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One More and One Less

There must be few indeed who did not see television coverage of the tragic events of September 11 last year, when both towers of the World Trade Centre in New York were subjected to a suicide attack by Islamic terrorists. The United States government was quick to identify the source and retaliate with attacks on the headquarters of the terrorist network in Afghanistan. It has a duty to protect its citizens.

It now seems the structure of that organisation has been severely damaged, but it is almost certain that the remaining members will regroup to continue their campaign against the United States. Already there have been attempts to carry out further attacks. Though most countries have condemned this atrocity, there has been less than whole-hearted condemnation from Islam. It appears there is tacit agreement among Moslems that the United States is somehow an evil country, and to attack it either verbally or by force of arms is in some way doing God's will.

No country is perfect, and no human government can be. The nearest approach humanity has seen was the glorious kingdom of David, the man after God's own heart. The attacks on the United States cannot be justified by any logic or by any ethics. Americans are generous and caring people. Whenever there is a world tragedy—such as an earthquake or hurricane—the U.S. is always amongst the first to help with food and medicine. Many U.S. citizens have died

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while helping others —often for no reward. It must be stressed that the culture of the U.S. is shaped by a constitution drawn up by highly principled Christian men who desired that the nation should prosper under God's guidance.

We can only wonder at the perverted logic that makes an enemy of such a beneficent country as the U.S. Daily we see the spectacle of Moslems fleeing from the Moslem east to the Christian west, yet harbouring deep seated hatred for the Christian culture that has brought about the liberty they hope to enjoy. As we remarked in a past issue, it is not necessary to put chains on the body if the mind can be enslaved. The body will do whatever the mind dictates, good or evil. In Islam we see minds enslaved to such an extent that adherents will call evil good and call good evil.

A further factor, perhaps the critical issue, is the Moslem hatred of Israel. This goes back a long way, and since its establishment Israel has fought four wars against overwhelming odds, and should have lost every one, yet has continued to maintain the defence of its boundaries. Yet the extent of Israel's territory is much less than what was promised to the sons of Abraham, Isaac and Jacob, and full establishment of the territory is still future.

Israel is surrounded by enemies, has no friendly neighbours and few natural resources. Many of the Arab countries are rich in oil, while Egypt has the revenue from the Suez canal. To human view Israel is in a very difficult position, for her foes are near and her friends are far away in the Christian west. Chief among Israel's friends are America and the United Kingdom, both of whom can still be regarded as Christian countries, nor must we forget the Dutch who resolutely refused to give up their Jewish citizens when under great pressure to do so during the Nazi war.

We must never forget that God is operating all in accord with the counsel of His will. Just as He raised up Pharaoh to oppose His will, so He has brought about the current situation. After persecution to drive His ancient

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people out of Europe they are back in the land —and very little has changed for the old enemies are back as well. We call to mind statements of Scripture about Ishmael, the son of an Egyptian slave. We recall the words of Paul speaking of Abraham's sons: ' Even as then the one generated according to the flesh persecuted the one according to spirit, thus also it is now . . . '

In human terms Israel is a superpower. Armed and supported by the U.S. they are a formidable opponent, and not one of her enemies dare attack. Yet if American support were to be withdrawn the whole picture changes at once, for they soon would be at the mercy of their enemies. This fact must be substantial in the motivation of Islamic terrorism. In such a situation the whole nation will cry for God's help, and Messiah will come in power to set up the glorious kingdom as the true Son of David, establishing righteous rule on earth.

We have no confidence in any interpretation of prophecy, though we are aware of several. Many devout scholars and teachers have pieced together what they feel is the final picture of God's dealings with Israel and the nations. Some have even marked dates for events to take place, but these dates have passed without their vision being realised. Signs are apparent, but it is not given to us to read and interpret them.

Only one prophecy relates to believers among the nations, and is found in First Thessalonians 4. The end of all other prophecy is the messianic kingdom and its day. Yet it is fascinating to note how more pieces seem to fit together as God's purpose for Israel moves toward to the next stage. And each year that passes marks one year further from the prophecy and one year nearer to its fulfilment.

Andrew

Chosen by God

By John Essex

One of the most important principles of God's Word is to be found in Romans 9:11, "*that God's purpose may remain as a choice*", and the context clearly shows that the choice is of God, not out of the acts of the one who is being called, but of Him Who is calling.

If we examine the scriptures carefully, we shall find that from first to last, from beginning to consummation, God's purpose has remained as a choice — the choice of Him Who is Supreme. He "is operating all in accord with the counsel of His will", says Paul. (Eph. 1:11). The Psalmist sang (Psalm 138:5), "I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas and all deep places." And again, in Ecclesiastics 8:4, we find these words, "Where the word of a king is, there is power, and who may say unto Him, What doest thou?"

In the ninth chapter of Romans, the right of God to choose whomsoever He wills for whatever position He wills, is fully developed and emphatically maintained. It matters not whether the position is one of honour or one of dishonour, or whether (as in the case of Esau and Jacob) the choice is made before those most concerned have been a conscious existence. The choice is entirely of God, "not out of acts, but of Him Who is calling."

The members of that ecclesia, which is the body of Christ, are no exception to this rule. The method of their calling is outlined by Paul in 1 Cor. 1:26-29, "For you are observing your calling, brethren, that there are not many wise according to the flesh; not many powerful, not many noble, but the stupid of the world God chooses, that He may be disgracing the wise, and the weak of the world *God* chooses, that he may be disgracing the strong, and the ignoble of the world and the contemptible *God* chooses, and that which is not, that He should be discarding that

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which is, so that no flesh at all should be boasting in God's sight." Notice how many times it is emphasised that the choice is entirely of God.

Yes, for the supreme honour of the high calling of God in Christ Jesus, God has chosen *whomsoever He wills*. And having thus chosen, He has again exercised His sovereign prerogative by placing them in the body just *wheresoever He wills*. In 1 Corinthians 12, we have the picture of the human body to illustrate our relationship to Christ and to one another. We are all members of one body. Some are hands, some are eyes, some ears, and so on. That is why we are so diverse. Although actuated by the same spirit, we are not all alike.

We are not all called upon to fill the same functions. We cannot all be translators, we cannot all be speakers, we cannot all be deep thinkers. Some serve in one way and some in another.

“ Some are placed in the body merely to help the more vital parts to function. ”

Some are extremely tender-hearted in affliction, warmly sympathetic in times of trouble or sorrow; others give encouragement to the rest by the very simplicity and devotion of their lives. Whatever they do, all are necessary. No member can say to another, I have no need of you. Above all things let us be content with our position in the body, remembering that God has placed each of the members in it *according as He wills*.

We may often wonder why God has chosen us, weak and unworthy as we are. But let us always remember that, though God calls us as we are, He chooses us for what He intends us to be. And in the turning of us from the one to the other, we become His achievement. (Eph. 2:10).

That has always been His way in the past. He called Abraham as an idolater in Ur of the Chaldees, and turned him into a "father of all who believe." (Josh. 24:2; Rom. 4:11). He called Jacob as a supplanter and changed him into Israel, a prince, or upright, with God. (Gen. 32:28). The nation of Israel was a stiff-necked and gainsaying people when God entered into covenant relationship with them at Sinai, but they are to become the people

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of God, through whom all nations of the earth are to be blessed. Simon was called as a fisherman, who was to deny his master three times, but he was changed into Peter, a fisher of men, and a rock upon which Christ could build an ecclesia. Saul of Tarsus was called as a persecutor of Jesus, and was changed into Paul, the apostle of the risen Lord, and a pattern for all who would afterwards believe in Jesus. (1 Tim. 1:16).

Yes, God calls us as we are, and makes us to be holy and flawless in His sight. This is so that He can fulfil in us the purpose which He had in mind from the beginning, namely, to display in us the riches of His grace in the eons to come, to all in heaven as well as all on earth. All our deficiencies are made up for us by Christ Jesus, Who became to us wisdom from God, besides righteousness and holiness and deliverance. (1 Cor. 1:30). We are the complement of Christ, through which He is completing the all in all. (Eph. 1:23).

Even in resurrection, the sovereignty of God is again proclaimed. In 1 Cor. 15:38, we learn that God will again exercise His prerogative by giving us, in resurrection, "a body according as He wills, and to each of the seeds its own body." And the body which He has chosen for us, as we read in another place, will be conformed to the body of Christ's glory, so that we shall indeed, and in every way, be like our glorious Head.

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*" Give thanks to the Father,
Who makes you competent
for a part of the allotment
of the saints in light. "*

Paul's Journeys and Letters

Paul's activities in the book of Acts By Andrew Maclarty

Part 2. Paul's Early Journeys

In our previous article we considered Saul's heritage, looking at his family background and early environment. We then considered his likely age at the beginning of his career and his possible lifespan, followed by his tutelage under Gamaliel. Finally we considered the influence of Pharisee teaching on the young Saul.

In this issue we also publish an essay titled "Saul—Paul: The Unseen Interval" by E.H. Clayton.¹ This article deals with the meaning of the apostle's name both in Hebrew and in Greek, and shows his life and calling reflected in his names.

Nothing is said of Saul's journey to Jerusalem to study under Gamaliel, but it is worth noting that to study law he travelled in a direction from West to East, and from there he began his persecution of believers. John Essex, in his book "God's Dwelling Place," shows that journeys from East towards the West seem to indicate a movement towards God's favour, while journeys from the West towards the East often indicate the reverse.

When called of God, Abraham moved from Ur to Canaan, towards the West. When Israel was in the wilderness, God instructed that the tabernacle was to be sited always facing East, so that the High Priest, when going into the presence of God, walked from East to West. When Israel entered the land, they crossed the Jordan from the East to the West. The magi who came to worship the infant Jesus travelled from East to West, and most significant of all, the missionary journeys of Paul were all made in a Westerly direction as the evangel of the grace of God was heralded among the nations.

¹ This article was previously published in "Unsearchable Riches" magazine, vol.24.

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Adam and Eve were expelled from Eden in an easterly direction. After judgment for the murder of Abel, Cain went out of the presence of God in an easterly direction. When the glory of God departed from the temple in Ezekiel's prophecy, it went towards the East, and when it returned, it came from the East. Israel were taken into captivity and transported to Babylon, in an easterly direction, and seventy years later were liberated and returned to the West.

The first recorded journey of the man who was to become God's apostle Paul was made in a north easterly direction, from Jerusalem to Damascus—a journey whose purpose was never completed as far as Saul was concerned, for he was arrested on the road when nearing Damascus. There a light from heaven shone about him.

” I observed nothing for the glory of that light ! “

There follows the account of Saul's conversion which is related on three occasions in Acts,² and was so radical it has become a figure of speech—a damascene conversion.

How that light changed Saul's life! From one being bound by the law of Moses given in gloom at Sinai, he was to be a pattern for all who are to believe and be rescued out of the jurisdiction of darkness. From now on, that light would shine in his heart, with a view to the illumination of the knowledge of the glory of God in the face of Jesus Christ. His *special* calling was to herald the evangel of the grace of God among the nations, those who were alienated from the citizenship of Israel and guests of the promise covenants. They who once were darkness would become light in the Lord.

The account of Saul's conversion is followed by the narrative of the conversion of Cornelius, under Peter's teaching. It is interesting to note how this contrasts with Paul's ministry. Though Cornelius was a Roman centurion he acknowledged Israel's place as God's chosen nation. Peter declares to him the word God—despatched to the sons of Israel—and that everyone who is believing in Him is to obtain the pardon of sins through His name.

² Acts 9:3; 22:9; 26:13;

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This story illustrates the ministry of Peter and the twelve, and the evangel they preached. Peter did not go as an evangelist to the nations, but to a Gentile, and to a God-fearing man who lived within Israel's boundaries. He declares to him: Everyone who is believing in Him is to obtain *the pardon of sins* through His name. On his return Peter was called to account for his actions by the apostles and brethren, and relates to them how God had shown him he was to speak to Cornelius.³ This was a great surprise to them, and "They are quiet then, and glorify God, saying, 'Consequently, to the nations also God gives repentance unto life!'"

“ They spoke the word to no one except to Jews only.” (Acts 11:20)

This account is given in chapters 10 and 11 of Acts. In chapter 12 we read of Peter's imprisonment and deliverance. From that point forward the record is concerned with Paul and his ministry. Peter gives counsel in chapter 15, and is mentioned by Paul in Galatians 2, but saving these two instances we never hear of him again. In his letters he exhorts his hearers—a royal priesthood: a holy nation: a procured people—to be following in Christ's footprints. They do not have the expectation or the assurance of Paul's evangel, but are hoping for a new heavens and a new earth in which righteousness is dwelling. For Peter there is only one chosen people—those who inherit the promises made to the fathers. He knows nothing of the body of Christ, chosen from among the nations and called with a celestial calling.

Following Saul's conversion he immediately proclaims Jesus as the Son of God, and is the only one in the Acts record to do so. In Galatians he tells us he came away into Arabia, and returned to Damascus. From there, following a plot to assassinate him Saul went to Jerusalem and after learning of another plot he was sent away to Tarsus for his own safety (Acts 9:31). From there, after an unknown period, he was brought back to Antioch by Barnabas

³ Perhaps John Mark failed to understand this, for when the Roman proconsul in Cyprus called for Saul, to hear the evangel, John left and returned, not to Antioch, but to Jerusalem. There James, the Lord's brother, who was not an apostle, would assume the chief place.

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First Missionary Journey (Acts 13, 14)

(Cyprus, Perga, Pisidian-Antioch, Iconium, Lystra, Derbe.)

It is of significance that the holy spirit said "Sever unto Me Barnabas and Saul for the work to which I have called them." In every place this word is used it means 'to make a clear distinction, to put bounds between,' e.g. it is used in Mat.13:49 when the wicked are severed from the just. Saul and Barnabas were severed from the believers in Antioch for the special work, and with the approval of the saints they set off. The itinerary records how they set out from Antioch to Cyprus, taking John Mark with them.

Saul had a great love for his own nation, the Jews. Though he moves further from them as the evangel of the grace of God unfolds, he never lost his love for them. For the greater part of his ministry it was Paul's custom to go first to the Jews, and this is seen in the first recorded events of his first journey. Next is recorded the incident of the Jewish magician trying to pervert the proconsul from the faith. We are here told that Saul is also called Paul, and hereafter he is always called Paul. They set sail for Perga on mainland Asia, and at this point John Mark departs from them. From Perga they journey to Antioch, Pisidia where Paul marks a milestone in one of the great addresses of his ministry (Acts13:38):

} Let it be known to you, men, brethren, that through this One is being announced to you the pardon of sins, and from all from which you could not be justified in the law of Moses, in this One everyone who is believing is being justified. ~

At this point Paul has definitely stepped outside the law, and there can be no turning back. Though he continues to work with the rest of the apostles this marks his message and ministry as radical and unique. At the end of his stay in Antioch, in the face of Jewish antagonism Paul declares "Lo! We are turning to the nations." The rest of Acts records the progress of that turning, which is not completed until after he is imprisoned in Rome.

Yet another very significant incident takes place on his first missionary journey, and this time it happens in Lystra. Jews had followed him from Antioch and Iconium, and, persuading the throngs they stoned Paul and dragged him out of the city, believing him to be dead. Yet, as the disciples stood around him, he rose and went into

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the city. There is much to be said on this incident which forms the subject of an essay by E.H. Clayton, titled "The Third Heaven," which we intend to publish in the next issue (Essay no. 211)

Paul continues his heralding in Derbe, returning to Lystra, Iconium and Antioch, setting sail from Attalia. Note they return, not to Jerusalem, but to Antioch, Syria, from whence they had set out.

We have now reached Acts 15, which deals with the contention that forms the subject of Paul's letter to the Galatians. Certain brethren had come down from Judea to Antioch in Syria, teaching that circumcision was necessary for salvation. Implied is that the nations must keep the law of Moses. For Jews, departure from the law was unthinkable—had not this brought about the captivity and also the Roman occupation? The law was their special privilege: there could be no salvation outside Israel, for to them were committed the oracles of God. To be saved Gentiles must first become Jews.

Paul and Barnabas and certain others were delegated to go to Jerusalem concerning this question. Paul did not go to learn the truth, for he already knew the truth and was fully persuaded. Yet for the sake of others who faced this question on a daily basis he went to Jerusalem to define the status of Gentile believers. No record of what Paul said is recorded in scripture, but he laid before them the signs and miracles God does among the nations.

The conference is concluded by James who makes a short address, and a letter is composed for circulation among the believers of the nations (Gentiles). James was not an apostle. He was held in regard because he was the Lord's brother. Paul makes this clear in Gal.1:19, where he says he saw no one different from the apostles except James, the Lord's brother. (This is confusingly rendered in various versions, but the Greek *ETERA* has the root meaning of 'different,' and here can only apply to James.) Even at this early point the ties of the flesh already carried more weight than the office of those commissioned by the Lord Jesus.

Next issue we will look at Paul's second and third missionary journeys, then his captivity in Rome.

Romans

A Serial Study by Bernard Davies

Section 14 Ch. 3: 9-18

*WHAT, then? Are we privileged? Undoubtedly not, for we previously charge both Jews and Greeks to be all under sin, according as it is written, that 'Not one is just'-not even one. Not one is understanding. Not one is seeking out God.

'All avoid Him: at the same time they were useless.

Not one is doing kindness; there is not even one!'

'A sepulchre opened is their throat. With their tongues they defraud.'

'The venom of asps is under their lips'.

Whose mouth with imprecation and bitterness is crammed.

Sharp are their feet to shed blood.

'Bruises and wretchedness are in their ways,

And the way of peace they do not know.'

There is no fear of God in front of their eyes."

*The discussion is finished and we now turn to the conclusion drawn from it. That is the force of the question "What then?" that begins verse 9. But care should be taken lest we emphasize the conclusion and ignore the discussion from which it is drawn. The bewildering array of translations made of the following sentence show that this is a definite danger. It is well shown when we consult two most popular versions, the Authorized (King James) Version and the Revised Version.

A.V. What, then? Are we better than they?

R.V. What, then? Are we in worse case than they?

Instead of helping us follow the thoughts of the passage, these translations lead us away and create problems. The difficulties in which the translators found themselves are clearly shown by the addition of "than they" for these became necessary to make sense of their faulty renderings "better" and "in worse case". This could not have arisen if close contact with the discussion had been maintained, for this is the conclusion of the section which began at 2:17 and deals with the case of the Jew.

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Moreover, it does not deal with him in comparison with someone else, but by an analysis of his position in relation to the judgment. The necessity for this arises from the fact that the Jew has a standing with God which no one else possesses.

In 2:1-16 it is shown that all humanity is going into the just judgment of God, and that the judgment is impartial. Impartiality is pressed home by investigating the claim of the Jew who is the only one with a case to state. Yet the conduct of the Jew is no better than that of the rest of humanity, “for because of you the name of God is being blasphemed among the nations” 2:12-24.

Moreover, circumcision does not shield them, for they have neither understood nor applied its principles to themselves. They have the same sickness that afflicts the rest of the nations. They are uncircumcised in heart, 2:25-29.

As the Jew has no personal standing in relation to the question of impartiality in the judgment, what of his relationship to God? Will not that grant him a favoured position? This is answered in 3:1-8, where it is shown that God will bring him into judgment and it is fair that He should do so.

Hence arises the conclusion in verse 9. How does the Jew stand in relation to the day of the just judgment of God? *Are we privileged?* And the answer is an emphatic —*undoubtedly not!* Thus it has been demonstrated that the judgment will be, as it has claimed to be, impartial. It will proceed on the one inflexible principle, “Who will be paying each one *in accord with his acts.*”

The remainder of verse 9 gives the reason for the emphatic negative. In relation to sin there is only one rank in humanity, and that is— all under sin. When we ponder this, then, we can see that there can be no other just basis for judgment than the one God has laid down. It has been argued that some will get the reward of eonian life in that day. They have based their plea on the wording of chapter 2:1-16, but that is worded to display the *principle* of just judgment. If anyone can show that he has earned the prize, then he will undoubtedly get it, but we should carefully ponder this verse nine of chapter three before we draw any conclusion on that point.

The charge has been laid that all are under sin, and this has been done in the section 1:18 onwards. If the section appears

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indefinite about that, it is because of its aim. The charge is laid, and each one should consider it in the depths of his heart. It is not that we should ponder the case of others; we should face this as a personal matter, realizing that while the scripture is laying out the principles of God's just judgment it is also laying the charge that we are all under sin. The question, then, is not abstract but concrete and personal: *What, then, do I say and do about this?*

Having stated the case in great detail and on his authority as the inspired apostle of Christ Jesus, Paul now turns to clinch the whole matter by an appeal to the scriptures. This is a witness that the Jews cannot ignore. These verses, 10-18, lay their charge in three sections, each laying emphasis on an aspect of the case.

The first section, 10-12, deals with the extent of the ruin which has befallen humanity. Note the great emphasis laid upon its all-embracing character. The continuous use of the negative expression is particularly impressive. To say that all are in this plight is to deal with them in a general way; but to say that not one is different is to consider the individual; it makes an individual charge of universal extent.

The second section, 13-14, looks at the organs of speech and points to the awful debasement which has overtaken them. When considering this charge we should keep in mind that this condition is but a symptom of a deeper malady. These outpourings of the mouth are really the result of a wayward and lustful heart, Rom. 1:21-24 and Mt. 15:13-20.

The third section, 15-18, reviews the conduct of humanity, and, by positive (15-16) and negative (17-18) statements draws attention to the evil of their ways. The last charge (18), a statement of their condition, seems to be placed in that order because it could well be the reason for the debasement which has come about. The fear of God in front of their eyes would have been to them as the compass is to the mariner; it would have kept their course clear and straight on the perilous sea of life. But no, they had it not, and we see the result in their lives and in history.

Bowing The Knees

By Donald Hayter

Paul often prayed. In fact, his life was a continuous prayer, for doubtless he put into practice his own entreaty to the Thessalonians, “Be praying unintermittingly” (1 Thess. 5:17).

Only once, however, in his epistles does he write of *bowing his knees* in prayer. This is in Ephesians 3:14, in introducing the second of his two great prayers in the epistle. The fact that he mentions his posture at the beginning of this prayer indicates two things, firstly, the great importance of his supplication, and also that with his prayer he mingled worship.

When Joseph was exalted to the second place in the kingdom of Egypt, he rode in the second chariot of Pharaoh, and outriders went before it, calling to those beside the way, “Kneel.” It was the acknowledgement by the people of Egypt of his position of honour and authority. Thus Paul knelt to acknowledge the greatness of the God to whom he prayed.

Solomon, in his great prayer at the dedication of the temple, knelt on a raised platform before all the assembled people, and spread his hand award the heavens and prayed. Daniel knelt upon his knees in prayer, three times daily facing through his opened windows towards Jerusalem. Once we read of the Lord kneeling in prayer, in the hour of His trial before His sacrifice.

The day is coming when every knee will bow at the name of Jesus as it did in Egypt to the name of Joseph. The name of Jesus is of no account to the world today, and relatively few knees bow, but God will subject all to Him during the future eons, and every knee — celestial and terrestrial and subterranean — will acknowledge His greatness by bowing to Him.

We now should acknowledge His worth, if He has a place in our hearts, by bowing our knees in the privacy of our room. It is not prescribed for us as a duty at specified times during the day, like Daniel, but it should have a place in our worship and prayer. In so doing, we are anticipating the day when we shall each bow the knee to Him and acclaim God, for this is prescribed for every creature including us, His chosen. At times of urgent need and great trouble, we cannot restrain ourselves, and fall to our knees, even prostrate ourselves. We should do it also when our need seems less urgent.

Saul—Paul:

The Unseen Interval

By E.H. Clayton (Essay No. 139)

It is said that the custom of the Jews of the Dispersion was to give their children both a Hebrew and a Gentile name. It is not intended to question whether this is accurate, but rather to point out the aptness of the *two names which the Scriptures use* to designate Saul of Tarsus, who was called Paul.

In the use of the two names in the Scriptures we note that they lie either side of his severance as given in Acts thirteen, and

***“ none of the epistles coming through
this person use the name Saul ”***

Further, a close attention brings out the fact that the name Paul is associated with three ministries—Justification, Conciliation and the Secret Economy—which are the great doctrines characterising the present administration.

Those who use the Concordant Version will be acquainted with the meaning of the name Paul.. It comes most probably from the element PAU, meaning cease, which is responsible for our English word pau-se. God *ceased* direct dealings with His people Israel. At present Israel is thrust aside, but in the future God will take them back and He will consummate to them His promises. There is a pause in the ways of God with Israel; the ensuing interval between God’s past and future dealings with them is filled by the ministries of a person whom the Scriptures begin to name CEASED (Paul). The cessation of God’s operations with and for Israel is an essential feature required by such teaching as equality of blessings amongst believers, whether out of Israel or out of the Nations; God’s promises of old, the ministry of the Lord Jesus

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Christ and of the Twelve, necessitate the continuance of Israel's ascendancy amongst the nations of the earth. But there is a hiatus, and this idea is enshrined in the name Paul.

However, the first name in the Scriptures which brings this person before us is Saul, and the meaning of this is likewise notable and distinctive, both at the moment of its first occurrence and in other connections.

The name Saul is Hebrew, and it occurs in a Greek declined form, and also a form following the indeclinable Hebrew, the latter used only by the Lord when meeting Saul on the Damascus way, and by Ananias when visiting Saul.

Students will be familiar with the Hebrew word pronounced *sheol*, but may not realize that Saul in Hebrew only differs from that word by the pointings of the Masorettes, being Shaul. If we omit the pointings, then we have exactly the same letters for both, i.e. *Shaul*.

Each of these words belong to the Hebrew word-family represented by the root SH A L, the meaning of which is to ASK. The *u* (or *vav* of the usual grammarians) is a frequent feature of Hebrew words, and often changes the verb into a noun, thus *shal* is the verb, and *shaul* is the noun: other members of this word-family are formed by adding *e* to *shal*, thus *shale*, which gives the feminine; another form of this group prefixes *m*, which is largely equivalent to our nouns ending in "ing," hence ASKING. Though Shaul is used as a proper name, yet its meaning remains.

We ask regarding that which we do not possess, or that which is unknown, or is not immediately within the range of the senses; is it unseen. The Hebrew word "sheol" is the same as the Greek "hades," the imperceptible, the unseen. A king was unseen in Israel; they did not have a king as other nations, as they asked for a king, and Saul was given. The name marked the details of the situation. So also Saul of the Acts. He was not seen at the beginning of the record, nor was he seen with the Twelve, and even when introduced into the account, he is largely unseen so far as association with the Twelve is concerned; in fact it was years before he met them, and the name had been dropped long before the occasion when he goes to Jerusalem for the conference.

Saul—Paul: The Unseen Interval

Saul's doings at the point in the record when he becomes seen (Acts 7:58-8:3) are such that he would be unseen in the kingdom, for Saul's attitude against that Prophet like unto Moses was such as to lead to his utter extermination from among the people.

In Acts thirteen Saul is severed (FROM-SEE-IZED) for special work. The literal Greek of this word "severed" is very suggestive when considered together with the meaning of the name used at that point, Saul, *unseen*. Saul has been brought on the *horizon* (SEE-IZED when transliterated) in Acts nine, but now (Acts thirteen) he is taken *from* the *horizon* (FROM-SEE-IZED when transliterated), and definitely defined to become Paul, the *interval*. Thus the prior name, together with the second, suggest an *unseen interval*, making possible a ministry such as has arisen through the Apostle to the Nations.

The foregoing is offered as an alternative to the customary explanation which sees little beyond domestic reasons for the duplicate names.

Saul — Hebrew: word family = UNSEEN.

Paul —Greek: word family = PAUSE or CEASE

Saul's Hebrew contrasts. In the Hebrew scriptures Christ is *unseen*, as also the evangel of the grace of God. Saul is *unseen* by the twelve until established in his ministry.

Paul's Greek contrasts. He could no longer be called Saul (unseen), for to him was given to *reveal* God's secrets which had previously been *unseen*. For this Christ was *seen* by him on the Damascus road. Matters that had been *unseen* were now to be revealed, and it was given to him to reveal the secret economy.

He reveals that God has *paused* in His dealings with Israel. They are to be temporarily set aside until the fullness of the nations may be entering.

DANIEL CONCEALS – PAUL REVEALS

By C.S. Anderson

“**Seal Up**”, is Daniel’s instruction (Dan. 9:24, and 12:4-9).

“**Make Known**” is the word to Paul (Eph. 3:9. Ro.16:25-27).

Note these examples from Ephesians 3rd Chapter. “By revelation made known” v.3, “ye may understand,” v.4, “is **now** revealed” v.5, “to enlighten all” v.9, and “that you may be able to comprehend” v.18.

The Colossian epistle of Paul, chapter one, continues in this same exalted sphere. “Filled with the knowledge of His will” v.9, “in all wisdom and understanding” v.9, “Increasing in the knowledge of God” v.10, “The secret hid from the eons – now made manifest” v.26, and “to whom God would make known” v.27, Little wonder then, that in writing to the Corinthians, Paul should make mention of “the abundance of the revelations” given to him, 2 Cor. 12:7.

The name Daniel, means “God will adjudicate,” and God’s judgments upon Israel and the nations, is the main subject of Daniel’s writing. This is particularly true in relation to “the time of the end,” of which Daniel so frequently speaks, and which is the very **focal point** of his prophecy.

Paul’s name means Pause, - an interval or parenthesis, and Paul’s special evangel finds its sphere of operation now, during this period of time when God’s judgments are withheld. When this era of God’s grace ends, God’s judgements will immediately follow 2 Thess. 2:6-12.

It is significant that the “last days,” are also mentioned in Paul’s last letter. There in 2 Tim. 2, he gives us a most vivid description of what will be occurring in the last days of this evil eon. No modern reporter could give a more accurate, and up-to-date analysis, of world-wide conditions existing now. The end of the 490 years —the full period of Daniel’s Seventy Sevens, will culminate in Israel’s

Daniel Conceals—Paul Reveals

national restoration under their long looked for Messiah, (Zech. 12:10, Matt. 24:30). The Seventy Sevens all concern **ISRAEL**, their capital city of Jerusalem, their sanctuary and their holy land. It does not concern the Gentiles, for all of the six features itemised by Daniel in Dan. 9:24, deal exclusively with the prophet's own people.

It is also apparent from the wording of the prophecy of the Seventy Sevens, that the period indicated does not follow in an unbroken line. There are definite divine divisions, viz: Seven, Sixty two, and One, Dan. 9:25-29. The last **one** seems marvellously covered in detail in the book of Revelation. That entire prophecy is clearly stated in Rev.1:1 to be occurring **swiftly**, with great rapidity.

The Greek word which in the K.J.V. is incorrectly rendered 'shortly', has led many astray respecting the import and true interpretation of the prophecy. The book of Revelation does not cover the centuries of history past, but deals principally with a short period of time down at **this end of the age**. The whole setting of the book of Revelation particularly concerns Israel, and the book of Daniel and Revelation deal much with the same theme.

Here in Daniel's prophecy re the day-periods, 1260, 1290, 1335, and the 2300 days, we have the divine count down that leads up to the greatest event in human history since the crucifixion, the swift return of Christ as King. This is followed by the binding of Satan, Rev. 20:2. The destruction of the "man of lawlessness," 2 Thess. 2, and the deliverance of the remnant in Israel Rev. 12:6. In quick succession comes the restoration of the priestly service, the resurrection of the ancient worthies including Daniel, Heb. 11:35-39, Dan. 12:12-13, Rev. 20:6. Then follows the fulfilment of the vision of Dan. 8:13-14, and the full establishment of the Millennial Kingdom, Rev. 20, Acts. 3:19-21, Psa. 72, Isa. 35, 65:19-25.

While all of the Scriptures are **for us**, (the Gentiles), yet not all are **about us**. All are "written for our admonition" 1 Cor. 10:11. God never changes so far as His love, wisdom, justice and power are concerned, but God does change His dealings with men, and it is these very changes that reveal the depths of His character (Rom. 11:33), and the vast scope of his purpose. These changes in the divine operations, are but steps in the grand ascent towards God becoming "All in all," which is the ultimate purpose of the eons. 1 Cor. 15:28.

Daniel Conceals—Paul Reveals

Concerning the truth for today, our Lord instructs us to look to His special servant, Paul. Our Lord said “He is a choice instrument of Mine to bear My Name before the Gentiles” Acts 9:15. This was **God’s choice**, and because of this, Paul reminds us in Rom. 11:13 “I am the Apostle of the Gentiles.” This important fact is emphasised in scores of passages, Gal. 2:7-9, Eph. 3:1-11, Col. 1:24-27 and others.

In summing up, we note two other inspiring and encouraging statements concerning God’s dealings with his servant Daniel. First, the words spoken by the Angel Gabriel (Dan. 9:22), “I am come to give thee skill and understanding,” and the assurance of God’s special interest (Dan. 9:23), Daniel, thou art greatly beloved!

Today, through the evangel given to Paul, believers of this special period have had their hearts consoled, being united in love, and to all the riches of the assurance of understanding, unto a realisation of the **SECRET** of the God and Father of Christ, in Whom all the treasures of wisdom and knowledge are concealed. Col. 2:2-3. To them God has given His spirit, and the spirit is searching all, even the depths of God! 1 Cor. 2:10 C.V.

Like Daniel, these believers also are greatly beloved of God, Who blesses us with every spiritual blessing among the celestials in Christ Eph. 1:3, and graces us in the Beloved Eph. 1:6.

As Daniel was encouraged by the words, “Blessed is he that waiteth unto the 1335 days” Dan. 12:12, so today those who, like Daniel truly seek to serve the living and true God, will be waiting for His Son out of the heavens, Whom He appoints our Rescuer out of the coming indignation, 1 Thes. 1:9-10. For the believers of this special day of Grace, all of this is because of their being in God the Father, and the Lord Jesus Christ, - “Having perceived brethren, **beloved of God**, your choice by God.” 1 Thes. 1:1-4. “According as He chooses us in Him before the disruption of the world . . . in accord with the delight of His Will, for the laud of His grace glorious Eph. 1:4-6 C.V. And the Diaglott reads, “to the praise of His glorious beneficence.

A Celestial Allotment

By Granville. Walker

Have you read that part of scripture where Paul reveals the secret that had been made known to him, and *him alone*? A secret of which no prophet or apostle before him had the slightest knowledge or the faintest suspicion. A secret which Paul himself was not permitted to tell until the right moment arrived. Let a brief resume of those momentous times lead you to a better understanding of it.

John, the Baptist, heralded the nearness of Israel's Hope. The Son of God was manifested in their midst by wondrous signs. In the parable of the Vineyard leased to Farmers, Jesus foretold His death at the hands of the leaders of Israel. (Matt. 21:33). Later were persecuted the many witnesses to the risen Christ. Thereafter, the bitter opposition of Jews in outlying lands was directed against the heralding of Paul. Him also they sought to kill.

Scripture shows that the promises to Israel are still valid for a coming tomorrow, but following that threefold rejection of God's Son, they were set aside (this is explained in Romans, chapter eleven). How forlorn, then, was the prospect for all other nations, whose blessing, though less grand, was dependant upon Israel coming into her inheritance! But (and here is where Paul's secret begins to unfold) a new and better channel of blessing for believers was in their own Lord— Christ Jesus.

As Paul and his fellow-workers heralded their message throughout the lands there had come into being several groups of believers. God was now drawing individuals to Himself from all nations through the evangel entrusted to Paul — the evangel about His Son. Many were turned from idols to the one true God, but were not obligated (as Israel were) to ritual, works and festivals. On being called they were graced to grasp that Christ's faithfulness was their passport, and conciliation to God was peace.

Now the converts were to learn much more. Maybe they felt they were being favoured to become a sort of second string to the Jerusalem saints, but in the epistle to the Ephesians Paul reveals to

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them a destiny so vastly different. Not theirs to help administer the earth's affairs under the saints in Israel, but, most incredibly, to rule with Christ in the heavens, and to restore the wonder and worship of God to all the celestial hosts. Though drawn from every nation on earth (Greeks, Jews and all others), they are to be a body nationless — one body, a joint body, imbibing one spirit. Can you imagine a togetherness more complete than that created in perfect love, and in the worship of God and His Son, Christ Jesus? And, wonder of all wonders, God's purpose requires us, brothers and sisters all, to help complete the All in all.

“ It is all revealed in the first
three chapters of Ephesians. ”

Paul's own summary was (v:3) “. . . for by revelation the secret is made known to me. . . (v.6) in spirit the nations are to be *joint* enjoyers of an allotment, and a *joint* body, and *joint* partakers of the promise in Christ Jesus, through the evangel of which I became the dispenser. . . (v.9) and to enlighten all as to what is the administration of the secret, which has been concealed from the eons in God, Who creates all, that now may be made known to the sovereignties and the authorities among the celestials *through the Ecclesia*, the multifarious wisdom of God, in accord with the purpose of the eons, which He makes in Christ Jesus, our Lord.” Read it in Ephesians, chapter 3, but for the details, and to take your breath away, read chapters 1 & 2.

An important note. There are just two verses over which one could stumble. *Verses 4 and 5 of Ephesians 3 are referring to another secret.* Paul is not claiming sole knowledge here — quite the contrary, for he says that the secret about Christ's celestial supremacy, though not known to earlier generations, had now been revealed to others, whom he calls “holy apostles and prophets.” Paul had mentioned this briefly earlier in his epistle, “. . .to head up all in the Christ, both that in the heavens and that on the earth.” (Eph. 1:10, 11). *Do not confuse this open secret, the extension of the Christ's supremacy, with the main secret “concealed from the eons in God”,* by which Paul reveals that our destiny, too, is among the celestials — “I am entreating you, then, I, the prisoner of the Lord, to walk worthily of the calling with which you were called, with all humility and meekness, with patience, bearing with one another in love, endeavouring to keep the unity of the spirit with the tie of peace.” (Eph. 4:1-3).

You Of The Nations

By Donald Hayter

It seems to be a very difficult thing for us of the nations to realise the privileged position Israel occupied in the purpose of God prior to the revelation of the secret in Ephesians. Although one of the promises to Abraham was that he was to be a father of many nations, yet from that point onward, Israel was the nation with which revelation was principally concerned.

When the Lord commissioned the twelve, He was quite specific as to where they were to go. He forbade them going into a road of the nations, and into a city of the Samaritans they were not to be entering. "Yet be going rather to the lost sheep of the house of Israel." (Matt. 10:5, 6). As Paul later wrote, "Christ has become the Servant of the Circumcision for the sake of the truth of God." (Rom. 15:8).

God appointed Paul as an apostle and teacher of the nations, and he was the avenue of the revelation of a joint body in which Israel and the other nations were joint members. This was a completely new departure in truth. It did not mean that Israel was being displaced, for this was impossible so far as the earth was concerned, for the promises of God for them had to be fulfilled.

All Israel were to be saved and given the allotment of the earth to enjoy. They were to have their own land and be the ruling nation upon the earth. Israel alone had this promise. If anyone of the nations believed in the God of Israel, prior to the revelation of the secret, he had to

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believe in Israel's sovereignty and superiority as a nation, and take a place of subjection to Israel. The crumbs of the bread of life were his; the full festive board was Israel's.

Thus it was in the era prior to the present. This it was that Paul enjoined the Ephesians to remember, and wrote, "Wherefore, remember that once you, the nations in flesh—who are termed 'Uncircumcision' by those termed 'Circumcision', in flesh, made by hands—that you were, in that era, apart from Christ, being alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation, and without God in the world."

We also need to learn these facts and remember them, for they highlight the transcendent grace that is ours today, when we are with those of Israel, joint enjoyers of an allotment and a joint body, and joint partakers of God's promise in Christ. (Eph. 3:6).



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