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The Herald of His Grace

Weekly

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume XXI
Issue 522

The Disruption

by — A.E. Knoch (1874-1965)

According as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight (Ephesians 1:4).

THE CONTEXTS OF A WORD DETERMINE ITS MEANING

There are many methods of determining the meaning of a word. The safe and satisfactory course is to use as many as can be brought to bear upon any given expression, avoiding those which are obscure or open to question. The Greek verb *kataballo* may be approached from many angles. Let us consult some of them.



The usage of the word in the Scriptures is based on its meaning in the *Septuagint*. In this Greek version it is used to translate nine different Hebrews words. These are:¹

1. *Dingah*, tears (Isaiah 16:9).
2. *Hippil*, cast down (II Samuel 20:15; II Kings 3:19, frequently).
3. *Hahras*, pull down (Job 12:14; Ezekiel 26:4).
4. *Hishpeel*, humble, lay low (Isaiah 26:5).
5. *Nahtash*, desert, (Ezekiel 29:5; 31:12).
6. *Nahthatz*, tear down (Ezekiel 26:9).
7. *Palnatz*, break (Job 16:14; Proverbs 25:28).
8. *Shahghath*, corrupt, destroy (Ezekiel 26:4).
9. *Sahtam*, hate (Job 16:9).

A study of these Hebrew words and the passages in which they are rendered by *kataballo* shows clearly that the etymological meaning – DOWN-CASTING

1. [Editor]: The reader may notice that the words listed either don't exactly match, or don't match at all, many reference resources available today. As this article was published in 1921, there were probably different resources available to the author that are not accessible or attainable today. The list is preserved as originally published.

– is borne out by the usage in the Scriptures which were used by our Lord and His disciples. This is the meaning they would attach to it. Hence they would understand Him as speaking of the CASTING DOWN of the world.

The one passage which is thought to contradict this idea is Hebrews 11:11. Now this is precisely that character of an occurrence which should *not* be given a decisive voice in this matter. The general lack of knowledge of the subject involved, and its delicacy, has deterred us from a definite statement as to its bearing on this subject. Since it is used, however, to annul all of the other evidence, we may be pardoned for speaking briefly of its significance.

In the first place it does *not* speak of birth. Sarah was enabled for the CASTING-DOWN of *seed*, and this at a time of life when nothing but a miracle would account for it. The physiologists speak of this casting down of seed from the ovaries as a DISRUPTION. We must refer the reader to them for the particulars. It is in perfect accord with the usual meaning of the term.

As a matter of fact, it was while studying this passage in its physiological aspect, and finding the word *disruption* used as its physiological equivalent, that the word

(see **DISRUPTION**, page 4579)

The Disruption	4577
The School of Suffering	4580
The Basest of Men	4582
Knock-Knock (Illustration)	4582



Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i>).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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DISRUPTION (continued from front page)

disruption was first associated with *katabolee* in those discussions concerning it which have since arisen.

If, then, the etymology, the usage in the *Septuagint*, the usage in ten out of eleven passages in the Scriptures are agreeable to the idea of a *disruption*, and the eleventh passage refers to an event which is actually so called by a writer on physiology who describes it, why should we hesitate to acknowledge this meaning?

Yet the crowning proof lies in the application of this meaning to the passages in which it occurs. In Hebrews 9:26 we read in our version;

For then must He often have suffered since the foundation of the world, but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

It is manifest that He did not appear “in the end of the world.” Likewise it is manifest that there was no necessity for His suffering consequent upon the “foundation” of the world. What was there in that which demanded His sacrifice?

However, if we read, “Since then He must often suffer from the **disruption** of the world” (i.e., since sin’s entrance), we can trace the connection which the word “for” leads us to expect.

DISRUPTION IS COUPLED WITH SIN

It borders on blasphemy to argue that God’s work in founding this world was of such a nature as to demand the suffering and sacrifice of Christ. Yet it is a most solemn and wholesome truth that sin wrought disaster that it not only brought suffering, but called for the suffering of Christ to heal its mortal wound. In closest accord with this we read that the Lamb was foreordained *before* and was slain *from* this disruption (I Peter 1:20; Revelation 13:8).

Now the Lamb speaks of Christ as a sacrifice. Again we ask, what sacrifice was needed to atone for God’s perfect work? How grand it is to know that even *before* this disruption God had appointed a Lamb to suffer, and that, in His sight the Lamb was slain the

moment sin appeared. May we not see this pictured in the lamb that He slew in Eden’s garden to clothe our guilty parents?

Hebrews 4:3 furnishes us with another notable occurrence. We read “... *though the works have been taking place from the **disruption** of the world ...*” What works are here spoken of? The very next verse tells us:

For He spoke in a certain place concerning the seventh day on this wise: “And God did rest in the seventh day from all His works.”

This undoubted reference to Genesis 2:2 tells us that

... it is a most solemn and wholesome truth that sin wrought disaster that it not only brought suffering, but called for the suffering of Christ to heal its mortal wound.

the works referred to are those of the seven days of the first chapter of Genesis. If this is true, how can it be that they were finished “*from the foundation of the world?*” The foundation of the world occurs in Genesis 1:1, and the works were not undertaken until after the disruption of the original creation as recorded in the second verse, where we are told that it “*became*” (not “*was*”) waste and void.

It is strange English (and just as strange Greek) to speak of works being “*finished from.*” If it were said that they were finished at that date we would grasp the sense. “*Finished from*” is not intelligible; but if we say that they were taking place from the disruption of this world’s system, we are not only assigning each term a definite meaning, but we are strictly in harmony with the facts of the case.

It is clear that the works from which God rested were not the works of creation in the beginning, but those of restoration, after this perfect creation had been overthrown. The foundation of the world was not laid in any of the seven days. It is, therefore, impossible that these works took place or were finished previous to this time.

(see **DISRUPTION**, page 4583)

The School of Suffering

by — William Mealand (1873-1957)

Though He were a Son, yet learned He obedience by the things which He suffered (Hebrews 5:8).

These words form one of the gems of sacred literature, and to the spiritual mind portray the greatness of the Word of Life. They are so phrased as to bring out a wonderful depth of meaning.

“THOUGH HE WERE A SON”

Here we have an expression suggesting the supposition that suffering could have taught him nothing which, as a Son, He did not know already. The writer had been setting forth the filial relation of our Lord to the Father as an evidence of His exalted dignity. He had contrasted with it the lower claims of prophets, priests, and even angels. His summing up seemed to put Christ at some lofty remove from the conditions of our humanity – to show His essential participation of the infinite, the unchangeable, and the Divine.

Then, with bold abruptness, he shows the Son of God in a state of struggle, endurance and discipline, that His pure human spirit may thereby be molded into perfect oneness with the mind of God. Therefore are the words inscribed:

Though He were a Son, yet learned He obedience by the things which He suffered.

The grandeur of it all is that, to the believer, every “*though*” has its “*yet*.”

Though our outward man perish, yet the inward man is renewed day by day.

Though He slay me, yet will I trust in Him.

In the same strain, the prophet Habakkuk exults with Paul and Job:

Though the fig tree shall not blossom, nor fruit be in the vines; the labor of the olive shall fail, and fields shall yield no meat; even flock and herd shall be wanting. Yet I will rejoice in the Lord, I will joy in the God of my salvation!

SUFFERING IS THE SECRET OF CHRIST’S SYMPATHY

How near the Son of God came to the human spirit, sounding all of its springs and depths. There was no Eden for Him. It was in the wilderness that He realized the attack of the adversary, when it seemed as if disobedience would relieve hunger, attract admiration and secure the kingdoms and glory of this world, while obedience held no reward but oppres-



57 pp., PB

The Sovereignty of God

by — George Addair

The trend of the centuries has consistently been that of the exaltation of man and the abasement of God. Many feel that the Creator has delegated His rule and authority to the use or abuse of the creature. They have reduced God and His Divine office to the extent that multitudes of people now have only a superficial conception of Him.

See order form.

✦ *We may be well assured that the better we know His plan, the stronger will be our faith in His all-abounding love and grace. – John H. Paton (1843-1922)*
sion, obscurity, suffering and shame.

In that He Himself suffered, being tempted, He is able to succor them that are tempted.

There was no aloofness in the sympathy of Christ. He came near with the touch of love and look of compassion. How He displayed the true dignity of man when “*He took the blind man by the hand, and led him out of the town.*” What expressiveness there must have been in His look when, beholding the rich young man, He loved him. Think, too, of that impressive scene at the gate of Nain, where, with look of compassion, “*He came and touched the bier.*” There indeed was sympathy, and power to help.

The things which He suffered called for the school of Nazareth – and so, in village obscurity, without miracle or sign, He patiently waited, and learned in quiet obedience. Lost to the sight of the great world, willing to be forgotten, He bore with all of the stigma of such a life. Yet Nazareth was the best school for Jerusalem.

Do we complain of lack of recognition? Do we yearn for an audience of interested listeners to the whole truth of God? Think of Nazareth, and learn the lesson of contented forbearance. Through all of the discipline we may hear, though faintly, the distant throb of God’s triumphal music. So we wait, even for His Son from heaven.

All of the way through, from Nazareth onward, our Savior learned in a sphere of suffering. Days of toil

and weariness, shadowed often by scorn and ingratitude, yet He held on His way, for to Him the will of God was best.

For all who would have the mind of Christ, such discipline is necessary. Only thus can we advance in heaven’s school. Unbroken pleasure and prosperity would leave us in ignorance of the highest and best in God’s sight – and because we are sons, we must thus learn. Not for us the purple, and sumptuous fare if we would be like Him. Our God will give us joy, but we should let it come from Him. It is sweeter and better that way.

Even Christ pleased not Himself, and, “*though He was rich, yet for our sakes He became poor, that we through His poverty might be rich.*”

Here was obedience, indeed. Love impelled, and grace effected, the great transition from riches to poverty, that we might be lifted to those high, celestial courts, so royally graced by His presence. Thus since it became Him, so to stoop and learn, it becomes us in lower measure to learn the needful lessons of obedience.

The wiles of the Adversary, too, are so many and so subtle, that were it not for suffering in some form, we would fall an easy prey to his devices.

It is the privilege of our position to be learners in the school of God, where all of the lessons are adapted to individual requirement – and there is always
(see SUFFERING, page 4583)



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The Basest of Men

by — Clyde L. Pilkington, Jr.

... The Most High rules in the governments of men, and gives it to whomever He will, and sets up over it the basest of men (Daniel 4:17).

In this verse, not only do we see the sovereignty of God clearly revealed in the governments of mankind, so that He gives them to whomever we pleases, but we also see His decreed choice of earthly rulers.

Many Christians often attempt to pursue a counter-purpose to God's revealed standard – which is to give the current governments of the earth to "the basest of men." Quite a commentary on who "wins" elections.



The fact is that the believers are indeed innately extremely political. However, our political jurisdiction is just not on earth; "for our politics (πολιτευμα, politeuma) are in heaven" (Philippians 3:20).

Misplaced – albeit conducted with genuine, godly passion; but misplaced nonetheless – these heavenly politics become vainly exercised in the terrestrial realm. Believers have high-level politics (ἐπουράνιος, epouranios – "high places," Ephesians 6:12, i.e., celestial), and we with patience await our celestial turn. ■



The Problem of Evil and The Judgments Of God

by — A.E. Knoch

346 pp, PB
(See order form.)

This book traces the divine function of evil from its inception to its consummation, by presenting scriptural solutions to the various long-debated questions concerning God and His sovereignty. Here is what one of our readers has written about *The Problem of Evil*:

"The litmus test for motive in any writer is whether or not the power of the 'Cross' is being diminished or supplanted in any way; Knoch unfolds each point with the loving simplicity of someone who has faced and answered the critics with the overarching victory of Calvary. One comes away from each chapter of this work once again realizing that the offense of the 'Cross' has driven so many wonderful and freeing truths out of what is traditionally taught and practiced."

DISRUPTION (continued from page 4579)

On the other hand it is clear that they began to take place dating from the disruption which destroyed the original creation. In fact there was no occasion for these works until the disruption had marred all.

Yet the grandest occurrence of our word is in Ephesian 1:4. We were selected in Christ before the disruption of this world's system when we were holy and without a blemish in His very presence. The AV rendering "that we should be" is without any warrant whatever. Literally it reads "to be," but with no thought of contingency whatever. So then, before sin came on the scene to play its horrid part, God selected us – that is, chose us for Himself. This selection was entirely uninfluenced by sin, and ever since, in Christ, He sees us thus.

How marvelous is this thought! His plans and counsels for the earth seem all to date from the disruption which sin wrought (Matthew 13:35; 25:34; Revelation 17:8). Yet two things find their place before that catastrophe: the love that God bears for His Son (John 17:24), and the selection of the members of the body of His Christ. These members are indeed last and lowest as to time and rank on earth; but they were first of all mankind in His purpose, and will be first again when He begins to reveal His glory; yes, and will be highest in the final consummation. ■

— *Unsearchable Riches*, Volume 12 (1921)
(edited)

SUFFERING (continued from page 4581)

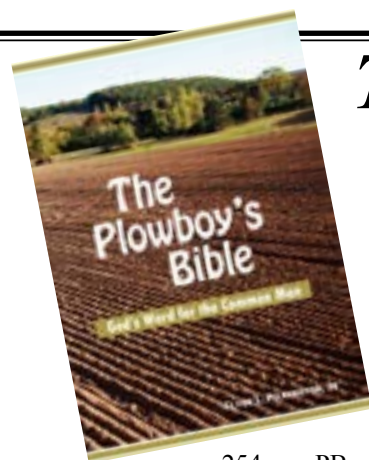
point and purpose in such tuition. What is called for in the learner is the perception of divine purpose in the ordeals of life. Detachment from the merely human in all of its phases, with thought and sense alive to God, is the desirable lesson of all of our days of discipline.

It was thus with men of old. With Joseph in the prison, and with Job beside his ruined home. John, the exile in Patmos, and Paul, prisoner at Rome, were lonely souls whom the fires of suffering tempered to noble purpose, to an appreciation at close range of the things of God.

Well may Paul entreat us by the gentleness and self-forgetfulness of Christ. Even as He learned in the school of suffering the blessedness of perfect obedience to the will of God, so may we, in humbler measure, be instructed by the arrows of adversity. "Whom the Lord loveth, He chasteneth." Such a thought takes the sharpness from the dart, and imparts the insight which discerns through all a purpose tinged with triumph.

Now, the school of many stages,
Toilsome, tedious, strange and long;
Then, the joy of glorious ages,
Crowned with Love's own victory song. ■

— *Unsearchable Riches*, Volume 12 (1921)
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