

## *EDITORIAL*

# Deliverance !

There will be few indeed who have not heard of the dramatic rescue of the American pilot in Bosnia recently. An American aircraft had been on routine patrol over the troubled area at the centre of the current conflict. It was brought down by a missile fired from the ground by forces who saw it as to their advantage to do so. The pilot managed to eject from the plane and parachuted safely to the ground. He was by no means safe even then, as he was in danger of being captured or shot by the hostile forces who had attacked his aircraft.

For almost a week he hid in the area, using survival techniques learned as part of his training. He had a device that transmitted a radio beacon which would have allowed his comrades to locate him, but only used it for very short periods to avoid giving away his position. Finally he succeeded in making contact with another American aircraft and a rescue was effected. The rescue force was under way within two hours of his being found and one of the significant features was the large size of this force. It was later explained that the rescue force did not know if they would meet with opposition from hostile ground forces, and so were prepared for battle. The pilot was rescued with "an high hand and an outstretched arm."

There are two words of Scripture which are significant in relation to these events. They are RESCUE and DELIVERANCE. God "**RESCUES us out of the jurisdiction of darkness**" (Col.1:13). The jurisdiction of darkness is the domain of Satan, and the saints are rescued from that jurisdiction. We are not rescued from the actions of wicked men, but from the spiritual forces of wickedness which dominate them. The Greek word behind this term means *HAUL*, and represent the idea of to haul away from danger. There are spiritual forces of wickedness which would seek to separate us from the love of God, were that possible, but we are **RESCUED** out of their jurisdiction ! (Rom. 8:38).

The pilot of the aircraft was rescued, but was not DELIVERED, for he was not captured. Deliverance includes all the benefits of salvation. Christ Jesus has become our deliverance (1 Cor.1:30) We are complete in Him, and nothing from the past has any claim on us. He has become to us "**Wisdom from God, besides righteousness and holiness and DELIVERANCE.**" We are

"Justified gratuitously in His grace through the DELIVERANCE which is in Christ Jesus !"

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## Computer Program.

THE CONCORDANT VERSION is now available in England on a new computer program called "Seedmaster." This program supersedes the previous "Bible Works" program which was restricted in its abilities. This sophisticated program is available as a basic program with the Concordant Literal New Testament and one Old Testament text. A number of other texts of the Old Testament, and various extras are available. e.g. Bible Atlas, and other concordances. Seedmaster costs £28-

80 in DOS and £36-00 in "Windows." Highly recommended. Contact  
Eric Spink for details ☎01708 - 449461

# In The Beginning

(A Series of Progressive Studies by John Essex)

No. 31

## *The "Fall" of Humanity.*      The third chapter of

Genesis is one of the most important, and also one of the most misunderstood portions of God's word, and we propose therefore to devote several studies to its consideration.

It is generally considered to be a description of the "Fall" of humanity, and yet we ask, where does the word "Fall" occur in the passage? Or where else in scrip- ture is the occurrence in Eden described as a "fall" on the part of humanity ? A sin, yes; a transgression, yes; an act of disobedience yes; but a fall, no !

People speak rather glibly of "fallen humanity," but human- ity has never fallen because it was never able to rise to a place from which it could fall, nor was it ever put in such a place in the first instance. Humanity, like the rest of creation, was made "subject to vanity" (Rom.8:20); that is, it was unable *of itself* to achieve anything that was pleasing to God, and yet, in spite of this, it fulfils the purpose for which God created it. For God created it to miss the mark (to sin), and yet to provide the form in which the sinless Saviour of the universe might give Himself as a Sacrifice for all. This may seem a paradox, but it is true.

Let us then look at the sequence of events in this chapter.

Firstly we are introduced to the serpent, and let us note that this is the first animal that is men- tioned by name in God's word.

Secondly, we note that it is declared that "the serpent was more subtil than any beast of the field." Now the word translated "was" is the same as in Gen.1:2, where we saw that it means "became." Also, the Hebrew word 'arum,' here translated "subtil," occurs altogether eleven times in the scriptures; of the other ten occurrences, eight in the book of Proverbs are rendered "prudent" and two, in Job, are translated "crafty." The Concordant rendering of this verse in Genesis is, "Now the serpent *comes to be* the *craftiest* of all field life."

From this we gather that God did not create the serpent as a subtle or crafty creature, but that it became so when Satan entered into it to deceive humanity. And here we immediately perceive a contrast.

***"The Son of God was to come in the form of humanity, created in God's image; the Adversary demeaned himself to come in the form of an animal."***

This is particularly significant when we remember that man had been given dominion over the lower creation (Gen.1:28; Psalm 8:6-9).

The animal creation should have been subject to man.

Satan is no simpleton, but crafty and prudent. He always attacks at the point where he feels that his onslaught may have the greatest impact upon God's purpose. Let us ever remember that the focus of his attentions is not primarily on the creature but on the Creator. It is God Whom he opposes; it is His purpose that he attempts to disrupt at every opportunity; that is, whenever a new development reveals it. And the creation of man was obviously such a creation.

He attacked humanity almost as soon as it was created, just as later he was to attack the Lord Jesus as soon as He was born, by attempting through Herod to destroy Him (Matt.2:13). Again he attacked Jesus at the outset of His ministry, and yet again when the final stage of that ministry was revealed (compare Matt.4:6 with Matt.27:40) Today, he concentrates his attacks on the ecclesia, which is the body of Christ, for this is the facet of God's purpose which is now being developed (Eph.6:11, 12).

Humanity had been created as the form in which God's Son could come and suffer death for the universe. God apparently played right into the Adversary's hand when He prohibited man's use of a certain fruit, and said, "In the day that thou eatest thereof thou shalt surely die." (lit. "Dying, thou shalt die" - A.V. margin; or "To die shall you be dying" - C.V.)

If Satan could cut off humanity, or make it impossible for it to produce a sinless progeny, then, he may have reasoned, God's purpose would be nullified. If man could not produce a sinless Saviour, then God's whole aim in creating humanity would seem to have been fruitless. Satan had yet to learn that God in all circumstances is master of the situation. It would be wrong to say that God is equal, or more than equal, to any emergency, for, with God, no emergency can possibly arise. He foresees the end from the beginning because He is in full control all the time.

To see the matter in its true perspective, let us be quite clear on one point. Satan did not attack humanity in order to destroy it as a race—he does not want a dominion of dead or dying creatures; rather he attacked humanity in order to prevent it being used as an instrument in the furtherance of God's purpose. If he could cause this new creation, formed in the likeness of God's Image, to disobey its Creator, this (he would think) would be sufficient to make it unsuitable as an instrument for God's use.

Little did he realize that God Himself had placed in humanity those soulful qualities that would make it inevitable that man, in certain circumstances, would miss the mark. And God Himself provided those very circumstances.

***"By attacking humanity, Satan sought  
to destroy the purpose of God"***

—by making this attack through the medium of a lower creature, Satan sought to destroy man's dominion. In the second objective, he may have gained a measure of temporary success (see Heb.2:8). Satan cannot bear to see a dominion outside his own. But in his major objective, he has most certainly failed completely. God's purpose proceeds inexorable to its glorious conclusion (Isaiah 46:10; 1 Cor. 15:28). Though humanity might sin, (miss the mark), God could still produce the sinless Saviour in humanity's form, for He is the All-sufficient One. And God's sinless Son will regain the dominion that Adam surrendered; indeed, He will have an infinitely wider dominion, for it will include all in the universe (excluding God Himself, but by no means excluding the Adversary). (Heb. 2:8,9; 1 Cor.15:24-28; Eph.1:21-23; Phil.2:9-11; Col. 1:18-20).

***The Seed of the woman will ultimately  
bruise the serpent's head. Gen.3:15).***

# TRULY AMAZING GRACE

By Granville Walker

**"When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise,  
Than when we first begun**

The writer of these lovely lines presented us with a spiritual paradox in the language of the poet, yet of necessity inhuman terms, for when grace has placed us there, we will not be measuring time at all—certainly not by years, nor yet by days. "But where's 'there'?" I hear someone ask. 'There' is in the heavens, scripture plainly tells us so.

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

## **THE CELESTIALS ARE TO BE RECONCILED !**

Our destiny lies in the heavens among hosts of the celestial creatures who have long wondered at God's ways with men. For like us they have sinned. Indeed, long before a human had been placed on the earth—an ideal dwelling-place—the earth had been wrecked and plunged into water and darkness—by ungrateful and rebellious celestial creatures, creatures as yet still estranged from God, by that evil act. And so they will remain, until the unveiling of the sons of God. In fact, the whole creation awaits that event, as Paul reveals in Romans chapter 8.

But we, who have been called and graced to believe, have become conciliated to God. We are no longer His enemies, but at peace, being justified<sup>1</sup> beyond reach of any condemnation through Christ's faithfulness, the faith that led Him, a Lamb to the slaughter. Now God is seeing us in His roused and glorified Son, we to have this happy expectation of being the many brethren to be about Him in the heavens, with the task of bringing the celestial creation to the knowledge of the love and mercy of God, from a position of estrangement from God, to the joyful one of conciliation. Then will heaven resound with the praises of Him Who purposed all by bestowing His favour (grace) on all.

Meanwhile, Christ is awaiting His God and Father's time to put into effect His Headship over all. God did not just rouse His Son from the dead to die no more, but highly exalted Him to Headship over all—that in the heavens and that on the earth. This is His right, for First He was and before all, "God's creative Original" (Rev. 3:14). And through Him came into being all else that was created. He was supreme. (It was of all this glory and splendour that He emptied Himself to come to earth, in obedience to the Father's will.) So—

***He is again the Foremost, empowered to restore to  
the Father all that Sin and Death have claimed !***

God, Who is the Source of all and as we have seen, able to save all in the heavens, is to those inhabiting the earth, much more. He is the Saviour of all mankind. Unlike the celestials we are mortal, a dying race, but God roused His Son, He demonstrated that Death was subservient to Him. And God has willed all to be saved and come into a realization of the truth. To see this read Paul's epistles. (1 Tim.2:3,4 and 4:9).

Everything Paul made known had first been revealed to him, but it was revealed he tells us, "Not from men, neither through a man, but through Jesus Christ and God the Father—Who rouses Him from among the dead." (Gal.1:1,2.) Could he say without a revelation "When it delights God—Who severs me from my mother's womb, and calls me through His grace to unveil His Son in me that I may be evangelizing Him among the nations." (Gal.1:15).

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<sup>1</sup>'Justified' means 'made righteous' by God's own act. 'Just' and 'righteous' are both translations of the same Greek word. They are interchangeable, but we cannot say 'righteoused,' for that is not an English word: so we say 'justified.'

Saul of Tarsus was chosen from the womb to be the herald of God's new evangel,<sup>2</sup> concerning His Son, which, as Paul, he describes as, "God's power for salvation to everyone who is believing." (Rom.1:16). What Peter had heralded (and to Jews only) was repentance and baptism. God's choice of Saul must have amazed those watching in the heavens, for he was a notorious persecutor of "The sect of the Nazarene."

Later, Paul would tell us, "Faithful is the saying and worthy of all welcome, that Christ Jesus came into the world to save sinners, foremost of whom am I. But therefore was I shown mercy, that in me, the foremost, Jesus Christ should be displaying all His patience for a pattern of those who are about to be believing on Him for life eonian." (1 Tim.1:15,16).

Some ask, why does God not inflict evil on those generating evils ? But that would not accord with grace! God is not now reckoning the offences of men against them. He is a conciliated God. When His Son died, —a correspondent Ransom for the sins of all—God was also vindicated in overlooking past sins. Now sins are gone from before His eyes. There remains enmity —our enmity towards Him. So He is now pleading with us to discard our enmity—and become conciliated to Him—that a reconciliation may result. Where once was the barrier of sins is now the offer of God's grace. A gratuitous offer, made only in the name of His beloved Son, your Lord and mine, Christ Jesus. And that is what Paul still heralds—amazing grace !

**"For Christ, then, are we ambassadors, as of God entreating through us. We are beseeching for Christ's sake, "Be conciliated to God !" For the one not knowing sin, He makes to be sin for our sakes that we may be becoming God's righteousness in Him.**

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<sup>2</sup>There are several 'evangels' mentioned in Scripture. For example God declared an evangel to Abraham. Paul tells us in Galatians 2 that he had been entrusted with the evangel for the nations, even as Peter for the Jews.

# THE BODY OF CHRIST

By Donald Fielding

*"I am entreating, then, first of all, that petitions, prayers, pleadings, thanksgivings be made for all mankind, for kings and all those being in a superior station, that we may be leading a mild and quiet life in all devoutness and gravity, for this is ideal and welcome in the sight of our Saviour, God, Who wills that all mankind be saved and come into a realisation of the truth.*

*"For there is one God and one Mediator of God and mankind, a Man, Christ Jesus, Who is giving Himself a correspondent Ransom for all (the testimony in its own eras), for which I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the nations in knowledge and truth" (1 Tim. 2:1-7).*

What nobility here ! With an expansive, almost breathtaking vision, the apostle makes his plea for all humanity. He knew, better than all his contemporaries, that the evangel entrusted to him would not, and indeed, could not, be received by those whose heart's desire was for the restoration of the kingdom. Perceiving the exclusive nature of the evangel entrusted to Peter, he never —unlike the Judaising teachers from Jerusalem—made the mistake of trying to distort that evangel ! On the contrary, recognizing that both evangels were gracious gifts from God, he fearlessly rebuked Peter for his abuse of the same grace in Antioch !

In these records there is not a single instance of Paul intruding on the kingdom evangel. During the course of his early ministry, in what is known as the transitional era, he argued in the synagogues in many cities and on many occasions. But gradually, with each successive indication of defection and apostasy among his Jewish brethren, his relatives according to the flesh, he turned from them to the nations. Finally, a prisoner in Rome, he declares God's salvation for the nations, and the marvellous truth of the joint body. This salvation was *apart* from Israel's mediacy and prerogatives ! Declaring the solemn prophecy of Isa. 6:9-10, he pronounced the *temporary callousness* of his beloved nation !

During the transitional period of Paul's ministry there was need for a careful leading away from soulish preoccupation to the maturity which he knew could not be immediately assimilated. Hence we have the patient, loving escort—step by step—to the precious revelations of Ephesians, Philippians and Colossians.<sup>3</sup>

This spiritual transformation through the apostle's ministry was impossible for those who ultimately fill an integral part of the joint body of Christ: —*those of the citizenship of Israel* (Eph.2:11,22). They had been profoundly influenced by all the traditional customs and faith of that special nation ! How was this difficulty to be resolved ?

Quite simply, through a ministry which was, in a sense, similar to Paul's but carried out by the Cyprian Levite, Barnabas, and his cousin, young John Mark! It is respectfully submitted that there is a remarkable parallel between the earlier and tender epistles of Paul to the nations, and the curiously prevenient expressions of expectation in the epistle to the Hebrews. There are a dozen references to the celestials ! Here is happy concord ! Further, it is also submitted that this epistle was written by John Mark, but dedicated by his fellow slave, Barnabas.

"In the first letter of Paul to the Corinthians we are clearly told that the period before Paul's imprisonment was one of immaturity and change. Much of what they had was to be discarded when maturity should arrive. *We may place Hebrews in the corresponding class for Hebrew believers.* There is much in Paul's earlier epistles that cannot be applied directly to Hebrews, even as there are things in Hebrews which the nations could not apply to themselves. Both had to do with the disjointed sections of the body. Now that there is a *joint body*: the final revelation in the perfection epistles, Ephesians, Philippians, and Colossians and Paul's personal letters, apply equally to both."<sup>4</sup>

## MUTUALLY SOLICITOUS

In the early epistle from Paul, anticipating full maturity, he seeks to avoid the pitfalls which beset so many well-meaning groups and organizations. Urging that negative distractions be recognized, he deals with these quite summarily: as he declares for example—"All is allowed me, but

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<sup>3</sup>These three letters are together known as the "Prison Epistles."

<sup>4</sup>Unsearchable Riches, Vol. 49:62.

not all is expedient" (1 Cor.10:23). In a later portion of this letter he reminded the recipients of their interdependence, and the grace of their calling:-

**"Yet now there are, indeed, many members, yet one body. Yet the eye can not say to the hand, 'I have no need of you,' or, again, the head to the feet, 'I have no need of you.' Nay, much rather, those members of the body supposed to be inherently weaker, are necessary, and which we suppose to be a more dishonoured part of the body, these we are investing with more exceeding honour, and our indecent members have more respectability. Now our respectable members have no need, but God blends the body together, giving to that which is deficient more exceeding honour, that there may be no schism in the body, but the members may be mutually solicitous for one another. And whether one member is suffering, all the members are sympathizing, or one member is being esteemed, all the members are rejoicing with it" (1 Cor.12:20-26).**

Some years ago, while investigating a problem in a boiler house, I carelessly neglected to ensure adequate lighting. A light bulb in a wall fitting had failed, and due to the inconvenience of opening the glass guard with a special key, the bulb had not been replaced. Unknown to me there was a build up of inflammable vapour, and when I opened the boiler door this vapour ignited and my face was badly burned. In hospital the burns were treated with penicillin gauze, and after several weeks of tender loving care from the staff, I was discharged, without any scars, but minus my eyebrows and eyelashes ! Believe me, I came to realise how these vital these tiny things are !

This *physical* incident certainly taught me the significance of Paul's sincere advice concerning the *spiritual* relationships within the ecclesia. The expository note clearly indicated that there is not the least hint of condescension. Here the wisdom of holy spirit entrusted to the apostle for our guidance and consolation is exquisitely illustrated:-

"All the members of this spiritual body are mutually dependent on one another. Some perform one function, some another, but none can be dispensed with. No one can choose his own place in the body, for God reserves this entirely within His Own power. It is futile to usurp some function for which we are not divinely endowed. It is failure when we do not exercise the function for which the spirit of God has fitted us. Each one should be exercised to discover his own place in the body, whether high or low,

respectable or mean, and seek by God's grace to fill it. None can be apostles or prophets now, for their work has been accomplished. Few can be teachers, but the work of a pastor who shepherds the saints, or an evangelist who proclaims the evangel, is, in measure, open to all in a private, if not a public way" (Concordant Commentary).

## **COMPANIONS OF LIKE FAITH**

Evangelists, pastors, and teachers! Since *Paul* completes the word of God (Col.1:25), there is no longer any need for apostles and prophets. As noted above, our service in the Lord may be of a private or public nature.

If, like the apostle, we are blessed with companions of like faith, this is a gracious gift of love. How delightful to picture Paul, Prisca, and her husband, Aquila engaged in a group at their trade of tentmaking in Corinth (Ac.18:1-3). Oh, what conversations! Imagine the delight of revelations which they shared ! The very thought of such rich fellowship is sufficient to cause us to smile happily ! We may rest assured that the quality of their work was not thus impaired ! Much later, after Paul had left for Ephesus, this loving couple were able to expound the way of God more accurately to Apollos (18:24-26). Then Paul eventually came to Troas and we learn of his tender healing of the young lad, poor Eutychus. The youngster must have worked very hard that day. Long past midnight, while Paul was still speaking, the lad fell from a third storey window. How brief, yet how full of gentle love and wonder are the closing words of this incident: "Now they led the boy alive, and were immeasurably consoled." (20:9-12).

## **PERILOUS PERIODS**

Many members of the ecclesia, the body of Christ, live in isolation. Some share fellowship with "those who are invoking the Lord out of a clean heart" (2Tim.2:22), but who do not seem "able to come to a realization of the truth" (3:7). Yet the invisible and unbreakable bond of unity, linking all who have God's spirit keeps us vitally joined to the living organism of which Christ Himself is the Head !

As the years progress and the numbers within this ecclesia appear to be falling, it is inevitable that isolation will become more prevalent and painful. Like the apostle, our faith imparts glorious freedom: "For freedom Christ frees us! Stand firm, then, and be not again enthralled with the yoke of slavery"

(Gal.5:1). We yearn to fellowship with those who call on the name of our Lord, yet sadly, their conversations, meditation or prayers are often very confusing ! But we do not fight: we strive to be gentle: we teach: and, rejoicing in the grace of our calling, we are meek. We have learned to avoid stupid and crude questionings. Yet for almost two thousand years there has been bitter, continuous conflict within Christendom ! The Adversary has cunningly ensured that one group or another would be so preoccupied in dispute that there would be little or no real consideration of God's purpose. A vivid commentary on those dark years was made somewhere in the records of these disputes, by the harrowing statement that the only illumination of those years was from the flame of martyr fires !

It may help us in these perilous periods to recall that just as the dark backgrounds of our own lives surely enhance the gracious love of our Father's choice, so also, in retrospection, the contrasting radiance of "...this day of salvation" will gloriously dispel the sombre shadows of this current wicked eon.

## **PROFANE MYTHS**

One of the most critical matters in our faith is the need to keep clear just which scripture belongs to which people, or which time. This problem becomes still more difficult when surrounded by misquotations, inept or improper scripture reference, and by the misleading words of so many hymns which seem to endorse misleading doctrines.

We are surrounded by sermons or discussions, mostly related to matters concerned with the kingdom of Israel. It is grievous to our ears and hearts to listen to such misleading words. Why then do we continue suffering such confusion as is found in many circles ? Why not withdraw from denominational teaching, from the mock humility, and the hypocrisy of false expressions ? We listen to such words as "liturgy" and "absolution" as if these were some kind of mysterious holy shibboleth ! The "church" in Christendom is presented in the role of a sanitation unit deemed to be for the improvement of all human predicament !

## **PERSONAL EXPERIENCE**

Kept in the grace of God for over forty years in a world where there is an increasing collapse of moral standards, God's grace has led the writer to an eventual role of pastor of a small chapel. The legal definition of the faith of the believers is recorded in the marriage registers as, "Christians, not otherwise designated." The objects and aims are also recorded as being "...founded on a firm belief and trust in universal reconciliation !"

There is close relationship with six other churches of varying denominations in the district, and this brings attendant difficulties. For example, during Lent this year—and this word merely means "a lengthening of days" but is now associated with yet more mystique—there was a national study described as a 'Lent Course.' There were six sessions during the period, and these were conducted by five bishops and a representative from the World Council of Churches.

A supporting booklet was produced, promisingly entitled "A Faith That Touches the World." The fourth session held at the above building is described as "God in the Church." Here is an extract from the introduction to this book, given in answer to the question, "How would *you* define the church?"

***"I think the first point is that the Church is called into existence by God's initiative, so there is an invitation from God to which we are asked to respond. So the Church is those who respond to the call of God. I think then in my understanding the Church takes a very concrete and specific form because that invitation is not just to an intimacy with God, but also with other people in a defined community of faith."***

Beloved in Christ, tell me —when a couple request a marriage ceremony, one following a divorce where they claim they have been innocent parties, should I explain the nature and grace of the calling of the ecclesia, of which they are apparently oblivious, and then decline to officiate? Mothers bring their babes for dedication/christening/blessing and some are not even married ! Should I patiently explain the "one baptism" of the ecclesia—even when they quote our Lord's words, "Let the little children be coming to Me ?" Many assume it is simple humility that makes me say that man's words or ceremonials change nothing of God's love for these little ones.

Dealing with the common enemy of death I try my best to console. Drawing on the numerous references in scripture which compare this with the

figure of sleep, notably the incident concerning Lazarus, I stress the intervening separation as a mere instant of time. This does seem to comfort.

Perhaps the best way to address the above issue of "God in the Church" during Lent studies is to lay the above booklet aside, and then explain that in this era ***we are the temple of God*** (1Cor.3:16), but frankly, I am not optimistic of the reception ! How may the temple of God possibly ***go to church ?***

This is not intended to appear immodest. Please pray that God may be giving enlightenment for us **all** to come into a full realization of the truth.

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

**"The Lord Jesus Christ be with your spirit ! Grace be with you !  
Amen !**

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## **LATE NEWS**

### **England:**

**The Concordant Bible Society Annual Conference** is now fully booked. Anyone wishing to attend as a possible day guest should contact Eric Spink at the address on the back cover.

#### ***"Notes on Romans"***

The new edition of "Notes on Romans" by James Poole is almost sold out: if you want a copy please order soon, as there may be a delay before another edition can be printed.

# Obituaries

## **Kenneth Douglas Hutton**

On March 11th, 1995, Ken Hutton died of cancer, peacefully in his home, with his daughters Anne and Jean present. He was 88 years old.

I had known Ken since a young man when we both attended Bible Study Classes, run by Ken's late father, Mr D.G. Hutton. Although we lived at a distance from each other, he in Buckinghamshire, and I in Sussex, we corresponded freely on Biblical subjects. I have a file of all his letters to me, which I greatly treasure and refer to them often. Ken was a gifted speaker. He spoke with precision and clarity, when addressing meetings. He valued very much the works of the late Dr E.W. Bullinger and the late A.E. Knoch. He used the Concordant Version of the New Testament freely. Not many know that Ken put on tape the whole of the A.V., for the benefit of blind people.

To me and many others Ken was a dear brother in Christ, and his death is a sad loss to us, but we rejoice in the fact that whenever Christ, our Life, should be manifested, then Ken also, shall be manifested together with Him in glory.

*James G. Poole.*

## **Cyril E. Dilks**

**Cyril Dilks** of Leicester died on January 2nd in his 72nd year. He was known and loved by the saints in Leicester and Nottingham, and was a frequent attendee at the fellowship meetings. Cyril had been in poor health since suffering 2 strokes, but rejoiced in the truth that God is the Saviour of all men, especially them that believe. We extend our sympathy to the family and the saints in Leicester, and anticipate that day when we shall meet him and be together with the Lord.

## **Cornelius van Hoeven.**

We are sad to announce the death of our dear brother in Christ, Cornelius van Hoeven, who died suddenly in March, after suffering a stroke a few days before. "Cor" was a man of great vision and a tireless worker for the progress of the evangel in The Netherlands. Through his devotion to the evangel many came to understand the purpose of God. He produced numerous tracts and literature illustrating God's purpose and the salvation of all. He also broadcast the evangel on radio in several districts. He will be greatly missed by the saints who fellowshipped with him, and we

extend our sympathy to his family and friends in Christ, and anticipate the joyful day when we shall be together with the Lord.

# LAW AND GRACE

**By K.D. Hutton.**

Even in man's world and affairs there is a place for both law and grace. All nations have their legal codes, which define what is and what is not acceptable in human society. Transgression normally brings punishment. But the authorities can, and in deserving cases do, exercise mercy resulting in amelioration or even a complete pardon. Yet this grace only relates to a particular breach of the law. The fortunate recipient still remains subject to this national laws. Should he again breach them in any respect there is no guarantee he will receive man's grace a second time. Law must always be the paramount factor in the ordering of human society. So grace is only granted with great discretion.

The love of God, as revealed in Paul's evangel, which he received from the risen Christ, shows grace not only in its highest form but also in its universality. Until Paul's day all mankind was unrighteous in God's eyes, even Israel. To that nation had God given what is known as the Mosaic law<sup>5</sup>, because of their transgressions. It was a "stop-gap" measure pending the coming of the Messiah to the earth (Gal 3:19-25). But it could not "justify" them, i.e. make them righteous in the sight of God, because no man could succeed in keeping ALL the law. As regards the rest of mankind, the nations (or Gentiles), they had always been "alienated from Israel, and without God in the world" (Eph. 2).

When Paul announced that through Christ's sacrifice God was now conciliated to the world (2 Cor. 5:18-19), a startling new relationship became available between men and God. Jew and Gentile alike could now be reconciled to Him. How profound this divine grace is can only be realised by those who accept it. Reconciliation between them and God brings them into the Ecclesia of the Body of Christ, which is described in Eph. 2:15, as "a new humanity"

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<sup>5</sup>This is not referring to the 'ten commandments' but to the legislation which prescribed a way whereby judgment was withheld through the sacrifices.

—a different kind of man, who can approach God in spirit, awaiting ultimate glory in the heavens, and meanwhile walking the earth in a manner worthy of God's calling. So the new man has a dual nature; he remains essentially human, yet possessed of a new spiritual existence.

To understand properly the dual nature of the Christian's life we must go back to the Genesis story of Adam and Eve. Anyone who finds the Biblical account of what happened in Eden hard to accept as a fact will have a problem in accounting for the fluctuations in his own experiences in life. The first pair originally lived entirely in a state of God's grace. He had made them "in His own image." There was no barrier of sin between them and God. It was the Adversary's intervention in Eden that changed things. Their disobedience to God certainly brought them new knowledge —of both GOOD and EVIL ! And ever since then man has inevitably had to experience what we colloquially call "the ups and downs of life;" some experiences are good, some are evil. In consequence man has been compelled to introduce LAW to regulate human conduct; and thus it remains to this day. Even the Christian has to live his life under man's law, and there is no way of avoiding the experiences of "ups and downs" in his life.

Yet, the Christian can, and should, at the same time enjoy God's gift of Grace. If he is enlightened by God's word he can partake of a fresh, spiritual existence giving him knowledge of God's love, of membership of God's family, and of the assurance of sharing in the heavenly life to come — "Nothing is now condemnation to those in Christ Jesus" (Rom.8:1).

The next sixteen verses of Romans 8 will give you a complete explanation of what verse 1 implies. And the final twenty-two verses will give you all the comfort, inspiration, and expectation you need to be able to live out your life on earth under man's law in a manner worthy of God's calling. Surely this is the most inspiring, yet challenging, chapter in the New Testament for all of us who are "in Christ."

***"What then, shall we declare to these things ? If God is for us, who can be against us ? Surely He Who gives up His Own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all ?***

