is "**ERGAZOMAI**" and it is correctly translated "work" in both the Authorised Version, and the Concordant Version. It was the common term used for work in everyday speech, such as "Go, work in my vineyard."

When we look at Ephesians 1:11, we find the term "work" used again in the Authorised Version: we read that God "Worketh all things after the counsel of His Own will." Our word here is now representing a different Greek term, "**ENERGEO**." This is rendered "*operate*" in the Concordant Version, and brings us to realize that God is not just working, as a workman, but is in control, *operating* His purpose of the eons. He does not have to seize an opportunity, working it to His advantage, as a man might, but is moving towards the goal of His purpose, planned in light, before the disruption of the world.

Our third example is found in chapter two of Ephesians. In verse 10 we read, in the Authorised Version, "For we are His workmanship." But in the Greek we have again moved to a different word, and it is one of great significance for us. This time the word is "**POIEMA**," and it is correctly translated "*achievement*" in the Concordant Version. This word occurs only twice in the Scriptures, and in both cases it is used by the apostle Paul and applies to God's completed work. In neither case is there any scope for human glory, for in each case it is God's creating that is spoken of. In Romans it is the creation of the world which Paul uses to bear witness to God's achievements. In Ephesians 2:10 it is the creating of the saints in Christ. We read "For His ***achievement*** are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them." The achievement is the result of God's creating, not the result of any effort on our part.

**"Just as we had no part in the creating of the world, so we have no part in the creating of the ecclesia. Both are *His* achievements."**

We were "chosen in Christ before the disruption of the world" to be "holy and flawless in His sight." Only thus can we now be described as His ***achievement***. Had our conduct been the result of our own endeavours, then we would not be His achievement. But God's purpose only allows all the glory to Him, for the outcome of His purpose is not determined by the caprice and fickleness of human nature., nor subordinate to the wavering will of the flesh. He is operating in us— and He achieves !

# "Now is a Day of Salvation"

By J.G. Poole

Some of us by God's grace and the illumination of His Holy Spirit have been able to grasp the ultimate consummation of His eonian purpose, to reconcile *all* in the heavens and on earth to Himself through the Blood of Christ's cross (Colossians 1:20)

Such a blessed truth satisfies both the head and the heart. It gives us great peace of mind to know that *all* is in the hands of God. He intends that *all*, both in the heavens and on earth and under the earth, shall bow the knee to Jesus (the Saviour) to the glory of God, not merely the Creator, but the Father. (Philippians 2:9-11).

The fearful judgments of the Day of the Lord and the Great White Throne judgment of unbelievers resulting in the Second Death, are a *process* by which mankind is brought to a knowledge of the existence and omnipotence of God, to an awareness of sin and of mankind's inability to be just before God.

God's judgments are never vindictive. His indignation

has an end in view, not eternal torment in "hell," nor annihilation but blessing for *all* His creatures. The consummation of His eonian purpose is to be *all* —not in some, nor many— but *all* (1 Cor. 15:28).

The believer, who has trusted in Christ as his or her personal Saviour and Lord has been chosen or elected by God for eonian or age-abiding life, *before the entrance of sin to the universe*; to associate with Christ, during the eons in the process of leading up *all* in Him (Ephesians 1:10). To these *God gives faith as an approach present*. The believer is thus saved by faith now. The unbeliever, or non elect, will have to wait until the Consummation of the Eons, when he or she will be saved by sight, *then*.

God's Eonian Purpose is operating in two spheres; the heavens and the earth. It is the blessed privilege of the Body of Christ to bring blessing to those who need it in the heavenly realms, through the blood of Christ's cross (Colossians 1:20).

Even *now*, they are learning the wisdom and grace of God, in His treatment of us sinners of the nations, who have been chosen by God unto salvation "not of works, lest anyone should be boasting. For His achievement are we, being created in Christ Jesus for good works which God makes ready beforehand that we should be walking in them" (Ephesians 2:9,10 C.V.)

The earthly side of God's Eonian Purpose is the privilege of God's chosen people Israel, —not the Israel of today who do not acknowledge Christ as their Messiah, —but the Israel of the future, who in deep repentance and faith will receive Him. They will be called upon to suffer for Christ, during the Great Affliction, when persecution and death will be the fate of many. But the faithful ones, the overcomers will reign with Christ on earth during the millennium (1000 years of earthly blessing). They will act as *priests* of God, bringing knowledge of Him to the nations. On the new earth of Revelation 21:1, priesthood will have been abolished as the presence of God will dwell with all mankind direct, but Israel will still reign as Kings, as all rule will not be abolished until the Consummation. (1 Corinthians 15:25-28).

But what has all this got to do with the title of this article "Now is a day of salvation ?" Notice it is "a day of salvation." There is no definite article in the Greek and we have seen that salvation is not merely confined to today. "Lo! now is a most acceptable era! Lo! now is a day of salvation" (2 Corinthians 6:2. C.V.).

God has drawn very close to all mankind today, the age in which we live. He is conciliated to the whole world (Romans 11:15). While Israel is temporarily cast aside, God has turned His attention to the whole world of mankind.

It is as though God Himself is going down on bended knee and beseeching mankind to lay aside their enmity to Him and enter into peace with Him ! It is not a question of man "making peace with God," but of man receiving the peace that God has made with him !

The sin question has been dealt with: "For the One not knowing sin, He makes to be sin for our sakes, that we may be becoming God's righteousness in Him" (2 Corinthians 5:21 CV).

I will attempt to paraphrase this verse, but remember that all paraphrases should be treated cautiously in case the truth becomes blurred.

Christ, God's beloved Son, was treated as a sinner and condemned to death on a cross of degradation and shame on our behalf so that we may become, in Him, clothed with God's righteousness. Put another way, there has been an exchange of positions:- Christ, Who knew no sin, became sin for my sake, that He might bring God's righteousness to me, so that I who do know sin, should become righteous before God, accepted in His Son.

What a superabounding, gracious and glorious message we have to proclaim in our day and age ! No wonder Paul called it "a most acceptable era" ! When this day of grace is over and God turns His attention to His chosen earthly people Israel, the Conciliation of the World will be withdrawn also, and any of the nations who are saved will have become proselytes to Israel, and subordinate to them. "Now is a day of Salvation !"

Satan is a past master of the distortion of the truth. If he cannot blind our eyes to the truth of Universal Reconciliation, he will act on the principle of "if you cannot beat them, join them."

He may whisper in your ear "If you believe in the reconciliation of ALL mankind which will have taken place at

the Consummation of the Eons, why bother about preaching the gospel now, since all will be saved then ?

While we rejoice in the glorious truth of Universal Reconciliation, we should not neglect to herald the gospel of the grace of God in *this most acceptable era*.

Let us not sit with folded hands, dreaming our life away in inaction. God's present purpose for today is the preaching of the gospel of grace concerning His Son as it is fully expounded in Paul's epistle to the Romans —to unbelievers and the initiation of believers into the Secret Administration —the out calling of the Body of Christ, "blessed with every spiritual blessing in Christ among the celestials" (Ephesians 1:3 CV).

Most believers today have little or no understanding of their calling which is above in Christ Jesus. Many talk of their "going to heaven" yet nevertheless they are mostly occupied with Israel's spiritual and earthly blessings. The fact that "our realm is inherent in the heavens" (Philippians 3:20 CV) is practically ignored in Christendom. We belong there, having been chosen in Christ before the Disruption of the world (Genesis 1:2; Ephesians

1:4 CV). That is our home land. We have nothing to do with Israel's Kingdom of heaven on earth.

Therefore the gospel must be proclaimed in all the world in order that God's chosen ones may hear and believe. We do not know who they are, but God does!

Our ascended Lord and Saviour, Christ Jesus has given certain gifted men "toward the adjusting of the saints, for the work of dispensing, for the upbuilding of the body of Christ, unto the end that we should all attain to the unity of the faith, and of the realization of the Son of God, to a mature man, to the measure of the stature of the complement of the Christ..." These gifted men are evangelists, pastors and teachers. Two former gifts, apostles and prophets are now redundant, as we have a complete Bible for a course of instruction in righteousness. (2 Timothy 3:16-17) and prophets (forthtellers of God's Word) are no longer necessary; neither are apostles (specially commissioned men of God to proclaim a new dispensation of the truth).

Many claim to be evangelists today, but how many of them proclaim the pure unadulterated gospel of God,

concerning His Son, Jesus Christ our Lord, in accord with the teaching of the Epistle to the Romans ? As for teachers, how many of them seem to bring the saints to maturity by the exposition of and admonition from Paul's prison epistles, Ephesians, Philippians, Colossians and 2 Timothy ?

And Pastors, who 'shepherd the flock,' amongst whom we may equate overseers (bishops AV and elders, how many of these meet up with the standard required in 1 Timothy 3:1-7 ? How many are blameless in marital life; in subjection of their children; sober; hospitable; and have a good report from outsiders ?

But thanks be to God for His grace in providing us, here and there, though in the minority, "faithful men who shall be competent to teach others also" (2 Timothy 2:2 CV). They are guarding "the ideal thing" (the good deposit of truth committed to Timothy) (2 Timothy 1:14 CV).

But apart from specially gifted evangelists and teachers, what part have we to play in the upbuilding of the body of Christ—we who are the humble rank and file, with no special gifts ?

It is our blessed privilege, who know something

of the calling with which we are called to walk worthily of it. (Ephesians 4:1) —to be a "letter of Christ, known and read of all men" (2 Corinthians 3:2-3). "Having on the word of life" (Philippians 2:16) —putting it on as a garment in deeds as well as words —ready to give others a reason (or defence CV) for the

expectation in you (1 Peter 3:15). How different this is from modern evangelism which requires its adherents to knock on doors, asking people if they are saved ! Such is the fussy energy of the flesh ! God's Holy Spirit will lead us to the persons He intends us to talk to. Often He leads them to us !

# 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.

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 ENGLAND.

**August 19th-21st.** Annual Concordant Conference at Bramcote, Nottingham

Full board £50-00. for 2 nights accommodation. (See page 8). Conference now concludes on Sunday afternoon to allow travel home in daylight. For further details contact Mrs Joyce Orton on Nottingham (0602) 258425.

## OBITUARY.

### **ALAN JAMES DALZIEL**

Stricken with motor neurone disease, Brother Dalziel died in his sleep on 18th April, at the early age of 54. As Concordant Agent for Great Britain, Alan was loved by all who knew him. He had a great love for the truths of God's word and it was his sincere desire to spread the truth to all he met. During the last months of his service his health deteriorated each day, but he never complained, even when he lost the power of audible speech and had to communicate in writing. A gifted administrator, Alan organized the work with exemplary thoroughness and efficiency. He will be sorely missed by all who knew him.

At the request of Alan's wife, Jacqueline, Brother Donald Fielding officiated at the funeral service. We extend our sympathies to Jacqueline, and her two sons, Ross and Ian, in their grievous loss. *"The dead in Christ shall be rising first."*

**John Knox**

# **JOHN KNOX**

(circa 1514 - 1572)

**By David Osgood.**

John Knox was born near Haddington, east of Edinburgh, Scotland, but little is known about the remarkable Protestant reformer prior to 1540. This was before the Union of the Crowns, when Scotland and England merged to form the United Kingdom, in 1603. It is generally accepted that he attended the University of St Andrews and subsequently became a Catholic priest in 1536.

The first reference to him is his listing in a protocol book of the borough of Haddington, where on 13th December 1540 the name of SCHIR (SIR) JOHN KNOX appears as a notary. The 'Sir' indicated in early Scottish history that he was a priest without a university degree.

In those days Scotland was one of the poorest and most backward countries of Europe. For many years Scottish kings had been weak, some were even children, controlled by regents. The country was frequently torn by conflict between the nobles. The church owned much of the country's wealth, and kings and nobles controlled the church. Politically, Scotland was merely one small part of the rivalry between France and England.

During Knox's early years a few Scots had tried to become Protestant reformers, but met with little success. John earned his keep as tutor to the sons of gentlemen in East Lothian, and these men were keenly involved in political Protestantism. In the early 1540's he became a follower of the Protestant reformer, George Wishart, the minister of St Mary's church in Haddington. By 1546 there was great persecution of Protestants, and Wishart and Knox discussed what might be done. Wishart felt that the time had come for a stand to be made in public. "I am going to St Andrews," he declared, knowing that Knox would understand what was involved. "I will go with you," said Knox, a man who it is said 'feared the face of no one.' "No" said Wishart, who had discerned Knox to be a man of outstanding qualities, "You must remain here. One is enough to burn at present."

Wishart was arrested on the orders of Cardinal Beaton of St Andrews, and burned at the stake on a charge of heresy. Wishart had been a devout man, held in great respect by the population at large, and his

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death proved to be a turning point in the Reformation in Scotland. Within a year of Wishart's death a group of Protestants, in revenge, assassinated Cardinal Beaton and seized his residence, the castle of St Andrews. Knox did not take part in this planned assassination, but he joined the Protestants in the castle within a few months.

John had been moving around from place to place regularly, often using the name of John Sinclair (his mother's maiden name was Sinclair) in times of danger, in order to avoid persecution and arrest. He was still involved in tutoring the children, and they travelled around with him, but now, with his arrival at the castle, others began to realise that Knox was a man of uncommon gifts, and saw him as the obvious person to take public office and to preach. John's own inclination was toward the quiet study of the classroom, not the responsibilities and perils of a preacher of a proscribed and persecuted faith. Though he resisted with tears, he was eventually persuaded to preach in the town of St Andrews. Thus he became the spokesman for Scottish Protestantism.

This was the turning point in Knox's life. From then on he regarded himself as called to preaching by God, because all of this ran counter to his own plans and intentions.

By the end of 1547 the French had sent assistance to the Regent of Scotland, (Mary of Guise, second wife of James V of Scotland, and mother of Mary, Queen of Scots, the five year old daughter of James V who had been crowned queen when only seven days old.) After a siege the defenders in St Andrews castle surrendered on certain terms, but these were then ignored by the French, and Knox and others were taken into slavery. He remained a prisoner of the French for some 18 months, being chained to an oar as a galley slave. This resulted in his permanent poor health from then on.

Released in February 1549 (through the intervention of Edward VI, the twelve year old Protestant King of England) Knox returned, but to England and became minister at Berwick-on-Tweed. He brought order to the town and established a congregation along Puritan lines, and it was here that he met Marjorie Bowes who was to become his wife.

By 1551 he had moved to Newcastle with a new assignment, and a little later he was appointed one of the six royal chaplains to Edward VI, whose duties included regular preaching before the court as well as carrying out his itinerant preaching in areas where Protestant zeal was lacking.

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Respect for his influence was such that Knox left his mark in the Church of England. He not only assisted in the Book of Common Prayer, but nurtured the English Puritanism, a reform movement within the state church, with a view to a more rigorous application of Reformation principles within nominal doctrine and worship.

On the accession to the throne in 1553 of Mary Tudor, who was a Roman Catholic, Knox was forced to flee the country, and indeed was one of the last to do so. He escaped to the Continent, worried about the fate of "true religion" in England, and the fact that religious opinion and subjection was in the hands of one woman!

In 1554 from Switzerland he issued his Faithful Admonition to all those Protesters living once again under the strict rule of Catholicism in England. Within the same year, at the insistence of John Calvin, whom he had befriended, Knox travelled to Germany and became minister to a congregation of English refugees in Frankfurt. He remained there only a few months, then returned to Geneva, where he was to pastor a church until his return to Scotland in 1559. Whilst in Geneva, Knox wrote his "First Blast of the Trumpet Against the Monstrous Regiment (or rule) of Women." This was to highlight the belief that authority by women was contrary to Scripture. It was to bode unhappy memories for Knox, especially when the Protestant Elizabeth I acceded to the throne of England. (I wonder what would be Knox's feelings, if he could see the liberation of women in today's society!)

On 4th May, 1559, Knox gave a very vehement sermon on seeing the growing opposition to Protestantism, begun by the French Queen Regent, Mary of Guise, and now carried on by Mary Queen of Scots. She arrived in Scotland in 1561, already persuaded that Knox was to be her arch-enemy and that the country could not contain both of them. He subsequently had four audiences with the Queen, three of which were polite skirmishes, but the fourth was to be extremely significant. Knox had heard that Mary was contemplating marriage to Don Carlos of Spain, and he foresaw the fatal consequences this would have for the Scottish Reformation, and probably for England as well.

By this time Knox's first wife had died, raising two sons to him. He then did something which was to infuriate Mary Queen of Scots even more—he married Margaret Stewart in 1564. She was only seventeen years of age, and a distant relative of the Queen.

Later that year Mary dismissed her Protestant advisers and proceeded to mis-manage her affairs. For a time the Reformed Church was

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in real danger, but by 1567 came Mary's ruin and consequent abdication, and Knox's friend, James Stewart, the Earl of Moray, became Regent. In him the Reformed Church would have a powerful patron, but he was murdered, and Edinburgh was plunged into disarray, and a struggle ensued between those for and those against Protestantism.

Knox was involved in this turmoil, but suffered a paralytic stroke at this time. In 1571, with Edinburgh now a battleground between the factions, Knox dragged himself to the pulpit of St Giles Cathedral to drive home the lesson of the tragedy in Scotland and also of the St Bartholomew's Day Massacre of French Protestants.

John Knox died in St. Andrews in 1572, the very place where he commenced his defence of the rights of the community and the nation at large, to decide whether those who ruled were competent to administer justice and truth.

Knox was a controversial character, and his influence will always be assessed in many different ways. He insisted that the Reformation was God's cause, and that it must triumph because it was the rock upon which the Reformed Church in Scotland was built. His power as a speaker, and his capacity to fuse reason with emotion were immense.

Little did he know that the Reformation, apart from bringing freedom of access to the Word of God for all, was also the Adversary's playground. He was subtly at the root of the resulting myriad of sects that have emerged, proclaiming God as theirs ! We thank our Father that He has revealed Christ to us as the Saviour, eventually of ALL. Who lives and guides each of us today, not in a church, but as members of His Body, indwelt with the Holy Spirit !

John Knox

# In The Beginning

( A series of progressive studies

by John H. Essex.

No. 27

## THE FORMATION OF MAN

All the way through the first chapter of Genesis, and as far as verse 4 of the second chapter, everything has been carried forward in a series of positive statements; but now, in verse 5, we have two negative statements, and these simply **needs**. There was no rain to water the earth, and no man to till the ground. Here was the first indication from God that nothing outside of Himself is completely independent —self supporting. The earth needed water to sustain it, and man to control it.

God met the first need by ensuring that a mist went up from the earth, and watered the face of the ground.

The word translated 'mist' occurs only here and in Job 36:29, where it is translated 'vapour.' It is not an ascending mist, which would tend to dry the earth as it leaves, but rather humidity from inside the ground which irrigates it. Rain, which descends from above, was not experienced prior to the Deluge; for Noah, it was to be something not as yet observed (Heb.11:7); when it did come, one of its after effects was the rainbow (Gen. 9:13-14).

But what about the second need — someone to till the ground ? (The word translated 'till' is far more often translated 'serve' in other scriptures, and it includes all the service that man gives to the earth — ploughing, preparing for seed, harvesting, etc.)

Verse 7 tells us that God caused the earth itself to find its own husbandman, for He formed him of the dust of the ground. The first man, in contrast to the Lord Who came later, was inherently soilish (1 Cor. 15:47).

The word translated 'form' is from the same root as that translated 'potter' in Jeremiah 18, and 'Maker' in Isaiah 45: 9 & 11. Can we not form a mental picture of the Divine Potter at work, carefully fashioning a human out of the elements of the earth (man is fearfully and wonderfully made — Psalm 139:14), and then blowing into him that living breath that would bring consciousness and animation to him ?

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"And man became a living soul." What a lot of misunderstanding has been read into this phrase, as though it makes man something exceptional to the animal creation. The phrase 'living soul' has already been used three times in the first chapter of Genesis, but the Authorised Version translates it 'creature that hath life' in verse 20 and (twice) 'living creature' in verse 21 and 24. And that is precisely what man is—a living creature, subject like the animals to sensations of pleasure and pain, and needing, like the animals, to eat of the fruits of the earth in order to live.

The creation of **humanity** in the image of God (in Gen. 1) is a different aspect of man's origin from that given in Gen. 2, where an individual man is **formed**. The two accounts are not contradictory, but complementary; and to mix them only causes confusion, as it has done in the past, not least by fostering the illusion that man's soul must be immortal. But the Scriptures are quite emphatic that the soul of man, like those of animals, *is* mortal. A glance at any concordance, under the word 'soul' (Heb. nephesh) will quickly prove this. To quote but a few passages at random to prove the point: "Thou hast delivered my soul from death" (Psalm 119:175); "The soul that sinneth it shall die" (Ezek. 18:4); and "When that wicked man turneth away from his wickedness that he hath committed, and doeth what which is lawful and right, he shall save his soul alive." If the soul of man is immortal, these scriptures are meaningless, as is also the passage in 1 Tim. 6:15, where, speaking of the King of kings and Lord of lords, the apostle declares that He alone has immortality.

John Knox

# The New Creation

(2 Cor. 5:17)

By Kenneth D. Hutton.

Almost all people, believers and unbelievers alike, will accept the statement that in all men there is the capacity for both good and evil. After his conversion the Christian still remains capable of both. He can, and should, determine that in this earthly life the good shall predominate. (Eph. 4:1). Yet the problem remains with him to his dying day.

The late DR Bullinger wrote an excellent book entitled "The Two Natures in the Child of God," which I, as a young man, found a great help in understanding this enigma.

When one speaks of "a Christian" the title embraces believers varying from nominal adherents of the various Christian churches, who rarely, if ever, engage in Bible study, to deeply sincere people who do, and are troubled by the problem of the war between their human, fleshly natures and their new spiritual natures. They often need help in their Bible study. The key to understanding this problem is to be found in the differentiation between the "child of God" *as he sees himself*, and the one *as God sees him*.

## **THE CHILD OF GOD, as he sees himself**

In Romans 7:21-23 we read: "I am finding the law, that, at my willing to be doing the ideal, the evil is lying beside me. For I am gratified with the law of God as to the man within ("the New nature"), yet I am observing a different law in my members, warring with the law of my mind, and leading me into captivity to the law of sin which is in my members. A wretched man am I! In Gal. 5:17 we read: "The flesh is lusting against the spirit, yet the spirit against the flesh. These are opposing one another."

In the 7th chapter of Romans Paul goes on to ask: "What will rescue me out of this body of death?" And he answers the question himself, by divine inspiration: "**GRACE**! I thank God, through Jesus Christ, our Lord." But, having said that, he still confesses "Consequently, I myself, with the mind, indeed, am slaving for God's law, yet with the flesh

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for sin's law." So, we are left with the conclusion that, despite the Christians' knowledge and acceptance of God's grace, his fleshly nature will continue to attack his spiritual nature to his dying day.

### **(At this point we should read Romans 8:5-18)**

Paul's conclusion of his debate is that the Christian must learn to concentrate his mind on "that which is of the spirit," rather than "that which is of the flesh" (v:5). Verses 15-18 vividly describe the climate or atmosphere in which our minds should be disposed.

In his writings Paul calls our attention to what he calls "the riches" of God's grace toward us, of which the pearl of great price is, without doubt, God's promise of our eonian life in heavenly places. In Eph. 4:1 Paul reminds us that such grace demands of us the obligation "to walk worthily of the calling with which we are called, with all humility and meekness and patience." Note the word "patience." The Greek word used connotes our archaic English word "long-suffering," which occurs several times in our King James Version. Paul uses the Greek word again in Col 1:11, where he prays that the Colossians might be "endued with all power . . . for all endurance and patience with joy." The word "joy" may cause surprise in some minds which can see little hope of joy being engendered into suffering. This thought brings us to the second aspect of our study, because the joy is not of our engendering, but God's !

### **THE CHILD OF GOD as God sees him.**

Whereas we are constantly aware of the battle in us between flesh and spirit, how does God regard us ? Is it with disapproval ? The answer is very wonderful and is the reason why we should patiently endure our lives with JOY. God already regards and accepts us as His children: Romans 8:14 tells us, "Whoever are being led by God's spirit, these are sons of God." Note that the verbs in this chapter are in the present tense. God is not waiting until the day of our resurrection to declare His Fatherhood of us ! This is already His relationship to us, despite our fleshly failings.

### **(Here, read again Rom. 8:15-17).**

The situation is wrought by Christ's blood. In 2 Cor. 5:18 Paul declares: "All is of God, who conciliates us to himself THROUGH CHRIST." He holds nothing against us any longer !

John Knox

***"This truth is of great significance in understanding the Pauline revelation of the Ecclesia which is the Body of Christ He is its Head: we are the members. Therefore, when God looks at His beloved Son, seated at His right hand in the heavens, he sees not only Him, but all those He has called to be His sons in His heavenly family. Here for us is JOY indeed ! What grace on the part of the Father !"***

**(Here read Romans 6:3-14).**

In this passage Paul tells us that God has already included us in the death and resurrection of Christ. In His eyes our old Humanity is dead. We are a NEW Humanity. We are the "New Creation" spoken of in Gal. 6:15; 2 Cor. 5:17; Eph. 4:20-24. In this amazing Grace of God lies the fount of the joy with which we can learn to accept our present time of discipline in earthly life and be inspirited to walk in "newness of life." Despite the realisation of our inadequacy to match the grace of God, Paul tells us that our Father already regards us as "holy and flawless" (Eph. 1:4; 5:27 and Col. 1:22).

Let us, therefore, "walk according to spirit" rather than according to flesh. Let the joy of God's revelation outweigh the things of earthly life.

"Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). In 1 Cor. 13 Paul looks forward to that morning of our ultimate union with the Father: "At present we are observing by means of a mirror, in an enigma, but then face to face. At present I know only in part, but then I shall recognize according as *I am already* recognized also (by God)."

# REDEMPTION

BY ANDREW MACLARTY

Most believers are familiar with the term 'redemption.' It occurs in many hymns: there is even a hymn book called "Redemption Songs." Yet for a word which is considered to express a subject basic to the evangel, (or gospel) there are surprisingly few occurrences of the word in the Scriptures, particularly in the Greek Scriptures (or 'New Testament').

The Greek word which is represented by 'redemption' in the Scriptures is LUTROSIS. It belongs to a word family having the meaning of 'loosen.' An occurrence of this word is found in John 11:44, when, after Jesus had roused Lazarus from the dead, He directed the onlookers to "loose him and let him go." The same word element is found in Matthew's account, chapter 21:2, where the Lord Jesus directs the disciples to loose the colt and the ass, and bring them to Him. In most passages where this word occurs we also find the term 'bound,' even where it only applies to sandals, the 'under-binding' of the feet. The meaning always applies to that which had been bound, whether it was an animal tied, or a binding contract, or even to raze a wall, bound together by the careful fitting of stones.

## FROM THE HEBREW SCRIPTURES

The subject of redemption has its origin in the Hebrew scriptures, and there it is related to possessions. The expression used by the Authorised Version for Israel's expectation during the wilderness journey is that they might "go in and *possess* the land." This expression occurs often, particularly in the book of Deuteronomy, but if we consult a Concordant Version we will find that in every case the word should be "*tenant*." Israel were to *tenant* the land. Each tribe had their own part of the land, and every family had their own allotment, or farm, which could not be sold. God owned the land,<sup>1</sup> and as tenants, Israel were to give back to God one tenth of the produce of the land. This portion was given to the tribe of Levi, who had no allotment in the land. Levi were the priestly tribe, and as God's agents, received the 'rent.' So God granted to Israel the *tenancy* of the land

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<sup>1</sup>Leviticus 25:23 "The land-use, it shall not be sold in perpetuity, for the land is Mine, since you are sojourners and guests with Me."

## **Redemption.**

and they were to render to Him his due in worship and conduct, and were to give one tenth of the land's yield back to God. In passing, it is notable that Israel as a whole failed to observe the law, and to give tithes, though many righteous individuals did. The law was never given to the nations, and this aspect of law could not even function outside the allotted land. Yet it is common for believers amongst the nations to give tithes, even though they are *not* required to do so, and Israel who *were* required to tithe did not comply !

Compliance with God's law would have seen Israel prosper both materially and spiritually. If they walked in God's ways, the land would bring forth bountifully, and they would dwell in peace and security. Individually they would live a long time. Yet if they forsook His law, He would go against them, and the land would not yield in its strength. This would bring poverty and hunger, and there would be wars and invasions.

*Whenever we read in the Hebrew Scriptures (Old Testament) of a drought, or a famine, or war with other nations, this is denoting God's displeasure, and is an indication that Israel had forsaken His laws.*

Yet amidst all this, God's promise held that the righteous would be preserved —"the just by his faith shall live." The righteous would not perish with the wicked.

## **THE YEAR OF JUBILEE !**

Individually, if a family became poor and were in debt, they could mortgage their farm (or allotment). Two documents were written at this time, recording the names of the family, and the amount of debt and the date of the mortgage. These documents were then sealed, and the seals could not be broken until the debt was remitted. Both parties were given a copy. (Note how the Concordant Version faithfully renders the expression 'land use.' The purchaser was not buying freehold of the land, but only the use of it until the debt was cancelled.) But what was to become of the family ? As they had no allotment they could only become servants to others. Strict laws governed the treatment of Hebrew servants who were not to be treated in the same way as sojourners. But what was to become of the allotment ? Was the family to remain in servitude for ever ? Assuredly not !

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Every fifty years was the year of **JUBILEE** !<sup>2</sup> At the commencement of that year all bond slaves were set free, all debts cancelled, and all mortgaged property returned to the original owners. So once in every lifetime every family had a completely fresh start, with no debts.

Yet even with this deliverance, there might be a long wait. Perhaps some might become bond slaves with as much as forty years to wait till the Jubilee. Was there no hope for such a family ? Indeed there was ! The law made provision for a *kinsman-redeemer* who had the right to redeem the allotment, and set at liberty those in servitude. The kinsman-redeemer<sup>3</sup> could redeem the allotment by paying the value of the unexpired years of land-use.

## **REDEMPTION: PICTURED IN THE BOOK OF RUTH**

There is a beautiful picture of redemption in the book of Ruth. The narrative in this very short book tells of an Hebrew family from Bethlehem who went to live in the country of Moab, because there was a famine in Israel. The husband, Elimelech, died there, and later his two sons, who had both married Moabite women, died also. His wife, Naomi, was left in a foreign land with two widowed daughters-in-law, Ruth and Orpah. Life was not easy for a widow in a strange land, and she resolved to return to Bethlehem. Her daughters-in-law were also resolved to go with her, but Naomi, realizing that Ruth and Orpah would probably be even less welcome in Israel than herself in Moab, tried to persuade them to remain with their own people, in Moab. One of them, Orpah, was eventually persuaded to return to her own people, but Ruth was absolutely resolute and protested her loyalty to Naomi in one of the most beautiful pieces of prose in the English language (probably the words of Miles Coverdale).

"And Ruth said,

*"Entreat me not to leave thee, or to return from following after thee:*

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<sup>2</sup> Leviticus 25:8, "**You will count off for yourselves seven Sabbaths of years, that is, seven times seven years. . . Then you will make the trumpet blast pass over all the land. . . A jubilee year shall this one be for you; each of you will return to his *holding*, and each of you shall return to his *family*.**"

<sup>3</sup> Leviticus 25:25, "**In case your brother is reduced to poverty and sells use of some of his holding, then his redeemer, one near to him, will come and redeem his brother's sold land use.**"

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*For whither thou goest, I will go;*

*And where thou lodgest I will lodge:*

*Thy people shall be my people,*

*And thy God my God:*

*"Where thou diest, I will die, and there will I be buried:*

*"The Lord do so to me, and more also, if aught by death part thee and me."*

Ruth was obviously a woman of sterling character, and almost certainly had learned of God's ways with His chosen people Israel. Whatever happened she was determined to be associated with the people of God. The story continues . . ." So they two went until they came to Bethlehem. . . And she came to Bethlehem in the beginning of the barley harvest." Then follows the story of the redemption of the land which had belonged to Elimelech, Ruth's late father-in-law. Boaz, the kinsman-redeemer, "a mighty man of wealth" redeemed the allotment and took Ruth to wife. They had a son whom they named Obed. He became the father of Jesse, the father of David the king.

## **THE PICTURE**

No passage of scripture is too small or insignificant to engage our attention. All is written for our learning, and this passage in Ruth is recorded as an illustration of redemption. Though this is a lovely story, yet it is only a picture of something immeasurably more wonderful. The picture of redemption is an intimation of God's ways with all mankind. Yet now, for the ecclesia which is His body, the expression, 'LUTROSIS,' loosening, is not strong enough, for that word applies to Israel, and finds its fulfilment in Revelation 5.

When Jesus was brought into the temple as a babe, Anna spoke of Him to all who were looking for *the redemption of Israel*. God's displeasure

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was shown at this time and the curse of the law had come upon the faithless people. The nation was under the bondage of Rome. The faithful in Israel were awaiting the coming Redeemer, and the disciples looked to Jesus to have redeemed Israel. But in Luke 21:28 Jesus tells them that His appearing in glory will be the signal for their redemption. That will not be until the kingdom is established. Yet for Israel, following their protest "We have no king but Caesar" they were expelled from the allotment of the land, and await Christ —the *Kinsman Redeemer*. He alone is the "Mighty Man of Wealth," the One Who is worthy to loose the seals and to open the scroll.<sup>4</sup> *Then* will be accomplished the redemption of Israel.

When Paul is declaring God's evangel to the nations, he first establishes justification through Jesus Christ's faith.<sup>5</sup> As soon as that fact is established he continues "Being justified gratuitously in His grace, through the DELIVERANCE which is in Christ Jesus." Here is our word again, but now the word 'lutrosis' is not adequate to convey the blessings which are ours. He now uses a stronger form of the word, APO-lutrosis FROM-LOOSENING, and we now recognise it as our word 'deliverance.'

There is a further aspect to the picture which we can only briefly consider. In this present secret economy, when Israel is temporarily set aside, God has removed all obstructions between Himself and us. We learn that He has rescued us out of the jurisdiction of darkness and transported us in to the kingdom of the Son of His Love, in Whom *we are having* the *deliverance*.

**"Israel's deliverance is future, but ours is present.  
Yet the day of redemption for Israel is coming. In  
that eon they will be the redeemed people, *while the  
rest of creation awaits the Jubilee !*"**

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<sup>4</sup> See Revelation chapter 5.

<sup>5</sup> Romans 3:22 "Yet a righteousness of God, through Jesus Christ's faith, for all, and on all who are believing."

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